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BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

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on 18 July, 2018

THE

RAMAYANA

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

50541

YUDDHA KĀNDAM.

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PRINTED BY

GIRISH CHANDRA CHACKRAVARTI,

DEVA PRESS, 65/2, BEADON STREET,

CALCUTTA.

1893.

Vol VII

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YUDDHAKĀNDAM.

SECTION I.

HEARING the words of Hanumān rehearsed properly, Rāma, exceedingly delighted, said,—"By Hanumān hath been performed a very great deed, rare on earth, and one incapable of being even conceived by any other in the world. Save Garuda and the Wind-god, and save also Hanumān, him find I not who crosseth the wide ocean. Entering by main force the city of Lankā, incapable of being subjugated by the gods and Danavas and Yakshas, the Gandharbas, serpents or Rakhas, and well protected by Rāvana,—who, living, cometh out (of it)? And who that is not the compeer of Hanumān in strength and prowess, even entereth *into (Lankā), hard to subdue, and carefully guarded by the* Rākshasas? And having so put forth his strength commensurate with his prowess, Hanumān hath also performed a great act befitting a servant on behalf of Sugriva.* That servant who, being entrusted with a hard task,—after having accomplished it, doeth another work in pursuance of (the prescribed business), is the best of men. That servant is middling, who, deputed to any task,† doth not, albeit capable, perform any other work which may be dear to the

* Having seen Sitâ—which was all that he had been commissioned to do by Sugriva, Hanumán has destroyed Râkshasas and burnt Lanká; and this he did of himself like a good servant.—T.

† i. e. *performing the entrusted work.—T.*

king. And that servant who, entrusted with any work of the king, doth not, although competent, heedfully accomplish the same, hath been called the worst. Anent the order (which he had received), Hanumān hath done the work (and more). He hath not been humbled,*—and, further, he hath pleased Sugriva. And by seeing Vaidehi, (Hanumān) hath, while reaping righteousness, saved me, the Raghu race, and the highly powerful Lakshmana. And this paineth my mind sore, that I cannot do a like benefit, returning this dear office of his. Embrace expresseth the all (of the Deity),† and, finding this occasion, I extend my embrace unto the high-souled Hanumān." Having said this, Rāma, with his down standing on end in joy, embraced the self-controlled Hanumān, who was present after having finished his speech. Then reflecting for a while, the best of the Raghus again spoke in the presence of Sugriva, lord of monkeys,—"Complete success hath been attained anent the search of Sitā. But when I think of the ocean, my mind is again sunk in dejection. How can the assembled monkeys go over to the southern shore of the vasty deep, difficult to cross? This tidings thou hast related unto me touching Vadehi; but what are the monkeys to do next about crossing the sea?" Having said this unto Hanumān, that slayer of foes, the mighty-armed Rāma, agitated by anxiety, was then plunged in thought.

* *By the Râkshasas.—T.*

† The commentator explains this obscure passage after his own orthodox fashion. The gist is this. Delight is the essence of the Deity, and all His incernations body forth this. Embrace is typical of this emotion.—T.

SECTION II.

THEN the graceful Sugriva spake words capable of soothing sorrow, unto Daçaratha's son, Rāma, who was wrought up with grief,—"Why, O hero, dost thou grieve, like one that is base? Let not this be so. Chase away thy grief, even as an ingrate resigneth amity. Nor, O Rāghava, when the whereabouts of Sitā hath been discovered, and when too the abode itself of the foe hath been known, do I perceive the reason of thy sorrow. Thou, O Rāghava, art intelligent, conversant with learning, wise, and judicious. Do thou cast away this sorry way of thinking, even as a self-controlled (ascetic) casteth away any course of thought interfering with the attainment of his purpose. Crossing over the ocean swarming with gigantic alligators, we shall enter Lankā and slay thy enemy. Of a person that is dispirited and poor in pluck and that hath his soul overwhelmed with grief, every interest droopeth, and he cometh by misfortunes (one after another). All these heroes, these leaders of monkey-hordes, who are ardent for thy welfare, are competent to enter into fire itself. From their cheerful attitude I know this, and firm is my faith. It behoveth thee so to arrange things that, slaying the foe, Rāvana of impious acts, we may bring hither Sitā by our own prowess. Do thou, O Rāghava, so order matters that a bridge may be constructed (over the main), and that we may behold the palace of the Rākshasa monarch. We having seen the city of Lankā, established on the summit of Trikuta, do thou for certain conclude Rāvana as slain in battle immediately after (we see her). Without throwing a bridge over the ocean—the dread abode of Varuna—even the Asuras and celestials with Indra (at their head) are unequal to subduing Lankā. When the bridge over the ocean hath been constructed up to near Lankā, and when my

forces have crossed (over the sea), consider victory as secured. As these monkeys are heroic in fight, and able to wear forms at will, O king, do not let thy intellect get stupified and thus mar all interests. In this world, sorrow berefts people of their prowess. Do thou do even what should be done by a man—summon thy manliness; for what an actor doeth promptly, conduceth to his success. At this time, O eminently wise one, do thou realise goodness through thy energy.* Of heroic, high-souled, men like thyself, on their sustaining an entire or a partial loss, grief undoeth every interest. Therefore, the foremost of intelligent persons, and conversant with every lore, thou shouldst along with councilors *like* me, strive to beat thy foe. Find I none in the three worlds, O Rāghava, who can stay in fight before thee equipped with thy bow. Thy business entrusted to these monkeys shall not (anyway) suffer. And soon, crossing over the boundless main, thou shalt behold Sitā. Therefore, O king, renounce thy sorrow, and call up wrath. Those Kshatriyas that conceive no anger in respect of their enemies, have their activity annulled; and all fear furious persons. Drawing nigh unto us, do thou, gifted with acute intelligence, cast about for crossing over the dreadful deep—lord of streams—along with us. On these forces *getting beyond the ocean, do thou* take it for certain that we have won; and when my whole host hath reached the further shore, do thou indubitably conclude that we have obtained victory. These monkeys, heroic and capable of assuming in fight forms at will, shall slaughter those foes by showering rocks and trees. If I see any means of crossing the ocean, Varuna's abode, I shall, O destroyer of foes, deem him as slain in battle. And what is the use of dilating? Every way thou shalt prove victorious. And I see omens, and my mind is filled with delight."

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* *i. e.* as I understand this rather obscure passage, *prove thou good through thy vigor—secure victory to the cause of goodness through thy might.*—T

SECTION III.

HEARING Sugriva's speech, reasonable and fraught with high sense, Kākutstha accorded his assent to it and spoke unto Hanumān, saying,—"By asceticism, or constructing a a bridge, or drying up the ocean,—competent every way am I for crossing over this ocean. Of impracticable places, tell me how many there are in (Lankā), which are incapable of being come at. O monkey, as thou hast seen personally, I wish to get acquainted with all this. And thou hast at thy leisure duly noticed in Lankā the number of the army, the inaccessibility (or otherwise) of the gates, the defence of Lankā, and the dwellings of the Rākshasas. Do thou faithfully relate this unto me, for thou art observant." Hearing Rāma's speech, Hanumān, offspring of the Wind-god, foremost of those conversant with speech, again spake unto Rāma,—"Hearken! I will describe unto thee by what method is the city of Lankā guarded and protected by the Rākshasas, how loyal the Rakshasas are, the surpassing prosperity of Lankā, the dreadfulness of the deep, the divisions of the forces, and the number of the elephants, horses, cars, *etc.*," Having said this, that best of monkeys, knowing the nature of things, went on,—"Lankā, filled with mad elephants, ever rejoiceth. She is great, thronging with cars and inhabited by Rākshasas. Her doors are firmly established and furnished with massy bolts. And she hath four wide and giant gates. (At those gates) are powerful and large arms, stones, and engines, whereby a hostile host approaching, is opposed. At the entrances are arrayed and set in order by bands of heroic Rākshasas, hundreds of dreadful sharp iron *sataghnis*.* She hath a mighty impassable golden wall,

* A kind of fire-arms, or ancient Hindu rocket; or a stone set round with sharp iron spikes.—According to Râmânuya, a sort of mace about two yards in length, with spikes.—T.

having its side emblazoned in the centre with costly stones, coral, lapises and pearls. Round about is a moat, exceedingly dreadful, with cool water, eminently grand, fathomless, containing ferocious aquatic animals, and inhabited by fishes. At the gates are four broad bridges, furnished with machines and many rows of grand structures. On the approach of hostile forces, their attack is repulsed by these machines, and they are thrown into the ditch. One among these bridges is immovable, strong and fast established; adorned with golden pillars and daises. O Rāma, albeit Rāvana hungereth for fight, yet is he calm; and he is vigilant and ever engaged in superintending his army. And dreadful and resembling a celestial citadel, Lankā cannot be ascended by means of any support. She hath fortresses composed of streams, those of hills, and artificial ones of four kinds. And, O Rāghava, she is situated on the other shore of the ocean having its limit far away. And way there is none even for barks,—and all sides are destitute of division. And that citadel is built on the mountain's brow; and, resembling the metropolis of the immortals, the exceedingly invincible Lankā is filled with horses and elephants. And a moat and *sataghnis* and various engines adorn the city of Lankā, belonging to the wicked Rāvana. And an *ayuta* of Rākshasas, dart-handed, hard to subdue,—and all fighting at the front with their swords—protect the Eastern gate. And a *niyuta* of Rakshasas with a fourfold force, and with the flower of the soldiery—protect the Southern gate. And a *prayuta* of Rakshasas, bearing swords and shields, and skilled in all arms, protect the Western gate. And an *arvuda* of Rakhas protect the Northern gate. And car-warriors and horsemen—persons honored and sprung from noble lines—by hundreds and thousands,—and irrepressible goblins and *kotis* of Rākshasas, protect the garrison. I have broken down the bridges and filled up the entrenchment. I have burnt the city of Lankā and laid the wall low. Let us by any way whatever cross

over Varuna's abode. Do thou take it for certain that the city of Lankā is subdued by the monkeys. What is the use of thy reckoning the rest? Angada, Dwivida, Mainda, Jāmbavān, Panasa, Nala, and the general, Nila, bounding and reaching Rāvana's abode, and riving the same consisting of woods and hills, moat and gateway, walls and dwellings, shall, O Rāghava, bring (hither) Sitā. If this be so,* do thou order the entire body of the army to be brought; and do thou set out at the proper hour."

SECTION IV.

HEARING Hanumān's speech duly from the beginning, the exceedingly energetic Rāma having truth for his prowess, said,—"What thou sayest—'I shall speedily destroy the city of this dreadful Raksha,'—is true, I tell thee. Therefore, at this very moment arrange for Sugriva's march. The Sun hath attained his meridian at this proper moment, capable of conferring victory.† Let Rāvana carry away Sitā (to his own country),—whither shall Rāvana, living, repair? Like a dying person who hath taken a death-dispelling drug and drunk ambrosia, Sitā, hearing of my preparations for war, shall inspire hope of life. To-day the Northern Phālguni (is in the ascendant); and to-morrow the moon shall be in conjunction with Hastā.‡ O Sugriva, shall we set

* *Ebam ājnāpaya*: Rāmānuja reads sense into this passage. *If thou wishest the principal monkeys to go, bring them; if thou wish the whole host to march, call it hither, and march at the auspicious moment.—T.*

† The moment is named *abhijit.—T.*

‡ Hastâ sprung from Punarvasu is the star of doom, portending death to Rávana. The Northern Phâlguni is Sitâ's natal star. The expedition begun during the influence of this star, augurs deliverance to Vaidehi.—T.

out, surrounded by the entire host? The omens I witness, augur, that, having slain Rāvana, I shall bring back Jānaki. The upper lid of my eye throbbeth; and it betokeneth that my desire hath indeed been had." Then, honored by the monkey-king as well as Lakshmana, the righteous Rāma, understanding the import of things, again said,—"Surrounded by hundreds and thousands of fast-speeding monkeys, let Nila go ahead of this force, for surveying the route. O Nila, do thou, O general, expeditiously take the army by a path furnished with fruits and roots, having cool waters of the woods, and replenished with honey. The wicked Rākshasas vitiate* fruits, roots and water along the way. Thou, ever on the alert, shouldst preserve these from the Rakshas. And, bounding down into hollow places, mountain-fastnesses, and woods, let the rangers of the wilds, spy the posted detachments of the enemy. Let those that are incompetent, stay here. This business is dreadful, and we should apply our best strength in conducting the same. Therefore let the foremost monkeys gifted with prodigious prowess lead forth the choice portion of the army, numbering hundreds and thousands. And let Gaja resembling a hill, and the exceedingly powerful Gavaya, and that monkey, Gavāksha, master of the leaping ones,† like a haughty bull among kine, go in the van of the monkey-host. And let that foremost of monkeys, Rishava, go, protecting the right wing (of the army); and let Gandha, irrisistible like an elephant with the fragrant temporal juice trickling down, and the vehement Gandhamādana, go,‡ protecting the left wing (of the monkey-army). And, cheering the army, I myself, mounted on Hanumān, like the Lord (mounted) on Airāvata, shall march in the midst of the forces. And like

* By means of poison, *etc.*—*T.*

† *i.e.* monkeys.—T.

‡ The verb is singular, instead of dual, as also the qualifying epithet, *Pârçamadishthita*. But the sense is clear.—T.

the lord of wealth and master of riches, mounted on Sārvabhauma, let Lakshmana resembling the Destroyer, march forth, mounted on Angada. And let that king of bears, the long-armed Jāmbavān, Sushena, and the monkey, Vegadarçi, protect the rear (of the forces)." Hearing Rāghava's words, that foremost of monkeys and lord of the army, the exceedingly energetic Sugriva, issued his orders. And anon those highly powerful monkeys issuing up from caves and mountain-summits, began to bound (on all sides). Thereafter, honored by the king of monkeys and also Lakshmana, the righteous Rāma, accompanied by his forces, set out in a southerly direction. And he marched, surrounded by hundreds and thousands, Kotis and Ayutas of monkeys resembling elephants. And he marching was followed by the mighty host of monkeys ; and all those maintained by Sugriva were filled with joy and betrayed demonstrations of delight. And bounding by way of guarding the flanks of the forces, and leaping in front of the army for pioneering, blustering, emitting leonine roars, and uttering cries, the monkeys made towards the south. And some partook of perfumed honey and fruits, and some bore mighty trees, holding the sprouts. And some in pride (of strength) suddenly raised others and threw them down. And some fell and were anon up, and some brought others down. 'We shall slay Rāvana, as also all the rangers of the night' ; thus did the monkeys roar out in the presence of Rāghava. Before (the army), Rhrishabha, the heroic Nila, and Kumuda, along with many monkeys, went on clearing the route. In the middle were king Sugriva, Rāma and Lakshamana, environed by innumerable powerful and terrible monkeys. And the heroic monkey, Satavali, surrounded by ten Kotis (of troops), alone on all sides protected that monkey host. And accompanied by an hundred Kotis, Kesari, Panasa, Gaja* and Arka, by means of many protected that host on

* Some other than the first-mentioned Gaja.—T.

every side. And taking Sugriva before them, Sushena, and Jāmbavān, surrounded by innumerable bears, protected the rear (of the army.) And that foremost of rangers possessed of excellence, and of restrained senses, the heroic Nila, general (of the army), kept going round the ranks. And Valimukha, and Prajangha, Jambha and the monkey Rabhasa, went everywhere, urging on the monkeys. While thus marching, breathing pride of strength, those tiger-like monkeys saw that foremost of mountains *Sahya* crowned with hundreds of trees, and watery expanses laughing with flowers, and beautiful tanks. And knowing the order of Rāma of dreadful wrath, that terrible and mighty host, exceedingly terrific and resembling the bosom of the deep, cowed down through fear, leaving behind cities and villages and provinces, went like the deep-sounding sea. And at the side of Daçaratha's son those heroic monkeys resembling elephants, proceeded by bounds, like noble horses, spurred on. And those foremost of men, mounted on the monkeys, looked beautiful like the Sun and the Moon half eclipsed by the two mighty planets, *viz.*, Rāhu and Ketu. And (thus) did the righteous Rāma proceed towards the South, accompanied by his army. Then Lakshmana, furnished with consummate sense and promptitude, who was mounted on Angada, spoke unto Rāma, inviting words, fraught with import. "Speedily recovering Vaidehi, who hath been carried away, and slaying Rāvana, thou wilt, thy end attained, return to Ayodhyā, who shall also have her desire. O Rāghava, I see all the great auspicious omens on earth and in the sky, signifying success unto thee. Mildly and grateful doth the blessed breeze blow behind the army, inspiring pleasure. And the birds and beasts are crying in sonorous voices. And all the points (of the compass) appear pleasant; and the lord of day is cloudless. Bhrigu's son, Uçanas, also weareth for thee an auspicious aspect, and Dhruva is without blemish. And all the *rishis*, pure and furnished with lustre,

go round Dhruba. And before us shineth the grandfather of the high-souled Ikshwākus; the spotless Rājarshi Triçanku, with his priest.—And stainless and free from disturbances appeareth Visākhā. This is the racial star of us, the high-souled Ikshwākus. And Nairita, the radical star of the Nairitas, is sore afflicted and, touched by the rod-bearing Dhumketu is in trouble. All this is for the destruction of the Rākshasas. At the fated time, those that are in the clutches of Death, have their stars afflicted by the planets. And the water is dear and tastes sweet; and the woods are stocked with fruit. And the odorous gale doth not blow strongly; and the trees are furnished with all blossoms of of the season. And, O lord, this host of monkeys appeareth splendid to the height, as did the celestial host on the occasion of the destruction of Tāraka. Seeing all this, thou shouldst, O noble one, feel delighted." Having thus consoled his brother, Sumitrā's son, feeling enlivened, said this. The monkey-host went on, covering the earth. And the mighty dust raised by bears, monkeys, and tigers, having for their weapons nails and teeth,—with the foreparts of their feet and hands, enveloped the world, and the splendour of the sun was obscured. And as clouds envelope the sky, the mighty monkey-host went on, covering up the Southern quarter with its mountains, woods, and sky. And as they marched covering many a *yoyana*, the streams seemed as if they flowed in an opposite direction.* And they, while proceeding, took rest by pools of clear water, on mountains covered with trees, on plains and in forests teeming with fruits. Some moving straight, some moving askance, and some moving on the earth, that enormous

* Kataka remarks :—"As when clouds drift past, the Moon it is that seems to scud accross the sky, as the monkey-army marched on, the rivers seemed to flow in an opposite direction". Râmânuya says that the waters of the streams dashed by the monkeys, held an opposite course. The former interpretation is hardly satisfactory, and Râmânuya seems to be right.—T.

monkey-host went on covering the entire earth. And they were all of delighted countenances and gifted with the velocity of the wind. And these monkeys devoted all their energy to the accomplishment of Rāghava's work. And they were displaying unto each other their joy, prowess and energy. And influenced with the vanity of youth they set up diverse cries. Some proceeded with speed,some leaped, some set up cries expressing joy, some were uplifting their tails, and some were striking the ground with their feet. Some, stretching forth their arms, were breaking the hills, and others the trees. And others were ascending the tops of the hills. Some began to make terrible sounds, and others made a tingling noise. And many others blasted the creepers with the velocity of their thighs. And some were engaged in sporting with trees and rocks. And thus was the earth enveloped with millions and *kotis* of fearful monkeys. And thus the enormous monkey host went on day and night. And all those monkeys, delighted, guided by Sugriva, and taking delight in battle, went on speedily. And they did not take rest even for a moment, desirous of rescuing Sitā. Thereupon, getting at the mount *Sahya* covered with various trees and forests, those monkeys ascended it. And Rāma went on beholding the variegated forest, rivers and fountains of the mount *Sahya and Malaya.* And those monkeys broke down various trees—*Champakas, Tilakās,* mangos, *Prasekas, Sindubarakas, Tiniças and Karaviras, Asokas, Karanjas, Plakshas, Nyagrodhas, Jambukas* and *Amalakas.* And seated on picturesque rocks, various forest trees, shaken by the wind, showered flowers on them. And there blew in those forests filled with the smell of honey, a wind of pleasant touch, cool as the Moon, accompanied by the hummings of the bees. And that mount was richly embellished with diverse metals. And dust issuing from these metals and thickened by the air, enveloped on all sides the huge monkey-host. There blossomed in that picturesque

mountain-vale *Ketakas*, *Sindubaras*, beautiful *Vasantees*, *Mâdhabis*, *Gandhapurnas*, *Kandas*, *Chiravilyas*, *Mahikas*, *Vanjulas*, *Vakulas*, *Ranjakas*, *Tilakâs*, *Nagas*, *Chutas*, *Patalikas*, *Kobidaras*, *Muchlindas*, *Arjunas*, *Singsapas*, *Kutajas*, *Pintalas*, *Tiniças*, *Churnkas*, *Neepakas*, *Neela-Sokas*, *Saralas*, *Ankolas* and lotuses. And all these trees were greatly disturbed by those monkeys, delighted with their view. There were in that mountain many a picturesque lake and pond filled with *Chakravakas* and *Karandavas*, ducks, *Chraunchas* and the mount abounded on all sides with boars, deer, and terrible bears, lions and tigers and various other fearful animals, and it was beautified with full blown lotuses, lilies, *Utpalas* and various other fragrant trees growing in the water. And various birds set up their musical choir on the summit of that mount. And bathing and drinking, these monkeys sported in the water. And ascending the mount these monkeys continually bounded. And excited with drink, they crumbled into pieces the ambrosia-smelling fruits, roots and flowers of the trees. And those monkeys yellow as honey, delighted, feasted on mangoes, long and measuring a *drona*. Breaking down the trees, blasting the creepers, bounding from one tree to another and making the mount *Sahya* echo, those leading monkeys went on delighted and excited with drink. Some ascending the trees, and others drinking, the whole earth was enveloped with those monkeys, and seemed as if beautified with ripe paddy crops. And reaching the mount Mahendra, the large-armed Rāma, having eyes like lotuses, ascended the summit adorned with diverse trees. And getting at the top, Daçaratha's son espied the vast deep filled with tortoises and fishes. Thereupon, passing by the mounts *Sahya* and *Malaya* and arranging their enormous host, they* by and by reached the roaring deep. And descending therefrom, Rāma, the foremost of those who minister happiness unto all, accompanied by Lakshmana and

* The monkey leaders.—T.

Sugriva, entered the forest situate on the banks of the ocean. And reaching the expansive banks having rocks thereon and continually washed by the rising billows, Rāma spoke saying,—"O Sugriva we have arrived at the abode of Varuna. Now hath arisen in my mind what I had not thought of before. And this ocean, the lord of the streams, whose other side is not seen,cannot be crossed over without some excellent measure. Let the monkey-host be encamped here therefore, and then concert a plan by means of which they might get at the other side. And reaching the shores of the ocean, the large-armed Rāma, stricken with grief for Sitā, ordered their encampment, saying,—"O foremost of monkeys, do thou encamp thy host on the brink of the ocean. Now hath arrived the hour for counsel, when we should devise some plan for crossing over the main. I fear the Rākshasas at every step, for they are greatly illusion creating—let the leaders therefore go to their own hosts and let them not proceed anywhere else, renouncing them." Hearing the words of Rāma, Sugriva along with Lakshmana, encamped the army on the brink of the ocean,covered with trees. And stationed near the main,the monkey-host in consequence of their resemblance in colour with the blue contents of the deep,looked like a second ocean. Thereupon, reaching the shore, those leading monkeys engaged in concerting a plan to cross over the vasty deep. And the tumult of that monkey-host encamped there, was heard above the roaring of the deep. And that huge army of the monkeys commanded by Sugriva, and set up in three divisions, were deeply concerned with the accomplishment of Rāma's work. And reaching the shore of the vasty deep, that monkey host, delighted, beheld the ocean moved by the Wind. And they waited there beholding the deep of unimpeded expanse, having its distant shore inhabited by the demons, and thronged with various aquatic animals. While upheaving its foam on the approach of eve, it appeared laughing and setting up its surges, it appeared to

dance. It increased with the rising of the Moon and he reflected himself on its breast. That abode of Varuna was infested with gigantic sharks,whales and *Timingalas**, disturbed with the fury of the Wind, filled with serpents having flaming frames,and various aquatic animals and rocks,and was fathomless deep. It had picturesque fortresses on its marge and its other shore was hard to get at. And the *Makaras*† and serpents living therein were moved by the Wind. The waters, as if delighted, were rising and falling. And having serpents of flaming frames underneath, it appeared as if sprinkled with scintillations of fire. And that terrible abode of the demons extended down to the regions inhabited by the *Nagas* or serpents. The deep resembled the welkin and the welkin the deep, and there appeared no difference between them. The sky crested with stars and the deep filled with gems resembled each other. The sky enveloped with clouds and the ocean overflowing with surges presented no contrast whatsoever. The waves of the mighty deep beating at each other continually, set up a sound resembling that of a trumpet in the sky. It was filled with diverse gems and its water was poisoned by means of the air. It was filled with various aquatic animals, and upheaving its billows, it appeared as if excited with ire. And there beheld those high-souled monkeys the mighty main agitated by the Wind and muttering as if with the upheaval of the waves. Thereupon, overwhelmed wth surprise, those monkeys, stationed there, espied the main brimming with rolling waters and moving as if (off its place).

* A large fabulous fish.—T.

† A marine monster confounded usually with the crocodile and shark.—T.

SECTION V.

THERE on the northern shore of the ocean the army was encamped and arranged in order by Nila. And the two leading monkeys Mainda and Divida patrolled about on all sides to protect the monkey host. And the army being encamped on the shore of the lord of streams and rivers, Rāma, beholding Lakshmana by his side, spoke, saying—"I know that grief abates as time passes by, but my sorrow arising from the separation of my spouse, is increasing day by day. I am not sorry that she hath been stealthily taken away by the demon—but my sorrow is that her end is drawing nigh. O Wind, do thou go there where my dear spouse is, and touching her person, do thou touch me, for I shall then be happy stationing my looks in the Moon and being touched by thee. Alas! my dear one cried 'O lord, O lord' when she was taken away. Those words, revolving burn me like poison. I am now being burnt down day and night by the fire of desire, having separation from her for its fuel and her thoughts for its flame. Leaving thee, O Son of Sumitrā, I shall jump into the deep and then shall not this fire burn me any more. This is my only consolation, for which I draw my vital breath—that myself and she breathe on the same earth. Like unto a dry land drawing water from a watered ground, I do live, hearing that Jānaki still survives. When shall I, discomfitting my enemies, behold Sitā, having a beautiful waist and eyes resembling lotus-petals, as a victorious hero beholdeth the royal Grace. Like unto the sick drinking the *elixir* of life, when shall I, raising a little her lotus-like countenance having graceful teeth and lips, imprint kisses thereon? And when shall she, laughing, embrace me with her rising breast resembling the palm fruit? Alas that chaste dame having scarlet corners of the

eye, being encircled by the demons, is wishing for a protector like unto one having no husband, albeit having a husband in me. How fareth in the midst of the she-demons, that daughter of the king Janaka, my beloved spouse, and the daughter-in-law of king Daçaratha? And having those Râkshasas, hard to repress, slain by me, truly shall she appear like unto the rays of the Moon extricated from sable autumnal clouds. Sitâ is constitutionally slender, and forsooth, she has been greatly reduced by sorrow, fasting and calamities touching time and place. When shall I, piercing with my shafts the breast of the lord of Râkshasas, renounce my mind's grief? And when shall my devoted Sitâ resembling the daughter of a celestial, fling herself anxiously around my neck and shed tears of joy? And when shall I renounce this my sorrow arising out of Maithili's separation, like unto one casting off his soiled clothes?" The highly intelligent Râma bewailing thus, the day passed away and the Sun, decreasing gradually, disappeared at last. And consoled by Lakshmana, Râma, stricken with thought touching Sitâ having eyes like lotus-petals, engaged in rites relating to the worship of Eve.

SECTION VI.

BEHOLDING in Lankâ that dreadful and awe-inspiring work performed by Hanumân like unto the high-souled Sakra, the lord of Râkshasas, looking down with shame, addressed them all, saying—"That monkey alone hath invaded and entered the city of Lankâ hard to reach and hath espied Sitâ, the daughter of king Janaka. He hath shattered the palace, and the altar of sacrifice, slain the leading

Rākshasas, and, in short, agitated the whole city of Lankā. What shall I do now? And what should you all do on this occasion? It behoveth you all to give me such counsel as becometh me and will conduce to my glory." 'Victory is the outcome of consultation'—this do the sages* say. Let us, therefore, O mighty ones, engage in counsel, relating to the measures we should adopt towards Rāma. There are three orders of men on this earth—the superior the middling and the inferior. This distinction cannot be perceived without a knowledge of the signs, and so I shall relate unto you their merits and demerits. He is said to belong to the superior order, whose counsel contains the three signs (mentioned below), or who engages in works after consulting duly with friends capable or with persons having the same end in view, and some times with others, and who serveth Providence. He belongs to the middle order who consults his own self only, depends on the Providence, and engages alone in works. And he belongs to the inferior order who engageth in works without ascertaining their merits or demerits, disregarding the will of the Providence and saying, 'I will do this', and is inactive (at last). And counsels are also divided into three divisions like unto the three orders of men (mentioned). That counsel belongs to the superior order in which the counsellors with their judgment reinforced by a knowledge of political ethics, are unanimous. That one belongs to the middle order in which the counsellors after varied discussion, arrive at unanimity in the long run. And that one is the worst in which the counsellors differ from each other and agree a little in the long run, with no good result. You are all gifted with good intellects: do you all unanimously settle as to what becometh me and conduceth to my well-being. Environed by a thousand of patient monkeys, Rāma, with a view to capture our city, is approaching towards Lankā. Forsooth, shall he cross over the main along

* *Naraswina*, according to Rāmānuya, means, hero.—T.

with his younger brother and a mighty host. He can by his prowess dry up the ocean and do the other.* Rāma approaching thus with a hostile intention along with the monkeys, it behoveth you to devise such means as might protect my city and army.

SECTION VII.

BEING thus accosted by their lord, the highly powerful Rākshasas, devoid of good sense and ignorant of sound counsel, replied with folded palms, saying,—"Thou hast, O king, enough of soldiers and weapons. Why art thou smitten with sorrow then? Repairing to Bhagavati, thou didst discomfit the serpents in battle. The God of Death, living on mount Kailaça, encircled by *Yakshas*, was subjugated by thee in a great battle. And that mighty lord of men, proud of his friendship with Siva, was defeated by thee wrathfully in battle. Discomfitting and slaying the band of Yakshas, thou didst bring this flowery car from the mount Kailāça. O lord of Rākshasas, desiring thy friendship out of fear, Maya, the king of Dānavas, offered thee his daughter† for thy spouse. O thou of mighty arms, thou didst bring under thy subjection the powerful and irrepressible Dānava‡ for the pleasure of *Kumbhinasi*.§ And entering the region under the earth, thou didst defeat the serpents—and thus bring under thy subjection Vāsuki, Takshaka, Sankha, and Jati. Those heroic Dānavas, the *Kalakeyas*, were greatly powerful,

* *i. e.* bridge over the ocean.—T.

† This refers to Mandodari; Ravana's favourite queen.—T.

‡ This refers to Madhu.—T.

§ Ravana's sister, who was married to Madhu.—T.

irrepressible, and proud of the boons conferred on them. And fighting with them perpetually for a year, thou didst bring them under thy control, O lord, O slayer of foes, and learn from them the science of varied illusions, O king of the Rākshasas. O great hero, by thee were defeated in battle, the heroic and powerful sons of Varuna, followed by a fourfold division of their army. The dominion of Death is like the mighty main, having his rod for aquatic animals, agonies for the trees that cover its islands, the noose for the billows, his attendants for the serpents and his terrible fever for the dreadful attitude of the deep. And diving into this terrible deep, thou didst, O king, discomfit Death himself and win glorious victory. And every one was pleased there with thy successful fight. The Earth was filled with various heroic Kshetriyas, resembling Sakra in prowess as she is adorned now with various trees. Rāghava is not their equal either in strength or prowess. And all those heroes, hard to repress in battle, were slain by thee, O king. Do thou wait here, O great king; thou needst not take any trouble. Indrajit alone shall slay all these monkeys. And this one, O mighty monarch, having celebrated the Māheçwara* sacrifice, hath obtained a noble boon, rarely (attained by persons). Having agitated the ocean of celestial hosts, having darts and lances for its fishes, showering arms for its moss, elephants for its tortoises, steeds for its frogs, Rudra and Aditya for its ferocious animals, the Maruts and Vasus for its mighty serpents, cars, horses, and elephants for its volume of waters, and infantry for its spacious shore, this one (Indrajit), taking captive the lord of the celestials himself, had brought him into Lankā. Then, O king, liberated agreeably to the injunction of the Great-father, the slayer of Samvara and Vritra, worshipped of all the celestials, went (back) to heaven. Do thou, O great king, entrust Indrajit with this business,—until he bringeth to destruction the

* Relating to Mahaçwara—the great Lord, a designation of Siva.—T

monkey-host along with Rāma. O king, thou must not think that this calamity, coming from an ignoble person is not insignificant. Thou shalt slay Rāghava."

SECTION VIII.

THEN that heroic general, the Rākshasa named Prahasta, possessing the splendour of sable clouds, submitted with joined hands,—"I am competent to baffle in battle gods and Dānavas and Gandharbas, ghosts, birds and serpents,—what then is a couple of human beings? Having been negligent and confident (in our power), we have all been deceived by Hanumān. But, I living, that ranger of woods shall not (again) go hence with his life. All the earth down to the ocean, containing hills, forests and woods, shall be rendered free from monkeys. Do thou command me. And, O ranger of the night, I shall deliver (the Rākshasas) from the monkeys; and thou shalt not have to suffer in the least in consequence of thy transgression."* Then the Rākshasa named Durmukha, growing enraged, said,—"This overpowering of all of us must not be forgiven—this flagrant discomfiture of the metropolis of the auspicious lord of the Rākshasas as well as of his inner appartment by the foremost of monkeys. This moment marching alone (from hence) will I exterminate the monkeys, even if they shall have entered the dreadful deep, or the sky, or the subterranean regions." Then the exceedingly powerful Vajradanshtra, weilding up a terrific bludgeon, stained with flesh and gore, wrathfully observed,—"Rāma the irrepressible existing, and also Sugriva with Lakshmana, what have we to do with the weak and

* *i. e.* the ravishment of Sitā.—T.

wretched Hanumân? This very day, slaying single-handed Râma with Sugriva and with Lakshmana, with this bludgeon, shall I return, after having sorely troubled the monkey-host. And, O monarch, if thou art minded, hear this other word of mine! Verily he that is fertile in resources and ever ready, compasseth success. Let thousands of Râkshasas, heroic, terrible, fearful to behold, and wearing forms at will, appointed by the lord of Râkshasas, presenting themselves before Kâkutstha in palpably human shapes, calmly say unto that foremost of the Raghus,—'Despatched have we been by thy younger brother.' Hearing this, he (Râma), summoning his forces without delay, shall come hither. Then, equipped with darts, javelins and maces, and bearing bows, arrows and scimitars in our hands, we shall swiftly and summoning speed* set out (from hence); and stationing ourselves in the sky in bands, and slaughtering the monkey-army with mighty showers of rocks and weapons, we shall lead it to Death's door. Let us in this wise decoy Râma and Lakshmana; and if they fall into our design, they shall, without doubt, lose their lives." Then that hero, Kumbhakarna's son, named Nikumbha, endowed with exceeding prowess, in high wrath remarked unto Râvana, destroyer of worlds,—"Do ye, all of you, stay here along with the great king. I alone shall slay Râghava together with Lakshmana, and Sugriva with Hanumân, and all the monkeys." Then a Râkshasa, named Vajrahanu, resembling a hill, in wrath lapping the corners of his mouth with his tongue, said,—"Do ye, casting off anxiety, engage yourself as ye list. I alone shall swallow up that entire monkey-host. Do ye, remaining at ease and without anxiety, drink *Varuna*† wine. I single-handed shall slay Sugriva with Lakshmana, as well as Hanumân with Angada,—and all the monkeys.

* *Twarita*—summoning speed—redundant.—T.

† *Vâruna* wine, otherwise named *Vârnni* is prepared from hog-weed, ground with the juice of the date or palm, and then distilled.—T.

SECTION IX.

THEN, in fierce wrath seizing bludgeons, and *pattiças*, lances and bearded darts and javelins, and axes, bows and excellent shafts and swords, resembling crystelline water, sprung up the Rākshasas, Rabhasa, and the mighty Suryyaçatru, and Saptaghna, and Yajnakopa, and Mahāpārçwa and Mahodara, Agniketu the irrepressible, and the Rākshasa Raçmiketu, and the lusty Indraçatru, son unto Rāvana—and Prahasta, Virupāksha, and the exceedingly strong Vajradanshtra,—and Dhumrāksha, and Nikumbha, and the Raksha Durmukha. And, flaming in energy, they all addressed Rāvana, saying,—"To-day shall we slay Rāma, and Sugriva along with Lakshmana, and the helpless Hanumān, who hath damaged Lankā. Then, preventing them, who had (thus) equipped themselves with all kinds of weapons, and making them sit down, Vibhishana, with joined hands, again spoke unto them, saying,—"The wise have asserted that an appeal to prowess should be resorted to anent a business *then* only when the end sought cannot be attained through the three (other) means.* Prowess produceth fruit only in respect of well-advised action directed while carefully watching (enemies) that are negligent, or captive,† or under Divine affliction. But why do ye intend to discomfit (Rāma), who is vigilant, who desireth victory, who is strong in the Divine strength, who hath subdued passion, and who is hard to subdue? Who had in this world ever thought of or reasoned about Hanumān's career over the dreadful deep, the lord of streams and rivers? O rangers of the night, the strength and prowess (of the foe) being immeasurable, ye should by no means recklessly disregard him. And what was the wrong that formerly

* *Viz.*, conciliation, gift, and creating division.—T.

† In the hands of other enemies.—T.

had been done by Rāma unto the king of the Rākshasas, that he hath carried off from Janasthāna the spouse of that illustrious one? If Khara, who had trespassed into regions not his own, hath been slain in battle by Rāma, surely a creature should to the best of his might preserve his life. It is for this great fear that exerciseth us on the score of Vaidehi owing its existence to this,* that she, having been ravished, should (now) be given up. What is the use of acting so that quarrel may be the consequence? And (Rāma), possessed of prowess, yet ever abiding by morality, is incapable of initiating hostilities for no purpose. Therefore, do ye give him his Maithili. And before, he by means of his shafts riveth this city together with her elephants and steeds, overflowing with countless gems, do ye give him his Maithili. And before the dreadful, irrepressible and mighty monkey-host blocketh up this Lankā of ours, do ye give (back) Sitā. This city of Lankā shall perish as also all the heroic Rākshasas, if thou dost not thyself make over Rāma's spouse unto him. I exert myself to pleasure thee, because of the fraternity (that subsisteth between us). Do what I say. I say what is truth and what also is for thy good. Do thou render (back) Rāma's Maithili. Ere yet the king's son, for compassing thy destruction, showereth sure shafts resembling the rays of the autumnal Sun, having shining heads and feathered parts, and exceedingly hard, do thou render Maithili unto Dāçarathi. Forsake thy wrath at once, which destroyeth happiness and virtue; and follow righteousness, which enhanceth enjoyment and fame. Be thou propitious,—so that we may live (at ease) along with our sons and relatives. Render (back) Maithili unto Daçaratha's son." Having heard Vibhishana's speech, Rāvana—lord of Rākshasas—leaving all of them, entered his own chamber.

* The feeling of revenge for the slaughter of Khara and the rest.—T.

SECTION X.

THEN early in the morning, like the fiery and refulgent sun entering a mighty mass of clouds, Vibhishana, fast to virtue and interest, heroic and possessed of exceeding splendour, playing a perilous part,* entered the apartment of his elder brother, resembling an assemblage of mountain-summits and elevated like the peak of a mountain, orderly, divided into spacious rooms,—the resort of the great—inhabited by august and intelligent persons attached (to Rāvana); guarded around by lusty Rākshasas in limited numbers; having the air agitated by the breath of mad elephants; with loud blares of conchs, and resounding with trumpets; embosoming numbers of beautiful damsels, with its high-ways (overflowing with talk); furnished with doors of polished gold; embellished with excellent ornaments; resembling the abode of the Gandharbas, or the mansion of the Maruts; containing heaps of gems; like unto the dwelling of serpents. And that one of exceeding energy heard sacred and holy sounds uttered by Veda-versed Brāhmanas celebrating the victory of his brother; and that highly powerful (hero) acquainted with Mantras and the Vedas saw Vipras worshipped with vessels of curds, clarified butter, flowers and fried paddy. And the mighty-armed (Vibhishana) saluted the younger brother of the bestower of riches,† seated there. And that one acquainted with manners, after proper courtesy, sat him down on a seat decked in gold, which was pointed out (by a royal glance). And in retirement as also in presence only of his counsellors,

* The project he had conceived, *viz.*, converting Râvana to his own policy of pacification, was fraught with peril to himself, considering his brother's fierce temperament.—T.

† Kuvera.—Rávana was Kuvera's younger brother.—T.

Vibhishana spoke unto the high souled Rāvana words backed by reason, and greatly fraught with his welfare. And having, with soothing speech, pacified his elder brother and extended towards him the due civilities, that one, who through height of sentiment had noted excellence and the want of it, addressed (Vibhishana) in words befitting the occasion and the place,—"Ever since, O subduer of enemies, Vaidehi hath come hither, are seen inauspicious omens. Fire, enveloped in smoke at the time of its being ignited, and thereafter throwing out scintillations, with its brightness obscured by vapour, doth not increase adequately even on oblations being poured into it with Mantras. Reptiles are discovered in kitchens, sacrificial fire-chambers, and the places of Vaidika recitations; and ants (are found) in clarified butter. The milk of the kine hath been dried up; and the nobler elephants are without the temporal juice. And horses, albiet they have feasted on fresh grass, neigh distressfully.* And asses, camels and mules, O king, with their hair standing erect, shed tears; and although they are ministered unto medically, they do not return to nature. And crows in numbers emit harsh cries on all sides, and are seen in swarms at the tops of edifices. Vultures sit sadly and distressed upon the roofs of houses. During the two twilights, the jackals, coming in sight, utter ominous howls. And wolves and other (ferocious) animals, as well as deer, approaching the gate of the palace in swarms, are heard to set up loud roars resembling the thunder. Things having come to this pass, even this expiation, I fancy, is capable of removing the evil omens. Do thou render back Vaidehi unto Rāghava. If I have said this through ignorance or covetuousness, thou ought not, O mighty monarch, criminate me. All Rākshasas and Rākshasis, as well as those belonging to palace and the inner apartment—shall have to

* The commentator remarks, evidently with justice—"That is, the horses, having eaten their fill, still hunger."—T.

experience the evil consequence (of this act of thine). All the counsellors have refrained from tendering this counsel unto thee; but surely I must tell. thee what I have seen or heard; and adopting proper measures, it behoveth thee to act so."* (Rāvana's) brother, Bibhishana, thus spoke, unto his brother, the chief of Rakshas, in the midst of counsellors, these words fraught with his good. Hearing this beneficial, mild and pregnant speech, fortified by reasons and capable of compassing (his welfare) for the present, past and the future, (Rāvana) who had conceived a passion (for Sitā), getting into a rage, replied,—"Fear find I none whatever. Rāghava never shall have Mithilā's daughter. Even if Lakshmana's elder brother should be supported in battle by the celestials with Indra (at their head), how can he stay before me (in the field)?" Having said this, that destroyer of celestial hosts, the Ten-necked one, possessed of mighty strength and of terrific prowess in battle, then dismissed his brother Vibhishana, who had spoken truth.

SECTION XI.

THE unrighteous king, overmastered by his passion (for Sitā), in consequence of his sinful act as well as the loss of honor he sustained at the hands of his friends, became reduced. And the occasion for war was wanting. Rāvana, possessed by lust, and continually thinking of Vaidehi, conceived along with his counsellors that the time for entering into hostilities had arrived. And sallying forth, he ascended a mighty car furnished with golden network, adorned with pearls and coral, and yoked with trained steeds. And having

* In accordance with my suggestion.—T.

ascended that excellent vechicle, having sounds resembling those of mighty clouds, that foremost of Rakshas, the Ten-necked one, drove towards the court. And as he coursed on, Rākshasas, bearing swords and shields, and carrying all kinds of weapons, went before the lord of the Rākshasas. And (some of) these, wearing various frightful suits, and decked with diverse ornaments, went, surrounding his rear and flanks. And *atirathas* went with cars, and superb mad elephants, and sportive steeds; and bearing in their hands maces and bludgeons; and darts and clubs. And as Rāvana marched towards the court, there arose the loud blares of a thousand trumpet, and the uproarious sounds of conchs. And that redoubtable and mighty car-warrior held his course, suddenly making sides resound, and beautifying the high ways. And the spotless white umbrella of the lord of Rākshasas, being raised up, looked beautiful like the Moon at her full. On his right and left graced two crystal white chowris furnished with threads of gold. And all those Rākshasas standing on the ground with joined hands, bowed down their heads to the foremost of Rākshasas who was seated on his car. Hymned by the Rākshasas with blessings of victory, that exceedingly energetic chastiser of enemies arrived at the court constructed (by Viçwakarmā). And that highly energetic one in person entered that court paved with silver and gold, having its heart decorated with crystal, and gracefully covered with silk, embroidered with gold; excellently constructed by Viçwakarmā, and guarded by six hundred ghosts. And Rāvana sat down on a superb and august seat consisting of lapises, furnished with a pillow; and covered with a soft dear-skin. And lord-like he commanded the envoys possessed of fleet vigor, saying,— "Do ye speedily summon hither the Rākshasas. I fancy some mighty effort hath to be put forth against our foes." Hearing his words, the envoys began to range Lankā; and going to every house, they fearlessly collected the Rākshasas

from places of sport, bed-rooms, and gardens. Then some set out, mounting cars, and some mounting proud coursers, and some on foot. And like the welkin filled with fowls, the city thronged with approaching cars, elephants and steeds. And leaving their various vehicles and cars behind, they entered the court on foot, like lions entering mountain caverns. And taking the feet of the sovereign, and honored by him (in turn), they sat them down, some on raised seats, some on cushions of Kuça, and some on the floor. And presenting themselves agreeably to the command of the monarch, they sat them down each according to his position, before the lord of Râkshasas, Râvana. And there came also the learned and competent to arrive at infallible decisions, and they sat them down in order of merit. And there also came courtiers endowed with virtues, versed in every thing, and having intelligence for their eye-sight,—and innumerable heroes by hundreds also (arrived) at that court for ascertaining the course that would prove beneficial. And then mounting a large, noble and splendid car, having its parts decked with gold, and yoked with horses, the magnanimous and renowned Vibhishana went to the court of his elder brother. And that younger brother (of Râvana), announcing his name, bowed down at the feet of his elder brother. And Suka and Prahasta were employed in giving to each a separate seat befitting his rank. And from all sides in the court there began to spread the odour of excellent *agura* and sandal and wreaths belonging to the Râkshasas, decked in gold and various gems, and clad in costly attires. And no one among these present at court uttered any thing, or spoke any falsehood, or conversed in loud accents. And having completely attained their desire, all of fierce prowess, gazed at the face of their lord. And in the assembly of those intelligent, and exceedingly powerful persons, equipped with arms, the intelligent Râvana appeared splendid like the Vajra-handed Indra among the Vasus.

SECTION XII.

THEN surveying that entire assembly, that conqueror in battle delivered himself unto Prahasta,—general of the forces, saying,—"O general, it behoveth thee so to order the disciplined fourfold forces that they may successfully protect the city." Thereat, Prahasta, carefully carrying out the royal behest, stationed all the forces within and without the city. And having posted the army for the defence of the city, Prahasta sitting down before the king, said,—"I have stationed the forces belonging to thee who art possessed of strength, inside as well as outside. (Now), without suffering thy mind to be agitated with anxiety, speedily, do what is in thy heart. Hearing the speech of Prahasta seeking the welfare of the kingdom, Rāvana craving for enjoyment, spoke in the midst of his aderents,—"When virtue, or happiness, or interest is in straits, it behoveth you to (know your course) in relation to pleasant and unpleasant, happiness and misery, profitable and unprofitable, and good and evil. No business of mine which ye have set about after taking counsel, hath ever miscarried. And like Vāsava environed by the moon, stars and plannets, and the Maruts, I surrounded by you, have attained to plenitude of prosperity. I am, for certain, going to employ you all. In consequence of his sleep, I could not inform him of this matter. After having slept for six months that one of prodigious strength—foremost of those bearing arms—hath just risen. Janaka's daughter and Rāma's beloved wife hath been brought hither from the forest of Dandaka, the region ranged by Rakshas. That indolent damsel wisheth not to ascend my bed; nor is there any in the three spheres, that to me is like unto Sitā. She is slender-waisted,and high-hipped,and her face is as the autumnal Moon resembling a golden image. She is meek and looketh like the

hand work of Maya himself gifted with an infinite variety of fascinations.* And beholding her dainty and tender feet with roseate soles, and having coppery nails, my mind burneth (with desire). And seeing her resembling the flame of a sacrificial fire and the splendour of the Sun himself; and her fair face furnished with a prominent nose and elegant eyes, I, having lost control over self, have come under the sway of desire. And my passion, uninfluenced by anger and joy, capable of producing pallor, and constantly causing anguish and sorrow, hath rendered me pale. Expecting her lord, Rāma, the beautiful one having expansive eyes, hath solicited for a year's space; and I have pledged my fair woods to her of graceful eyes. But tired am I on account of my passion,—like a horse spent on the way. How can the rangers of the woods, or the sons of Daçaratha cross over the sea ungovernable and swarming with countless creatures and fishes? On the other hand, a single month hath troubled us grievously. Hard it is therefore to understand the course of events. Do ye act, each as he thinks proper. And although no fear can come from mortals, yet ye should deliberate (as to what ye should do). Formerly I had gained victory with the help given by you; do ye in the same way stand by me now. The king's son, having learnt that Sitā is on the other shore of the ocean, taking before them monkey headed by Sugriva, reached Varuna's abode. Do ye so counsel that Sitā may be with-holden by me and the sons of Daçaratha may be slain; but ye must prefer certain counsel. No other† person in this world hath the power to cross the sea along with the monkeys,—victory, therefore, is undubitably mine." Hearing the sorrowful

* This reminds one irrisistibly of Cleopatra's. The Bengali translators evidently failing to understand *Mayava Mayanirmita*, have conveniently—trasferred the phrase in tact to their versions.—T.

† I fail to understand *anyasya*, "*no other* person";—nor does the commentator helps me anyway.—T.

speech of (Rāvana) afflicted with lust, Kumbhakarna grew enraged, and said,—"When just on seeing (Sītā) of Rāma along with Lakshmana, thou didst by main force carry her away, it plainly appeareth that thy mind, like the Yamunā filling her bed, hath been possessed (by her).* O great king all this (that thou hast done) is not worthy of thee. If thou hadst at the outset consulted us in this matter, we would have done what was proper.† O ten-faced one, the king, that arriving at certain conclusions, carrieth on his regal affairs agreeably to justice, hath not to repent afterwards. But those actions that are done without deliberation, like unto clarified butter poured in an impure sacrifice, conduceth only to harm. He doth not know what is proper and what not, that performs prior actions afterwards, and posterior actions first. Others spy holes in the actions of the volatile, the latter may be possessed of great power,—like swans passing Krauncha through the hole.‡ By luck it is that Rāma hath not yet slain thee, who hath done this tremendous thing, without reflection, resembling food mixed with poison. But as thou hast entered upon a course of action which is improper even in repect of foes, I will, O sinless one, perform thy work by slaying thy enemies. And, O ranger of the night, I will exterminate thy foe. Even if Sakra and the sun, even if fire and the War-god, even if Kuvera and Varuna, should range themselves against me, I will fight them. Purandara himself shall be afflicted with fright when I having my body measuring a mountain, and furnished with sharp teeth, shall, setting up roars, fight with my huge bludgeon. Before Rāma shooteth a second shaft, to slay me, I shall drink his life-blood. Be thou comforted by slaying Daçaratha's son, I will exert to secure blessed victory for thee. Having

* This passage is very obscure, and the commentator's gloss does not at all serve.—T.

† i. e. *we would have prevented thee.*—T.

‡ The hole made by the dart of Kumara.—T.

killed Rāma along with Lakshmana, I shall devour all the principal monkeys. Do thou make merry at thy will, drink the Varuni, and, with thy mind set at rest, conduct affairs fraught with thy welfare. On Rāma being despatched to the mansion of Yama, Sitā shall come under thy subjection for ever and a day."

SECTION XIII.

SEEING Rāvana wrought up with wrath, the exceedingly strong Mahāpārcwa, reflecting for a moment, observed with joined hands,—"The man that, entering the forest, abounding with deer and ferocious animals, doth not drink honey, maketh a fool of himself. O destroyer of foes, who is the lord of thee, that art lord thyself? Enjoy with Vaidehi, taking thy enemy by the hand. And, O thou endowed with prodigious power, do thou exerting thy might lead thy life, after the manner of hens, and invading Sitā again and again, do thou enjoy her and derive pleasure (therefrom). And when thou hast attained thy purpose; what fear can succeed? Alike when on thy guard, and off it, thou shalt provide against all exigencies. Kumbhakarna along with us, as well the exceedingly powerful Indrajit, are competent to chastise the thunder-bearing (Deity) equipped with his thunder. Passing by gift, conciliation, and dissension, which have been assigned by the wise as the means of success, I relish the success in business which is attained through chastisement. O highly powerful one, we shall, without doubt, by the prowess of our arms, subdue all these enemies

of thine that have come hither." Thus addressed by Mahâpârcwa, king Râvana, honoring his speech, said,—"O Mahâpârcwa, I will relate unto thee, who hast spoken (thus), a secret matter relating to myself, which befell me long since I saw Panjikasthalâ, like a flame in the sky, coursing to the Great-father's mansion. Her pace slackened, as soon as she saw me, (turn) I feasted on her and deprived her of her attire. Then she went to the Great-father's place, like a crumpled lotus. That high-souled one received information of all that I had done; and thereat, waxing enraged, the Deity spoke unto me,—"If from this day, thou ravish a female by force, thy head certainly shall be riven in an hundred pieces. It is for this, that with my mind afflicted with fear, I do not violently force, Videha's daughter Sitâ, anent lying with her fair self. My rush is like that of the sea, and my motion that of the wind. Dâcaratha's son doth not know this, and therefore doth he approach sea. Who wisheth to address a lion that is lying asleep in a cave, resembling Death wrought up by wrath? Râma hath not seen shafts shot by me, resembling two-tongued serpents,—and therefore, it is that he approacheth me. Like a meteor burning an elephant, I shall, with shafts shot from bow in hundreds, resembling the thunder-bolt, consume Râma. And as at the proper hour the risen Sun defeateth the splendour of the stars, will I, surrounded by a mighty army, overpower his strength. Neither the thousand-eyed Vâsava, nor yet Varuna, is capable of fighting me. By the might of this arm did I formerly conquer this city, governed by Vaiçravana."

SECTION XIV.

HEARING the words of the lord of Rākshasas, as well as the thundering of Kumbhakarna, Vibhishana addressed the Rākshasa chief, in a pregnant speech, fraught with his welfare, —"Thou hast been bound about thy neck by the mighty and huge serpent, Sitā, having her breast for its body anxiety for its venom, smile for its sharp fangs, and her five fingers for its hood. Therefore before the monkeys, resembling mountain-peaks, having teeth for their arms and nails for their weapons, —subjugate Lankā, do thou render Maithili unto Daçaratha's son. And before the shafts shot by Rāma, resembling the thunder-bolt and having impetuosity of the wind, cut off the heads of the foremost of the Rākshasas, do thou render Mithilā's daughter unto the son of Daçaratha. Neither Kumbhakarna nor Indrajit, neither Mahāparçwa nor Mahodara, neither Nikumbha nor Kumbha nor yet Atikaya, O king, can stay in the field against Rāghava. Living, thou, whether thou art protected by the Sun or the winds, or throwest thyself into the lap itself of Vāsava, or enterest the sky or the nether spheres, shall not escape death." Hearing Vibhishana's words, Prahasta said,—"Fear know we none whatever from the celestials, or Dānavas, or Yakshas, or Gandharbas, or huge snakes; fear know we none in battle with birds and serpents. How can fear at all afflict us proceeding from the king's son, Rāma? Hearing Prahasta's speech, Vibhishana, seeking the welfare of the king, and having his intellect grounded in virtue, interest and profit, said words enfolding high sense,—"O Prahasta, like a sinful person being unable to ascend heaven, what the king, Mahodara, thou, and Kumbhakarna, are saying with reference to Rāma, shall not prove true. As one without a raft cannot cross over the mighty main, how can I, or thou, or all the

Râkshas combined, cause death unto Râma, who, O Prahasta, is versed in the sense of things. Even the gods become stolid before the sovereign of the Ikshwâku race, having righteousness for his principle quality, and being a mighty car-warrior and of such a character, and who is competent in action. As yet the Kanka-feathered, terrible and sharp shafts shot by Râghava, have not pierced into thy body; and therefore thou dost speak so. And, O Prahasta, as yet the sharpened shafts, capable of destroying life and having the impetuosity of the thunder-bolt, have not entered into thy body, and therefore thou dost speak thus, neither Râvana, nor the exceedingly powerful Triçirsha. Neither Kumbhakarna's son Nikumbha nor Indrajit, is capable of bearing in battle the son of Daçaratha, resembling Sakra himself: And neither Devantaka* nor Narantaka,† neither Atikâya,‡ nor the magnanimous Atiratha, nor the equally strong Akampana, is competent to stay Râghava in fight. And the king, naturally of fierce temper and thoughtless, through the instrumentality of ye who appearing to be his friends are in reality his foes, seeketh to destroy the Râkshasas. Do ye take out and deliver the monarch, who hath through force become subject to a dreadful and mighty, and thousand-headed serpent bursting with immeasurable prowess. As a person possessed by fearfully strong ghosts, is saved by his friends pulling him by his hair, attaining your desire ye should, assembling together, rescue the king. This one is sunk in the Râghava sea having excellent waters. Do ye speedily coming together deliver him. He (the king) hath fallen into the Kâkutstha nether regions, I tell thee my full mind,—fraught with the welfare of this city together with the Râkshasas, as well of the king with his adherents. Do thou make over Maithili unto the son of the king. He is a true

* *Lit.*—destroyer of the Deity.—T.

† *Lit.*—destroyer of men.—T.

‡ *Lit.*—huge-bodied.—T.

counsellor who adviseth his master, after duly ascertaining the strength, position, increase or destruction of the enemies as well as of their own party.

SECTION XV.

HEARING carefully the words of Bibhisana, gifted with the intelligence of the lord of speech, the high-souled Indrajit, the leader of demons, spake, saying,—"Why art thou, O uncle, speaking these useless words like one terrified? He even, who is not born in this race, cannot speak or act in this wise. Only one man in this family, my uncle Bibhisana, is weak in energy, strength, prowess, patience, heroism and vigor. Why art thou O timid one, afraid of them since any one of these Rākshasas is capable of slaying those two princes, human beings as they are? The master of the three worlds, the lord of the celestials, has been brought down by me as captive on this earth. And all the celestials smitten with fear fled to different quarters. I brought down on earth the loud-roaring celestial elephant Airavata and uprooted by force its tusks. And all the celestials were terrified at this. Am I not, who have shattered the pride of the celestials, afflicted the leading Daityas, and am gifted with excellent prowess, capable of discomfitting these two princess—very ordinary mortals as they are?" Hearing the words of (Indrajit) gifted with high energy, irrepressible and resembling the lord of celestials, Bibhisana, the foremost of those using weapons, addressed him with words, fraught with high import,—"O my son, thou art a mere child and of unripe intellect and hence thou art not capable of ascertaining the propriety and impropriety of counsels. Thou art

therefore speaking thus like a maniac for thy own destruction. Thou art known as a son unto Rāvana, O Indrajit,but in sooth, thou art his foe in disguise, since knowing of his destruction from Rāghava, thou dost not prevent him. Thou art brave, childish and hast been impelled by thy silly understanding. Thou shalt be slain along with him who hath brought thee in this counsel chamber. Thou art, O Indrajit, foolish, imprudent, devoid of humility,of an irritable temper, of feeble sense, vicious-minded and of a silly understanding. And thou dost speak so, being impelled by childishness. Who shall withstand in battle, the shafts, shot by Rāghava, resembling the rod of Death, the stick of Brahman, flaming like the Fire of Dissolution. Do thou render back Sitā, O king, unto Rāma, with riches, jewels, excellent ornaments, clothes and jems and we shall then be able to live here void of grief."

SECTION XVI.

BIBHISHANA addressing him with these excellent and auspicious words, fraught with high sense, Rāvana, impelled by Death, again spake in harsh accents.—"It is better to live with open enemies or enraged serpents than with those who pass for friends but are in reality foes. I know well the nature of kinsmen, in all the worlds, O Rākhasa,—one takes delight in another's misfortune. The kinsmen, O Rākshasa, generally disregard him who is their king,* protecteth the kingdom, educated and pious—and they always try to discomfit him, if he be a heroe. These terrible enemies—the kinsmen, hypocrite as they are, always take delight in one another's

* On account of the priority of his birth—T.

calamity. Hear, I shall relate what the elephants, in yore, spoke beholding some persons with noose in hand—"We do not fear, fire, weapons, or even the terrible noose—we fear only the dreadful kinsmen, blinded with selfishness. They alone unfold the means of our detection—there is not the least doubt about it. Fear from kinsmen is therefore known as the worst of all fears. In kine there is milk, in kinsmen, there is fear, in women there is fickleness, and in Brahmanas, there is asceticism. It doth not please thee, I fancy, O gentle one, that I am honored of the three worlds, the lord of riches, and the subduer of my foes. As the drops of water do not last long on the leaves of lotuses, so is the friendship with unworthy persons. As the autumnal clouds, albeit muttering, do not pour forth water, so is the friendship with unworthy persons. As a bee flies away after sucking up the honey so is the friendship with unworthy persons. As a bee, after feeding upon the Kāça flowers, doth not get honey so is (fruitless) the friendship with unworthy persons. As an elephant, after being bathed, covers its body again with dust, taking it with its trunk, so is the friendship with unworthy persons.* Fie thee, O monkey, O thou that bringest disgrace on the family. Had any one else spoken thus he would have ceased to live by this time." Being thus accosted harshly, Bibhisana, speaking truth, rose up along with four Rākshasas having maces in their hands. "Thereupon, rising up in the welkin, the graceful brother Bibhisana, worked up with ire, addressed the lord of Rākshasas—Thou art mistaken, O king. Do thou speak what thou wishest—thou art my elder brother, adorable like unto father—thou dost not follow the track of virtue. I cannot tolerate the harsh accents of thine, my elder brother.—For thy welfare I spoke those well-meaning words, O Ten-necked one, but thou didst not pay heed to them being brought under the control of Death. O king, many are the persons who speak sweet words, but rare are they

* They afterwards forsake their former friends.—T.

who can speak and hear unpalatable but well-meaning words. How can I disregard thy death like unto a burning house bound as thou art by the noose of Death, the destroyer of all creatures. I do not wish to behold thee slain by the well-sharpened shafts of Rāma, feathered in gold and resembling the flaming fire. Even the heroic and powerful persons, well versed in the use of weapons, wear away like sands in battle, being attracted by Death. Thou art worshipful unto me, do thou forgive me for what I have said for thy welfare. Do thou protect thyself and this city, abounding in Rākshasas. May good betide thee! I am going away and do thou be happy without me. What, I spoke unto thee, O ranger of the night, to prevent thee, for thy welfare, did not please thee. Persons, whose lease of life is well-nigh expired, do not pay heed to the well-meaning words of their friends."

SECTION XVII.

HAVING addressed Rāvana with these harsh words, his younger brother, reached in no time, where Rāma along with Lakshmana was. The leading monkeys, stationed on earth, espied him on the welkin, resembling in size the summit of the mount Meru, and burning like lightning in the effulgence of his own person. And his four attendants of terrible prowess were adorned with excellent ornaments and armed with armours and maces. He was like unto a collection of clouds, powerful as the thunder-bolt, holding an excellent mace, heroic and embellished with excellent ornaments. And beholding him along with four counsellors, the highly intelligent Sugriva, the lord of monkeys, engaged in meditation along with them. And meditating for a while, he spoke

unto the monkeys headed by Hanumân the following excellent words—"Behold, there comes a Râkshasa, armed with various weapons and followed by four demons to slay us and there is not the least doubt about it." And hearing the words of Sugriva, the excellent monkeys, taking up huge trees and crags, bespoke him,—"Do thou order us, O king, to destroy these vicious-souled demons. These shall crush them to death, limited as is the tenure of their life." They addressing each other in this wise, Bibhisana descended from the sky on the northern shore. And beholding Sugriva and all others stationed near him, the highly intelligent Bibhisana accosted them, at the highest pitch of his voice, saying,—"Liveth there the Râkshasa, Râvana, the lord of demons, and perpetrator of many iniquitous deeds. I am his younger brother known as Bibhisana. By him, slaying the vulture Yatâyu, was carried away Sitâ from Janasthâna. She is imprisoned, brought under his sway, poorly, and being well guarded by the Râkshasees. With various well meaning words and reasonings I pointed out unto him, the necessity of rendering back Sitâ unto Râma. And Râvana, possessed by Death, paid no heed to my well-meaning words, like unto one, lying on the brink of death, neglecting the administration of medicine. Being reviled by him and treated harshly like a menial, I have come to seek Râghava's shelter, renouncing my children and wives. Do ye soon mention unto the high-souled Râghava, the refuge of all creatures, that Bibhisana hath arrived." Hearing those words the quick-paced Sugriva, excited with ire, spake unto Râma, before Lakshmana, saying,—"Forsooth hath an enemy entered secretly in our midst and he shall slay us getting an opportunity like unto an owl killing the crows. O slayer of foes, it now behoveth thee to be particularly careful about the counsels, arrangement of soldiers, polity—civil and military and spies of our own party as well as those of the enemies. These Râkshasas are heroic; they assume shapes at will,

always lie in ambush and secretly bring about others' ruin—we should not therefore place confidence in them. This must be the emissary of Rāvana—the lord of Rākshasas. Entering in our midst, he shall, in sooth, sow dissensions in our camp, or he shall slay us when we are careless, confiding in them. Avoiding the enemies, we should now collect the forest-rangers our friends and servants. O lord, this man is a Rākshasa by birth and the brother of our foe and so is he our enemy, how can we trust him? Rāvana's younger brother, known as Bibhishana, hath come here with four Rākshasas, to seek thy shelter. O thou the foremost of forgiving persons, I consider this Bibhishana, who hath been despatched by Rāvana, worthy of being slain. Being impelled by his wicked intention and commissioned by Rāvana, this Rākshasa hath come here and secretly by virtue of his illussive powers he shall slay thee, O innocent one, when thou shalt place confidence in him." Having thus accosted Rāma, skilled in the art of speech, that lord of the army, Sugriva, well versed in speech, became silent. And hearing the words of Sugriva, the mighty Rāma spake unto the monkeys, near him, headed by Hanumān, saying,—"Ye have all heard, the words well grounded in reason, the lord of monkeys hath said, regarding Rāvana's younger brother. It behoveth him, who desireth for perpetual wealth, and is intelligent and capable of giving sound counsels, to advise his friends in difficult matters." Being thus addressed by Rāma (to minister unto him best counsels) all those monkeys, intent upon encompassing his well-being, gave out their respective opinions. "O Rāghava, there is nothing beyond thy knowledge in the three worlds. It is only to show thy respect towards us, O Rāma, that thou dost accost us in this wise. Thou art of truthful vows, heroic, pious, of firm prowess, discriminating, recollecting and having implicit confidence in thy friends. Let the intelligent and capable counsellors deliver their reasonable opinions unto thee." They

speaking thus unto Rāghava, the intelligent monkey Angada, spoke as follows for sounding the intention of Bibhishana,—"We should always suspect him since he has come from the side of our enemies, and should not, all on a sudden, place confidence in him. The wicked-minded always move about hiding their real self, and bring about peoples' calamity, taking advantage of their weak points. And great is the disaster thereof. It is always proper to engage in actions, considering what is right and what is wrong. Virtues should always be gathered and vices abondoned. Do thou renounce him unhesitatingly, if dost thou find in him a source of a great calamity and do thou embrace him if dost thou find him crowned with many virtues." Thereupon followed Sarava with words fraught with high import,—"O best of men, do thou speedily despatch emissaries to sound Bibhishana. If dost thou, sounding him well through the instrumentality of sharp spies, find him friendly, do thou win him over to thy side." Thereupon the wise Jāmbhaban, arriving at conclusions by virtue of his knowledge of *Sastras*, began with words, void of defects,—"Surely doth Bibhishana come from the vicious lord of Rākshasas, dead set against us and hath arrived at such a bad place and in such a bad hour. We should always fear him." And thereupon followed Mainda, conversant with what is right and wrong, after due deliberation, with words pregnant with reason,—"He is Rāvana's younger brother, by name Bibhishana. Let the lord of men ask him every thing at first in sweet words. Do thou first ascertain, O foremost of men, with what intention he hath come—evil or good—and then settle what course to adopt." Thereupon spake Hanumān, the foremost of the counsellors and well versed in *Sastras*, in accents sweet, glorious and fraught with a high value,—"Even Vrihaspati, (the lord of speech) cannot excell thee, capable,* gifted with the best of intellect and foremost of those skilled in the art

* Capable to ascertain the truth of all Sastras.—T.

of speech, as thou art. And what I know I speak, O king. I do so, in the interest of Rāma's work and not impelled by my skill in the art of speech, by the pride of being a counsellor, by the vanity of being gifted with a high intellect or by the desire of speaking for its own sake. What thy counsellors have said for ascertaining the good or evil intention of Bibhishana appeareth to me as most defective and productive of no consequence whatever. It is impossible to sound him without any command.* And even to command him now for the same appears to me as improper. And as regards the despatch of spies, anent what thou hast been advised by thy ministers, I do not observe any utility. And what little I have thought of, I have something to say (regarding Jāmbabān's proposal) that Bibhishana hath arrived at such a bad place and in such an evil hour. He has really come to a very good place and in a very good hour. And truly has he performed a becoming and sensible action by coming here after duly ascertaining that Rāvana is a vicious wight and thou art a pious person—he is full of vices—thou art gifted with many virtues—he is tyrranical and thou art powerful. And what they have said, O king, as regards sounding him through secret spies, appears to me as one requiring great wisdom. An intelligent man, when questioned by any suddenly, suspects many things. And if the new-comer be a friend and has come here for his own happiness, how greatly shall his mind be changed by such a course? Besides by a sudden questioning it is impossible to ascertain the intention of a foreigner. Do thou therefore thyself accost him and determine, by his voice, his secret motive. I did not however mark anything of his wickedness while he spoke; rather I did observe signs of gladness on his countenance. So I do not suspect him. The wily can never come fearless and undisturbed. Nor were his words cunning. So I do not suspect him. It is not very easy to hide one's real nature. It manifests itself by force.

* To command to relate for what he has come.—T.

So this action of Bibhishana is not out of place or season. When accomplished it shall redound to his own interest. Considering well thy preparations for war and Rāvana's vain conduct, hearing of Vali's destruction and Sugriva's installation on the throne, he hath, impelled by his good sense, come here, desirous of gaining the kingdom. Taking these into account, it seems prudent to take him to our side. O thou the foremost of the intelligent, I have spoken thus considering him sincere. It now behoveth thee to perform what thou thinkest proper."

SECTION XVIII.

HEARING those words of the Wind-god's son, the irrepressible Rāma, conversant with all the Sāstras, replied, with words expressing his own opinion—"I have also thought of some thing regarding Bibhishana. I wish you all, interested in my well-being, to hear that. (Bibhishana) hath come here as a friend so I cannot forsake him by any means. And even if he has come with any evil intent it is not culpable for the pious to afford him shelter." Thereupon hearing his words and considering them well, Sugriva, the lord of the monkeys, replied in more auspicious* words,—"Whether this ranger of the night is sincere or wicked, he should never be offered any shelter, since he hath forsaken his brother in the midst of these calamities. What reason is there to believe that he shall not renounce us in our difficulty?" Hearing the words of the lord of monkeys and casting his looks towards them, Kākutstha, having truth for his prowess, smiling a little, spake, unto Lakshmana,

* More reasonable words.—T.

crowned with all the marks of piety, saying—"Without being conversant with *Sastras*, and living in the company of old men, none can speak such words as have been uttered by the king of the monkeys. There appear unto me, however two subtler reasons anent the difference between brothers, amongst the kings—one is evident and another mundane. There are two classes of foes—one consisting of the members of the same line the other of the neighbours. And these generally bring about our misfortune whenever any opportunity presents itself. And it is for this that he hath come here. Those kinsmen, who do not think of one another's mischief, generally long for their respective well-being. But even such well-meaning relatives are feared by the kings. And hear, I shall relate, what the *Sastras* say regarding the weak points thou hast mentioned as to the advisability of taking the enemies to our side. We are not his kinsmen and this Rākshasa hath come here with a view to gain the kingdom. Even the Rākshasas are wise enough to ascertain the proper course—so we must take Bibhishana. If the brothers are confident and satisfied with each other they generally live together, or else they fear each other and ultimately engage in a tumultuous war. And there hath sprung up some difference with Rāvana and therefore Bibhishana hath come here. Nor are, O friend, all brothers like Bharata, all sons like me unto their father, all friends like thee." Being thus addressed by Rāma, the highly wise Sugriva, along with Lakshmana, rose up and bending low his head, said—"O thou the best of all forgiving persons, this night-ranger hath been despatched by Rāvana. I therefore think it better to kill him. Being impelled by his vicious sense that Rākshasa hath come here to slay us, O innocent one, when myself, thou and Lakshmana shall consider ourselves secure. Therefore the large-armed Bibhisana, the younger brother of the ruthless Rāvana, deserves to be slain along with his counsellors." Hāving thus addressed (Rāma) the

foremost of Raghu's race, skilled in art of speech, Sugriva, the lord of monkey host, equally versed in the art of speech, became silent. And hearing the words of Sugriva, and weighing them, Rāma again addressed the foremost of monkeys with more reasonable accents—"Wicked or otherwise, whatever this night-ranger may be, he shall not be able to do me the least mischief. Pisāchas, Dānavas, Yakshas or all the Rākshasas on earth,—I can slay them all, if I like, with the tips of my fingers, O thou the lord of monkeys. I have heard of a pigeon adoring and entertaining with its own flesh, an enemy who took its shelter. While a pigeon received so friendly its enemy, the slayer of its mate, how can I then act otherwise, O foremost of the monkeys? Do thou hear, I shall relate, a sacred story, narrated by the great ascetic, the truthful Kandu, son of the ascetic Kanya. O slayer of foes, even a wicked-minded enemy, if he, with folded palms and a poor heart, craveth for thy shelter, should not be slain. If an enemy, proud or terrified, seeketh shelter in affright, he should be saved by a great man even at the risk of his own life. One, who from fear, ignorance or wilfully doth not protect him who seeketh his shelter, perpetrateth a mighty iniquity, blamed of all. When a person is slain before him whose shelter he hath taken he taketh away all the virtues of his protector. So great is the sin in not affording shelter unto those who seek for it; it standeth in the way of going to heaven, bringeth in calumny and destroyeth the strength and prowess. I shall therefore follow the excellent words of Kandu—leading to piety, fame and the attainment of the abode of the celestials. I always declare 'no fear' unto all creatures, whenever any, approaching me, says, 'I am thine' and seeketh my shelter. Even this is my pious observance. O Sugriva, O foremost of monkeys, do thou soon bring him here, whether he be Rāvana or Bibhishana and I shall declare unto him 'no fear.' Hearing the words of Rāma, Sugriva, the lords of those who go bounding,

over-flowing with friendliness, bespake Kākutstha.—"What wonder is there that thou wouldst speak these auspicious words, O thou the foremost of kings, conversant with morality, gifted with prowess and ever treading the pious track as thou art. Truly doth my inner self regard Bibhisana as devoid of any wicked intention. He has been well sounded by signs and gestures. And let the greatly wise Bibhisana, O Rāghava, be placed on an equal footing with us and gain our friendship." Hearing the words of Sugriva, the lord of monkeys, the king of men (Rāma) made instantly friends with Bibhisana, like unto the conqueror of enemies' cities making friends with the king of birds.

SECTION XIX.

RAGHAVA thus declaring unto him 'no fear', Rāvana's younger brother, the greatly wise Bibhisana, bending low his head, cast his looks on the earth. And descending from the welkin with his devoted attendants the virtuous-souled Bibhisana, delighted, bowed unto Rāma. And thereupon touching his feet along with four Rākshasas, Bibhisana addressed Rāma,—with words, fraught with piety, befitting the occasion and conducing to pleasure. "I am Rāvana's younger brother and have been greatly insulted by him. I have therefore come to seek thy shelter, the refuge of all creatures, abandoning Lankā and renouncing my friends and riches. My kingdom, life and happiness are all at thy disposal." Hearing his words Rāma replied,—comforting him with words and favouring him as if with looks. "Do thou relate unto me truly the strength and weakness of the enemies." Being thus accosted by Rāma of unwearied

actions, the Raksha, began to describe the strength of Rāvana. "O prince, by virtue of the boon acquired from the Self-Create, the Ten-necked one is incapable of being slain by all creatures—Gandharbas, serpents, or birds. My elder brother—the one next to Rāvana—is the heroic and highly effulgent *Kumbhakarna*—Sakra's equal in battle. Thou mayst have heard, O Rāma, his commander is Prahasta, by whom was defeated Manibhadra on the mount Kailāça. (His son) Indrajit, equipped with invincible armour, bow and finger-protector made of the skin of iguana, becomes invisible in fight. And, worshipping Fire and becoming invisible, that graceful hero, O Rāghava, slayeth the enemies in conflict, having the contending parties vast and well arranged. Mahodara, Mahāpārçwa and the Rākshasa, Akampana, are his lieutenants, who equal the Lokapālas* in battle. His army consists of ten thousand *kotis* of Rākshasas, wearing shapes at will, inhabiting the city of Lankā, and living on flesh and gore. And with the *Lokpâlas* and the celestials, they were all defeated by the vicious-souled Rāvana." Hearing the words of Bibhisana and weighing them in his mind, that foremost of Raghu's race said—"I understand well the strength and prowess of Rāvana, which thou hast depicted truly, O Bibhisana. Do thou hear truly that I shall slay the Ten-necked one together with Prahasta and his sons, and I shall make thee king. Whether he entereth the *Rasâtala*† or the regions under the earth, or seeketh shelter of the Grand-father of the celestials, he shall not be able to save his life from me. I do swear by my three brethern that I shall enter the city of Ayodhyā, after slaying in battle Rāvana with his sons, kinsmen and friends." Hearing these words of Rāma of unwearied action, the virtuous-souled

* Divinities who protect the regions, or the Sun, Moon, Fire, Wind, Indra, Yama, Varuna and Kuvera.—T.

† The seven infernal regions under the earth and the residence of the *Nágas*, *Asuras* and *Daityas*. This is the lowest of the seven divisions of Pâtâla.—T.

(Bibhisana), bowing his head unto him, began—"I shall lend thee my might in slaying the Rākshasas and devastating the city of Lankā, and shall be in the midst of Rāvana's army." Thereupon, embracing Bibhisana, who spoke thus, Rāma, delighted, said unto Lakshmana,—"O my brother, do thou bring water from the ocean. Sprinkling the greatly wise Bibhisana, I shall make him at once the king of the Rākshasas, O conferer of honor; for I am greatly pleased with him." Being thus addressed, Saumitri, at the command of the king, annointed Bibhisana and made him the king of the Rākshasas in the presence of the monkey-host. Beholding Rāma's kindness (towards Bibhisana), the monkeys eulogized the high-souled one, exclaiming "Excellent! Excellent!" Thereupon, Hanumān and Sugriva addressed Bibhisana, saying, "Do thou tell us how we shall cross over the main—the abode of Varuna, along with the host of the highly powerful monkeys. Do thou inform us of the means by which we may cross over, along with our army, the lord of rivers and streams—the abode of Varuna." Being thus addressed, the virtuous-souled Bibhisana replied, —"It behoveth the king, Rāghava, to seek refuge from the Ocean. This measureless deep was dug out by (the king) Sagara.* And the great Ocean shall surely help Rāma belonging to Sagara's race." Being thus accosted by the wise Rākshasa, Bibhishana, Sugriva reached where Rāma with Lakshmana was. Thereupon, the broad-necked Sugriva began to explain the well-meaning words of Bibhishana, requesting Rāma to seek the shelter of the Ocean. And those words pleased Rāma, pious by nature. And the highly effulgent (hero) requested, smiling, the active Lakshmana and the monkey-chief Sugriva to collect necessaries for his adoration. "O Lakshmana, this counsel of Bibhisana appeareth to me as most sound. Sugriva is always greatly

* *Sagara* was a sovereign of Ayodhyā, belonging to the same family with Rāma.—T.

wise, and thou art greatly proficient in counsel. Do ye, holding a conference, intimate to me what you think becoming." Thus addressed, those two heroes—Lakshmana and Sugriva, spoke respectfully the following words fraught with propriety,—"Why shall not the well-meaning words of Bibhisana expressed now, please us, O Râghava, O thou best of men? Without constructing a bridge over the deep, the terrible abode of Varuna, even the celestials and their lord (Indra) cannot get at the city of Lankâ. Do thou act on the genuine counsel of the heroic Bibhisana, and without losing time, do thou engage the Ocean for this work, so that we may with our army proceed to the city of Râvana." Being thus addressed Râma reached the shore of the lord of rivers and streams, covered with Kuça, like unto fire getting into the sacrificial dais.

SECTION XX.

THEREUPON the greatly powerful Râkshasa, by name *Sârdula,* beheld the army of Sugriva arranged on the shore of the ocean. And, beholding the army all busy, the emissary of the vicious-souled Râkshasa—Râvana, entered the city of Lankâ and, approaching his lord, said,—"The army of monkeys and bears hath approached Lankâ. It is immeasurably deep as the ocean. And those two sons of the king Daçaratha—the brothers Râma and Lakshmana, gifted with great beauty, coming to rescue Sitâ, have stationed themselves on the shore of the ocean, O thou of great effulgence. The army of Râma extends over the sky and ten *yoyanas.* I have come, O great king, to acquaint thee with the real truth. And, knowing everything, it behoveth thy

emissaries, O king, to settle whether to render back Sitâ, to adopt measures of conciliation, or to sow dissensions in the enemy's camp." Hearing the words of *Sârdula*, Râvana, the lord of Râkshasas, being anxious to ascertain his duty, addressed a Râkshasa by name Suka, the most sensible of his counsellors, with the following pregnant words, —"Do thou go and communicate unto king Sugriva my behest, in becoming and excellent accents. 'Thou art born of a great family and art the mighty son of the king of bears. I have no dissension with thee. In fact I consider thee as my brother, O king of monkeys. Though I have stolen the spouse of the high-souled prince (Râma), yet what is that to thee, O Sugriva? Do thou return to Kishkindhâ. The monkeys shall not by any means be able to attack the city of Lankâ. Even the celestials and Gandharbas could not—what of these men and monkeys?" And being thus commissioned by the lord of Râkshasas, that night-ranger assumed the shape of a bird and, bounding, speedily reached the sky. And, proceeding far over the deep and stationing himself at the welkin, he spoke unto Sugriva all the words with which he was addressed by the vicious-souled Râvana. Hearing him speak thus, the monkeys leaped up quickly and reached there with a view to chop off his wings or to slay him with their clenched fists. On being seized vehemently by all these monkeys, that night-ranger was brought down speedily from the sky to the earth. And being assailed by the monkeys, Suka said,—"O Kâkutstha, it doth not behove (people) to slay an emissary. Do thou therefore prevent the monkeys. He who passing by his master's behest, giveth out his own intention, is not faithful; and he therefore deserveth to be slain." Hearing the piteous accents of Suka, Râma spake unto the monkeys, who were about to kill him, saying, "Do not kill him." And again stationing himself on the welkin, that night-ranger said,—"O Sugriva, O thou gifted with great energy, O thou of great prowess, what shall I speak unto

Rāvana, dreaded by all people ?" Being thus addressed, that mighty king of monkeys, the bull among them, of unwearied energy, spake unto that emissary—the night-ranger, Suka, saying—"O Rāvana, thou art not my friend or an object of pity. Thou art not my benefactor, nor art liked by me. Thou art Rāma's enemy, and thou dost therefore deserve to be slain by him like Vāli along with thy friends and relatives. I shall therefore slay thee, O king of night-rangers, together with thy sons, friends and relatives. And I shall have the whole city of Lankā reduced to ashes by my mighty force. Thou shalt not be able to escape Rāghava, O Rāvana, O thou who hast lost thy sense, even if thou art protected by the celestials. And thou shalt with thy brother be slain by Rāma, even if thou dost fly into the sky, enter into the regions under the earth, or seek shelter of Mahādeva. I do not behold any in these three worlds—Pisācha, Rākshasa, Gandharba, or Asura, who can protect thee. Thou hast slain the monarch of vultures, who had grown decrepit through age.* Thou hast carried off the large-eyed Sitā from the vicinity of Rāma and the neighbourhood of Lakshmana ; but, having captured her, thou understandest not (thy native strength). Nor dost thou understand that foremost of Rāghus, high-souled, possessed of great strength, and incapable of being repressed even by the celestials,—who shall take thy life." Then spake that best of monkeys, Angada, son of Vāli,—"O highly wise one, this is no emissary. This one clearly appeareth to me as a spy. He hath come to form an estimate of thy entire army. Take him. Let him not go (back) to Lankā. This is indeed what I would." Thereat, commanded by the king, the monkeys, springing up, seized (Suka) and bound him, as he burst out bewailing like one forlorn. On being sorely handled by the

* The commentator has a queer and characteristic note on *Jarâvriddha—decrepit through age. One that is old, may stave off decrepitude through some drug, while a youthful person may come by the same in consequence of some curse.—T.*

relentless monkeys, Suka cried unto the high-souled Râma, son of Daçaratha,—"They by main force sever my wings, and they pierce my eyes. If I lose my life, may all the evil deeds that I have committed between the night when I was born and the night when I shall die, be thine!" Hearing this pitiful cry, Râma prevented (the monkeys); and he said unto them,—"Let go this envoy, who hath come here."

SECTION XXI.

THEN on the shore of the sea, Râghava, spreading *darbha,* with his hands joined towards the great deep, laid him down, with his face to the East. And that slayer of foes (lay down), making his pillow his arm resembling the shining form of a serpent; always dight with golden ornaments; full many a time pressed with the palms of beauteous damsels,* decked with jewelled golden *Keyuras* and superb ornaments studded with pearls; smeared from above with sandal and *aguru;* (his arm) which formerly had been graced in bed with the head of Sitâ; like unto the body of Takshaka under the waters of the Gangâ; resembling a yoke; in battle increasing the sorrow of foes and enhancing for long the delight of friends;—his left arm having its skin destroyed by the strokes of the bow-string; which was the refuge of the entire earth;—his right arm resembling a mighty bludgeon;—the donor of thousands of kine,—making this great arm his pillow (he laid him down). "To-day either I shall die, or shall the Ocean."—Having thus formed his

* The commentator appropriately remarks: *As Râma was wedded to a single wife, these damsels must mean nurses attending on him.*—T.

resolution in respect of the great deep, Rāma, restraining his speech, with a concentrated mind lay down there agreeably to rule. And as Rāma slept on the earth on Kuça spread over, without ever swerving from the rule, three nights passed away. And while spending three nights, Rāma, learned in polity and attached to virtue, prayed unto that lord of streams—the Ocean. Yet the wicked Ocean, albeit adored according to his deserts by Rāma with his mind concentrated, did not show himself. Thereat Rāma grew enraged and had the corners of his eyes crimsoned; and he spake unto Lakshmana of auspicious marks, saying,—"Behold the hauteur of the Ocean in not presenting himself before me. Calmness, forbearance, candour, and soft speech—these virtues of the good are by the insolent taken for the effects of incompetency. The person* that is self-laudatory, wicked, and badly-bold, publisheth his own praise, and meteth out chastisement everywhere,† is honored in the world. By moderation one cannot attain celebrity, by moderation one cannot attain fame,—and, O Lakshmana, in this world by moderation one cannot attain victory on 'the edge of battle.'‡ See, O Sumitrā's son, the abode of Makaras, with his waters obstructed all around with Makaras destroyed by my shafts. And, O Lakshmana, see the bodies here of serpents, and the huge bodies of mighty fishes, and the trunks of elephants,—torn by my arrows. And to-day in terrible battle will I dry up the Ocean with conchs and oysters, and fishes and Makaras. This abode of Makaras taketh me, who is forbearing, to be incompetent. Fie on forbearance towards such as he! In consequence of my moderation, Ocean showeth not his own form. O Saumitri, bring thou my bow, my arrows resembling venomous snakes. I will dry up the Ocean, and

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* The word, however, is *naram (ac.), man.*—T.

† i. e. *indiscriminately.*—*T.*

‡ *Rana murddhani,*—'The perilous *edge of battle* when it raged.'

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the monkeys shall go over on foot. And, being angered, to-day, albeit incapable of being agitated, will I agitate the deep. And by means of my shafts will I make Varuna's abode, surging with a thousand billows and having his dignity maintained by his shores,—overleap his continents. And I will agitate the deep harbouring numbers of mighty Dānavas." Having spoken thus, Rāma, equipped with his bow, with his eyes dilated in wrath, became exceedingly irrepressible, like unto the flaming fire at the final dissolution. And straining his dreadful bow, making the earth shake, tremulously, he let fly fierce shafts like him of an hundred sacrifices hurling his thunder-bolt. Thereat, flaming up, those vehement choice shafts surcharged with energy, enter into the waters of the sea, with its serpents afflicted with fear. And then great and exceedingly dreadful was the motion of the sea, with fishes and Makaras, and with the roar of the winds (blowing there). And on a sudden the mighty deep was heaving with mighty surges, with conchs scattered about, and a smoke (enveloped) the ocean ; and the billows became visible on all sides. And the serpents were distressed, with their faces flaming and their eyes aglow ; as well as the Dānavas of terrific energy, and the dwellers of the nether spheres. And billows of the sovran Ocean, resembling Vindhya or Mandara, containing crocodiles and Makaras, sprang up by thousands. And Varuna's abode had its surges whirling, its serpents and Rākshasas seized with affright, and its ferocious aquatic animals borne all around ; and it sent forth sounds. Then Sumitrā's son, springing up, said unto Rāghava of fiery vehemence, as he sighed and kept stretching his matchless bow.—"This must not be." And he took away his (Rāma's) bow. "Without doing this unto the Ocean, thou, supreme of heroes, mayst have thy work accomplished. Personages like thee do not come under the influence of passion. Do thou deliberately look about for some worthy means (for compassing thy end.)" Then remaining invisible

in the sky, Brahmarshis and Surarshis,* exclaiming,—"Well-a-day!" and "Do'nt," in loud accents ejaculated,—(Oh! and alas!)

SECTION XXII.

THEN the foremost of Raghus addressed Ocean in stern words, saying,—"To-day will I dry up the Ocean along with the nether regions. And, O Ocean, thy waters being burnt up by my shafts, and thou being dried up, with thy (aquatic) animals slaughtered, a mighty volume of dust shall arise (from thy bed). And, O Ocean, in consequence of the arrowy shower discharged from my bow, the monkeys shall go over to the further shore on foot. Having attained dimensions in consequence of access of waters, thou knowest not my manliness or my prowess. But, O abode of Dānavas, grief shalt thou reap at my hands." Then fixing an arrow resembling the rod of Brahmā with a Brahma Mantra, on the best of bows, that exceedingly strong on drew it. And as Rāghava suddenly stretched his bow, heaven and earth seemed to be riven, and the mountains trembled. And darkness covered the world, and the cardinal points became invisible. And at once the watery expanses and rivers were agitated. And the stars appeared simultaneously with the Sun and Moon.† And the sky was illumined with the rays of the Sun, and yet it was overspread with darkness; and it burned with an hundred meteors. And thunder-bolts sending forth sounds surpassing all others, dropped from the firmament. And the

* Celestial saints.

† The phenomenon, remarks the commentator, was owing to the heavenly bodies obstructing each other's orbit.—T.

winds began to blow violently; breaking down trees and momentarily scattering clouds; damaging mountain-tops and shattering summits. And then the dread and mighty thunders possessing impetuous speed and emitting tremendous roars,—coming together, produced lightning flashes. And those creatures that could be seen, uttered sounds resembling the thunder; and those that were invisible gave forth frightful cries. And overwhelmed with fright, and quaking (for fear), the creatures began to measure their lengths,—and they were sore afflicted, and bereft of motion through terror. And then the mighty deep with its animals, and with its waters and waves, and with its serpents and Râkshasas, was suddenly wrought up with a violent motion. And albeit it was not the occasion of the universal dissolution, the Ocean passed beyond his shores for a full hundred *yoyanas*. And seeing the elated Ocean—lord of streams and rivers—thus overpass his bounds, that destroyer of enemies, Raghu's son, Râma, was not moved.* Then from forth the mid-sea arose Ocean himself, even as the maker of day riseth from the mighty ascending-hill, Meru. And accompanied by Pannagas† of flaming faces, the Ocean showed himself, appearing like cool lapises, adorned with golden ornaments,—wearing a wreath of gems and a jewelled vesture, with his eyes resembling lotus-leaves, bearing on his head a noble garland containing all flowers; decked with ornaments of polished gold; as well with excellent ornaments of gems originating in himself, like the mountain Himavân embellished with metals (sprung in himself),—(the Ocean arose) with wave on wave whirling around, and rife with winds blowing among clouds,—surrounded by streams, Gangâ, Sindhu (and others). And approaching the arrow-showering Râma, and greeting him fair, Ocean spoke unto him with joined hands,—"O Râghava, earth, air,

* *Nâtichakrâma* may also mean, (*Râma*) did not discharge any more arrows.—T.

† Semi-divine serpents.—T.

sky, water and light,—these, O mild one, retaining their eternal course, maintain their (respective) natures. Mine also is that nature whereby I am fathomless and incapable of being crossed. The reverse of this is the having a bottom. And for this reason I speak to thee (concerning the means). O king's son, not from desire, or covetuousness, or fear, or anger, can I anywise deprive my waters abounding in alligators of their (perpetual) motion. I will tell thee how thou wilt pass (over me); and I will bear it. And no ferocious aquatic animals shall do wrong so long as thy forces have not crossed. And, O Râma, I will make as it were firm land for the crossing over of the monkeys." Then Râma said,—"O Varuna's abode, listen to me! This arrow (of mine) must accomplish the end (intended). Where shall I let it light?" Hearing Râma's speech, and looking at the mighty arrow, that exceedingly energetic one, the great Deep, addressed Râghava, saying,—"There is a certain spot of mine in the North, which is more sacred (than the rest). It is famed as Drumakulya, even as thou art famed in the world. There are there many robbers of ferocious forms and actions, —wicked wights, headed by cow-herds,—who drink of my water. These persons of unrighteous acts touch me, an I cannot bear this sin. O Râma, do thou at that place ren this best of arrows successful." Hearing the words high-souled Ocean, (Râma) immediately after,* let flaming shaft. And the place where the arrow the thunder-bolt and *vajra* in splendour, alighted celebrated on earth as Marukântâra. And hu dart, the Earth emitted roars; and in consequ water began to gush out at the mouth of the woun subterranean regions. And this then became we as Vrana; and there are seen the waters of the Ocean up. And there arose a terrific report of riving. And ow

* *Sâgaradarçanât*—may also mean, agreeably to the Ocean's instruction.—T.

to this,* as well as the incident of the arrow, the water that existed in the tanks, was dried up. Having dried up Marukāntāra famous throughout the three regions, as well as the reservoirs of water, Rāma the son of Daçaratha, learned and of god-like prowess, conferred a boon on the desert, saying,—"This place shall be filled with food nourishing beasts; and ailments shall be rare here. And the fruits and roots shall be replete with relish; and it shall abound in oil and overflow with milk; and it shall contain various odorous drugs." Thus did the desert come to possess these attributes; and from Rāma's bestowal of a boon, it attained a pleasant aspect. On that place being burnt up, that lord of streams, the Ocean, thus spake unto Rāghava, versed in every branch of learning,—"O mild one, this one is named Nala, son unto Viçwakarmā. He hath received a boon from his sire. Viçwakarmā's son is well pleased with thee. Let this monkey, surcharged with exhuberant spirits, build a bridge over me. I will hold that up. This one is as his sire." Having delivered himself thus, Ocean disappeared. Then that foremost of monkeys, Nala, arising, spoke unto the mighty Rāma,—"Resorting to my sire's skill, I will build a [illegible]idge over the spacious abode of Makaras. The mighty [illegible]an hath spoken justly. In respect of the ingrate even [illegible]sement is supreme in this world,—this is my conviction. [illegible]th forbearance, or moderation, or gift! This dreadful [illegible] mighty deep, expecting to see a bridge (thrown [illegible]th granted depth unto Rāghava.—(Formerly) in [illegible]çwakarmā had conferred a boon on my mother: [illegible]e, thy son shall be like me.' I am a son of his, [illegible]m his loins, and I am like unto Viçwakarmā. Not [illegible]een asked by thee, I had not unfolded my qualifica- I also am capable of constructing a bridge over [illegible]una's abode. Therefore this very day let the foremost monkeys construct the bridge." Then directed by Rāma, the

* i. e. *the sound.*

principal monkeys with alacrity entered the mighty forest in hundreds and thousands. And themselves resembling mountains, the foremost of the monkeys began to break down trees and draw them towards the Ocean. And the monkeys filled the Ocean with *sâlas*, and *açwakarnas*, *dhavas*, bamboos and *kutajas*, *arjunas*, palms, *tilakas*, *tiniças*, *billakas*, *saptaparnas*, and blossoming *karnikâras*, mangoes, and *açoka* trees. And those monkeys—the foremost of their species—began to gather the trees, some with their roots, and some without them,—carrying them like Indra's ensign. And those huge-bodied monkeys possessed of prodigious strength, procured palms and pomegranates. cocoanuts and Vibhitakas, Kariras, Vakulas, and Nimbas,—as well as rocks. measuring elephants' dimensions ; and uprooting crags, they carried them by means of machines. And on rocks being plunged into the waters, the latter, suddenly swelling up, mounted to the welkin, and again subsided.—And (the trees) dropping (into the deep), vexed it all around. And some took lines (for insuring straightness unto the bridge). And at the middle of the lord of rivers and streams, Nala made a grand bridge measuring an hundred *yoyanas*. And then he set about constructing the bridge with the assistance of monkeys of dreadful deeds. And some took the measuring rod, and others bore (timber to the sea). And by help of hundreds of monkeys following Rāma's mandate, hued like clouds or mountains, (they) constructed a bridge with grass, and wood. And the monkeys made the bridge of trees with blossoming tops. And (monkeys) resembling Dānavas were seen rushing all around with rocks resembling hills, and mountain-summits. And tremendous was the tumult that arose of crags thrown and rocks toppled down into the mighty deep. And on the first day the elephant-like monkeys full of spirits and exerting themselves vigorously, finished fourteen *yoyanas*. And the exceedingly strong and huge-bodied monkeys on the second day speedily disposed of

twenty *yoyanas*. And on the third day the huge-bodied active monkeys did one and twenty *yoyanas* on the sea. And on the fourth day the exceedingly impetuous monkeys, bestirring themselves vigorously, did two and twenty *yoyanas*. And on the fifth day the fast-speeding monkeys accomplished three and twenty *yoyanas* reaching unto the fair shore. And resembling his sire, that best of monkeys, the lusty and graceful offspring of Viçwakarmā, (thus) constructed the bridge over the sea. And that bridge built by force over the abode of *makaras*, looked graceful and splendid like the Milky way in the firmament. And then the deities and Gandharbas, the Siddhas and the prime saints, appearing in the heavens, stood there, eager to behold this wonder. And the gods and Gandharbas saw that bridge of Nala, difficult of being made, having an area of ten *yoyanas* and measuring an hundred in length. And the monkeys, leaping and bounding and roaring, as well as all creatures, beheld that building of the bridge on the ocean, inconceivable, and marvellous, displaying skill past thought and capable of making one's hair stand on end. And those thousands of Kotis of exceeding vigor, having constructed the bridge over the ocean, went over to the other shore of the mighty main. And spacious, skillfully constructed, graceful, well-paved and nicely finished, the great bridge appeared like the line where the hair hath been parted on the Ocean's head. Then on the other shore of the ocean, Bibhishana, with the view of opposing foes (that might advance), stationed himself mace in hand, along with some councilors. Then Sugriva spoke unto Rāma having truth for his prowess,—"Do thou get upon Hanumān, and let Laskhmana get upon Angada. O hero, vast is this Ocean—abode of Makaras. These monkeys, rangers of the sky, shall hold you up both." Thereat the graceful and righteous Rāma along with Lakshmana, equipped with his bow, set out in the van of the army in company with Sugriva. And some monkeys proceeded along the middle, and some

plunged into the deep, and some went by the road. And some coursed through the air, bounding up bird-like. And that dreadful array of monkeys crossing over, with its mighty uproar drowned the dreadful roar of the deep, which had been arising. On the monkey-host having crossed by the bridge of Nala, the king stationed it on the shore abounding in fruits, roots and water. Beholding that work of Rāghava incapable of being performed, the deities together with the Siddhas and Chāranas, and the Maharshis, suddenly presenting themselves before Rāma, sprinkled him one by one with sacred water, and said,—"Mayst thou be victorious, O human-divine one! Rule thou the Earth eternally!" Thus in various auspicious words, did they pay homage unto that one honored by the Brāhmanas, Rāma.

SECTION XXIII.

HAVING seen omens, that one, Lakshmana's elder brother, conversant with them, embracing the son of Sumitrā, said these words,—"O Lakshmana, occupying (this tract) of cool waters and woods affluent with fruits, will we, dividing and arranging our forces, stay here. Mighty is the fear that I see at hand,—boding destruction to people and the slaughter of the foremost heroes of bears, monkeys and Rākshasas. The wind bloweth darkly, and the Earth shaketh. The tops of the mountains tremble, and trees topple down. And the clouds are ashen and roistering, and roar roughly. And lowering, they shower portentous drops of blood. And the twilight is terrible and looketh like the red sandal. And a fiery circle droppeth from the flaming sun. And on all sides birds and beasts, distressed,

uttering woe-begone notes, and grim-visaged, set up cries against the sun, arousing great fear. And the Moon, although not appearing* in the night, burneth, and with dark and red rays riseth, as if it intended to exterminate people. And the aspect (of the sun) is slight, rough, and good;† and, O Lakshmana, a blue mark is visible on the unclouded Sun. And the stars seem erased by a mighty volume of dust. O Lakshmana, behold this sight disastrous to people like unto the universal dissolution. Crows, and hawks, and the inferior vultures, wheel all round. And jackals are sending inauspicious yells, exciting great fear. The earth shall be covered with darts and javelins, and swords discharged by monkeys and Râkshasas, and be turned into mire with flesh and gore. Surrounded by all the monkeys, will we, using speed, this very day rapidly enter into the city ruled by Râvana, incapable of being subdued." Having said this, that subduer in conflict, that lord, that enchanter of men, Râma,‡ equipped with his bow, proceeded in the direction of Lankâ. And all the principal monkeys—Sugriva with Bibhishana—went on, setting up roars, for the destruction of foes, who were determined to battle with them. And consequently Raghu's son was well pleased with the fortitude and exertions of the powerful monkeys, for bringing about what was dear unto Râghava.

* The moon, it seems, *doth* appear, but does not look out clearly.—T.

† *Praçasta*—I do not see the propriety of this epithet in this connection. This may be a mistake.—T.

‡ The word *Râma* occurs twice, one being the cognomen of the solar hero. The other means, *the enchanter of men.*—T.

SECTION XXIV.

AND with the presence of the king* that assembly of heroes looked beautiful, as doth the autumnal night, garnished with beauteous stars, with the Moon. And oppressed with the bursting energy of the host resembling the ocean, the Earth trembled. And then the rangers of the forest heard a hubbub in Lankā, as well as the sounds of trumpets and Mridangas, mighty and capable of making people's down stand on end. And at those sounds, the leaders of monkey-bands were delighted beyond measure, and, resenting the same, set up cries louder than those sounds. And the Rākshasas also heard the roars of the monkeys, resembling the rumbling of haughty clouds in the sky. Beholding Lankā with variegated standards, and streamers, Daçaratha's son went† to Sitā with an aggrieved heart. "Here that one having eyes resembling those of a young deer, is confined by Rāvana, like unto Rohini overpowered by the red-bodied planet."‡ And, sighing hot and long, and looking at Lakshmana, that hero spoke words fraught with his good at that time,—"Behold, O Lakshmana, Lankā towering up as if piercing the heavens; and, built by Viçwakarmā on the brow of the mountain, she seems to have been made by the Mind. Constructed in time past with edifices thronging her, Lankā looks like the all-encasing air, covered with pale clouds. Lankā is embellished with groves resembling Chitraratha, fair, and eloquent with the notes of various birds, and fraught with fruits and flowers. Behold the intoxicated birds, and the black bees blending (with the blossoms). And the blessed breeze swayeth the trees vocal

* Râma.—T.

† *i.e.* mentally.—T.

‡ Angâraka.—T.

with the coels." Having divided his forces there agreeably to the directions of the scriptures, Daçaratha's son, Rāma, thus spoke unto Lakshmana. And he ordered that monkey-army, saying,—"Taking his own forces, let the puissant and invincible Angada along with Nila, station himself in the centre of the forces. And let the monkey, named Rishabha, surrounded by numbers of monkeys, post himself at the right of the monkey-army. And let the active and irrepressible Gandhamādana, resembling an elephant fragrant with the temporal exudation, stay, occupying the left of the forces. I myself along with Lakshmana, shall heedfully stay in the fore-front. And the monkeys, Jāmvabān, Sushena and Vāgadarçi, the three high-souled, foremost bears,*—shall protect the interior (of the forces). And as the Sun, surcharged with energy, protects the hind half of the globe, let the monkey-monarch protect the rear of the monkey-army." And that army being skilfully divided into parts and protected by great monkeys, resembled the welkin covered with clouds. Then, taking up mountain-peaks and mighty trees, the monkeys began to proceed towards Lankā, burning to crush Lankā in battle. "We shall demolish Lankā by hurling mountain-peaks, or with our clenched fists." Thus did the foremost of monkeys think in their minds. Then the exceedingly energetic Rāma addressed Sugriva, saying,—"Our forces have been rightly marshalled,—let go (now) Suka." Hearing Rāma's words, the lord of monkeys possessed of great strength, liberated the envoy, Suka, at the command of Rāma. Liberated at the word of Rāma, Suka, who had been sore tormented by the monkeys, oppressed with exceeding great fear, went to the lord of Rākshasas. Thereat, Rāvana, laughing, said unto Suka,—"Are thy wings fettered? And thou seemst as if thy wings had been

* The epithet 'bears' coming after 'monkeys' may look incongruous; but, I fancy, 'monkeys' is used in the general sense of *being connected with the monkey-host.*—*T.*

severed. Why? Didst thou come under the control of the volatile (monkeys)?" Thereat, exercised with fear, Suka, commanded by the monarch, answered the lord of Rākshasas in this excellent speech, saying,—"Repairing to the northern shore of the sea, I, pacifying (the monkeys) with mild speech, communicated thy tidings clearly (unto Sugriva). Thereat, as soon as they saw me, the monkeys flying into a wrath, captured me, and attempted to clip my wings and slay me with their clenched fists. They are insuseptible of being spoken to. No doubt whatever can exist that, O lord of Rākshasas, the monkeys are by nature wrathful and fierce. The same Rāma that hath slain Virādha and Kavandha and Khara, hath arrived (here) along with Sugrīva, searching for the whereabouts of Sitā. Having thrown a bridge across the brine and crossed the salt sea, Rāghava, equipped with his bow, stayeth here, setting the Rakshas at naught. And the hosts consisting of thousands of bears and monkeys, resembling hills and clouds, envelope the Earth. And peace there can be none between the forces of the Rākshasas and the hosts of the sovereign of monkeys, like unto the deities and the Dānavas. And they advance before the wall. Speedily do one of these things—make over Sitā without delay, or give (him) battle." Hearing Suka's speech, Rāvana with his eyes reddened in wrath, spoke, as if burning (Suka) with them,—"Even if gods, and Gandharbas, and Dānavas should array themselves against me, I will not from fear of all creatures, render (back) Sitā. When shall my shafts pursue Rāghava, like maddened Bhramaras making towards blossomy trees in spring? When by means of flaming shafts shot from my bow shall I burn (Rāghava) with his body bathed in blood, even as a meteor (burneth) an elephant? And when, surrounded by a mighty host, shall I confound his ranks, even as the Sun arising, (vanquisheth) the light of the stellar spheres? My impetuosity like the Ocean's, my strength like the Wind's, Dācarathi doth not know,—and

therefore it is that he desireth to fight with me. Rāma hath not seen my shafts resting in the quiver, resembling venomous serpents,—and therefore it is that he seeketh to fight with me. Rāghava hath not in conflict formerly known my bow representing my Vinā sounded with my shafts; having tremendous sounds proceeding from the strings; dreadful; with the cries of distressed people for its mighty strains of music; and resonant with the reports of Nārāchas and palms. And, having bathed in the great field of battle representing the river of hostile forces, I will in the encounter strike (this Vinā).. Neither the thousand-eyed Vāsava, nor Varuna himself, can (cope) with me in battle; nor can Yama, or Vaicravana's self vanquish me in mighty conflict with the fire of arrows."

SECTION XXV.

On Daçaratha's son, Rāma, having crossed the Ocean with his forces, the graceful Rāvana addressed his two counsellors, Suka and Sārana, saying,—"The crossing the entire ocean incapable of being crossed, by the monkey-forces, and the building over the sea of the bridge by Rāma—all this had never happened before. The construction of a bridge over the ocean cannot at all command credence. But (however it be),I must enumerate the monkey-hosts. Entering the monkey-army unobserved, it behoveth you to ascertain the magnitude thereof, its strength, who are the foremost monkeys, who are the councilors assembled there of Rāma, and who of Sugriva, who range at the head, who among the monkeys are heroic; how they have constructed the bridge over the water of the ocean; how the high-souled monkeys

stay there ; Rāma's, as well as Lakshmana's purpose, prowess and the arms (they fight with). And who is the commander of those magnanimous monkeys ? Having learnt all this truly, ye ought to return speedily." Being thus commissioned, these heroes, the Rākshasas, Suka and Sārana, assuming monkey-shapes, entered into the hosts of monkeys. But Suka and Sārana could not number that army of monkeys, incomprehensible and capable of making people's hair stand on end. The forces were on mountain-tops, by fountains and in caves. And those rangers of the night beheld those forces, some having already crossed, and some crossing, and some intent on doing so ; and some having sat down and some sitting—that mighty army sending terrific roars,—that ocean of hosts incapable of being disturbed. As they remained thus disguised, they were discovered by Vibhishana. Thereat, taking them captive, he unfolded (the fact) unto Rāma, saying,—"These are the counsellors of the lord of Rākshasas —Suka and Sārana. O captor of hostile capitals, they have come as spies from Lankā." Seeing Rāma,they were greatly afflicted, and, despairing of their lives and exercised with fear, with joined hands, said,—"O placid one, cammanded by Rāvana, we have come here, O son of Raghu, for the purpose of gathering information concerning this army." Hearing their speech, Rāma—son unto Daçaratha—ever engaged in the welfare of all beings, laughing, remarked,—"If you have heedfully noted this entire array, or if you have done what ye had been commanded to do, return in peace. If aught remaineth unseen, do ye see it anew. Or Vibhishana will again fully show it unto you. Having been taken, ye need not fear on the score of your lives. Even if envoys happen to be taken who are equipped with weapons, they should not be slain. And albeit these night-rangers have come as spies in disguise, with the view of creating division among their foes, yet, O Vibhishana, let them off. Entering the extensive Lankā, ye should say unto the king—younger brother unto

the Dispenser of riches—the words which I utter,—'That force relying on which thou hast carried away my Sitā, do thou as thou wishest, along with thy forces and friends, display the same. On the morning of the morrow behold the city of Lankā with her wall and gates, as well as the hosts of Rākshasas, destroyed by me with my shafts. And as Vāsava equipped with the thunder-bolt hurleth the same amidst the Dānavas, will I, O Rāvana, on the morning of the morrow pour down my dreadful ire upon thee along with thy forces.'" Thus directed (by Rāma), those Rākshasas, Suka and Sārana, having saluted the righteous Rāghava with 'Victory!,' came (back) to Lankā and spoke unto the lord of Rākshasas, saying,—"O lord of Rākshasas, having been taken by Vibhishana for the purpose of being slain, we came to be seen by the righteous-souled Rāma of immeasurable energy, and (finally) were liberated (by him). As these four persons have combined—like unto the Lokapālas, heroic, accomplished in arms, and of steady prowess—viz., Daçaratha's son, Rāma, the graceful Lakshmana, Vibhishana, and the highly powerful Sugriva, resembling the great Indra, these are capable of uprooting the city of Lankā—walls and gateways—and replacing her (on her former site),—leave thou the monkeys aside. Such is Rāma's figure and arms that he shall alone demolish Lankā,—leave the other three alone. And that host protected by Rāma, Lakshmana and Sugriva, shall become exceedingly hard to combat even by the Asuras and gods.—And the army of the high-souled rangers of the woods, eager for encounter, contains warriors bursting with high spirits. No use of dispute. Be thou intent on pacification. Do thou render back Maithili unto Daçaratha's son."

SECTION XXVI.

HEARING Sārana's words, pregnant and truthful, king Rāvana addressed him, saying,—"Even if the gods, Gandharvas and Dānavas should attack me, Sitā will I not part with from fear of all creatures. O amiable one, thou, having been hard handled by the monkeys and distressed in consequence, deemst it fit that Sitā should be rendered back this very day. What foe of mine is there who is competent to conquer me in battle?" Having uttered this rough speech, the graceful Rāvana—lord of the Rākhasas—desirous of surveying (the monkey-hosts), ascended an edifice white like snow, and elevated like many palms (placed one upon another). And transported with passion, Rāvana in company with those spies, saw the sea, mountains and forests. And they beheld the Earth enveloped with monkeys, and the mighty host of monkeys, boundless and irresistible. And having seen this, king Rāvana asked Sārana,—"Who among these monkeys are the foremost, who are the heroes, and who possessed of great strength? Who, bursting with spirits, stay all about the fore? Whom doth Sugriva listen to? And who are the leaders of the monkey-leaders? O Sārana, relate thou all this unto me. And what is the prowess of the monkeys?" Thereat, Sārana, knowing the chiefs (of the monkey-army), spoke unto the sovereign of Rākshasas, who had asked (him), as to who were the heads of the rangers of the woods. "This monkey, that, setting up roars, stayeth in front of Lankā, surrounded by hundreds and thousands of monkey-leaders, by whose tremendous shouts Lankā trembleth with her wall, gateways, hills, woods and forests, and who is posted in front of the forces of the high-souled Sugriva—master of all the monkeys—is the heroic leader of monkey-bands named Nilā. And that one, possessed of prowess, who, folding up his arms,

paceth the gound on foot, who, facing Lankā, from wrath is frequently yawning, who resembles a mountain-peak and is like the filaments of a lotus, who, enraged again and again, soundeth his tail,and the ten cardinal points resound with the sounds of whose tail,—is he who hath been sprinkled by Sugriva—king of monkeys—the heir apparent,named Angada. He challengeth thee to the fight. The worthy son of Vâli and ever dear unto Sugriva, he putteth forth his prowess, as Varuna doth for Sakra. That that well-wisher of Rāghava,the vehement Hanumān,hath seen Janaka's daughter, was owing to the advice of this one. That powerful (hero) is proceeding, taking innumerable bands belonging to the lord of monkeys, for the purpose of beating thee by means of his soldiery. Following Vāli's son, and surrounded by a mighty force, stayeth in the field the heroic Nala, the builder of the bridge. Those that with their limbs lying inactive, and setting up roars and ululations, are following this one,* are heroes dwelling in *Chandana*.† With his own army alone, the silver-hued Sweta of dreadful prowess hopes to subdue Lankā. Marshalling his monkey-forces and cheering up his soldiers, that intelligent monkey, famed over the three regions, having speedily met with Sugriva, is retracing his steps. From days of yore on the banks of the Gomati there is a mountain, (named) Ramya, (otherwise) called Sanrochana. The mount abounds with various trees. There that leader of bands, named Kumuda, governs his kingdom. And he that cheerfully draweth after him hundreds and thousands of monkeys, and the long grim hairs of whose tail, coppery, yellow, sable and white, are cast about, is the energetic monkey, Chanda, eager for encounter. And he hopes to conquer Lankā by help of his own forces.

* The reference is prospective. It means the monkey, Sweta, in the next *sloka*.—T.

† This may mean some *wood of sandals*; but the commentator is silent over it.—T.

And this one, resembling a lion, tawny and furnished with a long mane, who, remaining apart, vieweth all Lankā as if consuming her with his eyes, dwelleth for ever and a day in Vindhya, the mountain Krisha, Sahya, and the mount Sudarçana, and, a leader of bands, is named Rambha. Three hundred Kotis of the foremost of monkeys, dreadful and fierce and possessed of terrific prowess, surrounding (him) go in his wake for the purpose of demolishing Lankā by their (native) might. And he that expandeth his ears and yawneth again and again, who defieth the fear of death and doth not move his forces, who trembleth for wrath and eyeth frequently askance,—and behold the lashing of his tail!—and who setteth up leonine shouts, O king, with great energy and with fear cast off,—resideth in the romantic mount, Sālweya, and, a leader of companies, is named Sarabha. To him, O king, belong forty hundred thousands of powerful leaders. And he that stayeth, like unto a mighty mass of clouds covering up the sky, in the midst of the monkey-heroes, as doth Vāsava in the centre of the celestials, whose lofty shout is heard (mingled with) the uproar set up by the foremost monkeys, burning for battle, dwelleth in the excellent hill Pārijātra; and, ever irrepressible in fight, is named Panaça, a leader of (monkey)-bands. Fifty *lacs* of leaders with their forces arranged, environ this commander of monkeys. He that stayeth gracing the dreadful array overflowing with talk, stationed on the shore of the ocean,—resembling a second sea and like unto Durdara*—is the leader named Vitata. And he rangeth, drinking of (the waters of) the Venā,—best among streams—and his forces are sixty lacs of monkeys. And the monkey, named Krathana, challengeth thee to conflict. He hath (under him) powerful and vigorous generals, and forces well divided. And the monkey owning that person of the hue of red chalk, and, who, elated with strength, disregardeth all the monkeys,—is

* Name of a celebrated monkey-leader.—T.

named Gavaya, who approacheth thee wrathfully. Seventy lacs (of troops) girt him round; and by their means he hopes to bring down Lankā. These are the heroes, incapable of being borne, whose numbers cannot be enumerated. These are the leaders and the heads thereof, as well as the forces set in order of battle."

SECTION XXVII.

As thou lookest on, I shall describe unto thee those leaders who shall put forth their prowess for Rāghava, and lay down their lives (in his behalf.) That one of dreadful deeds the long hairs on whose long tail, coppery, and yellow, and black, and white, thrown up, look like the rays of the Sun, and are trailing over the ground, is the monkey, named Hara; whom follow hundreds and thousands (of monkeys) desperately upraising trees, intent upon (scaling) Lankā—the leaders of the monkey-king and his servants present (in this conflict.) And these whom thou beholdest present, resembling mighty masses of sable clouds, like unto black collyrium, of genuine prowess, countless and incapable of enumeration,—dwelling in mountains, provinces, and rivers,—terrible bears—approach thee, O king. In their amidst is their king, grim-eyed and of fierce appearance, like unto Parjanya* encompassed by clouds,—who dwelleth in that best of mountains, Rikkhavān, drinking of the Narmadā.—Behold this one resembling a hill—younger brother of Dhumra, lord of all the bears. He is equal to his brother in beauty, and of superior prowess. This leader of redoubtable leaders is named Jāmbavān. He is mild, obedient to his superiors and

* Indra.

fierce in fight. The intelligent Jāmbavān assisted Sakra signally in the war of the gods and Asuras, and he hath won many boons (in consequence). Ascending the tops of mountains, these hurl down gigantic crags huge as colossal clouds, nor doth (the fear of) death (ever) disquiet them. And their bodies covered with hair, they resemble Rākshasas and ghosts (in their conduct). This one of immeasurable energy hath innumerable troops going about, who behold this leader of leaders under unusual excitement leaping and resting (by turns). This lord of monkeys dwelleth near the thousand-eyed Deity; and this leader of bands, gifted with strength, is named Rambha. And he that going, toucheth with his side a mountain situated at the distance of a Yoyana, and, rising up, measureth the same length,—and whose beauty is surpassed by none among quadrupeds,—is known under the name of Sannādana, the grand-father of the monkeys;—this intelligent one battled with Sakra,*—nor did he meet with discomfiture. This is that general of the forces. And he whose prowess is like that of Sakra, is this one begot by Fire on a Gandharva's daughter, for assisting the celestials on the occasion of the war of the gods and the Asuras. And this graceful and powerful one—best of monkeys—disporteth in that sovereign of mountains inhabited by numbers of Kinnaras, where king Vaiçravana eateth rose apples, and which, O lord of Rakshas, ever conduceth to the pleasure of thy brother. And this one who never extolleth himself in battle, is named Krathana—leader of hosts. Surrounded by a thousand Koti (of troops), and stationed in the midst of the monkeys, he hopeth to subjugate Lankā with his own troops alone. And he that roameth about the Gangā, terrifying leaders of elephant-herds, remembering the former hostility of the monkeys and the

* There is a word—*rane, in battle*—in this line, left out on the ground of pleonasm.—T.

elephants, is this leader of bands, who, roaring, opposeth wild elephants in mountain-caverns and crusheth trees,—and foremost of monkeys, and chief of the monkey-forces—like Sakra himself in heaven, sporteth, resorting to Uçiravija pertaining to Mandara, best of mountains, on the golden river.* A thousand lacs of monkeys, elated with vigor and prowess, setting up roars and furnished with (long) arms follow him; and this one is the leader of those high-souled monkeys. And, O king, he whom thou seest resembling clouds uplifted by the winds, is a leader named Pramāthi. And his fleet-coursing soldiery are fiery, and volumes of red-hued dust are scattered about him profusely on all sides. And these wondrous strong and dreadful Golāngulas† numbering hundreds and hundred thousands, seeing the building of the bridge, surrounding, O mighty monarch, the leader named Gavāksha—a Golāngula—set up shouts, intending to demolish Lankā with their prowess. Where the trees bring forth fruits of every season and the black bees resort,—in the mountain furnished with solar splendour, which the Sun circumambulates, by whose radiance ever beam beasts and birds with a like hue,—whose table-lands are never forsaken by magnanimous Maharshis; where the trees yield every object of desire and all are fraught with fruits; in which best of mountains excellent honey is found,—there in the charming Golden hill, O king, sporteth this one—the foremost of the principal monkeys, Kaçari by name, a leader of bands. There are sixty thousand charming Golden hills. In their midst is that best of mountains,‡ even as thou, O sinless one, art among the Rakshas. There in the inmost hill dwell (monkeys) tawny-hued; and white,—with coppery faces; yellowish like honey; sharp-toothed; having nails for their weapons; and four teeth like lions; irresistible like tigers

* Gangâ.—T.

† *Vide antè.*

‡ Sâvarni Meru.—T.

all equal to Vaiçwānara, and resembling flaming venomous snakes; furnished with long tails; like unto mad elephants; seeming like gigantic hills; roaring like mighty clouds; with eyes tawny and round; of terrific mein; and emitting sounds,—and these are gazing at Lankā, as if devastating her. And this powerful one staying in their midst, is their leader, eager for victory; and the puissant (monkey) always looketh like the Sun himself; and this one, O king, is famed on earth by the name of Satavali. And this heroic one, powerful and mighty, established in his own prowess, hopeth to devastate Lankā with his own forces. And for compassing Rāma's desire, the monkey doth not cherish any kindness for his life. Gaya, Gavāksha, Nala, and the monkey Nila—each of these is encompassed by ten *kotis* of warriors. (Besides these), there are other choice monkeys dwelling in the Vindhya mountain, but I cannot enumerate these (monkeys) possessed of fleet vigor, in consequence of their vast number. All these, O mighty monarch, are of exceeding prowess,—all possess persons resembling mighty mountains; and all are competent in a moment to remove mountains and scatter the Earth with them."

SECTION XXVIII.

HAVING heard the words of Sārana, who had described the forces (of the monkeys), Suka, addressed Rāvana, lord of Rākshasas, saying,—"Those, O king, whom thou seest stationed, resembling mad elephants, like unto *nyagrodhas** belonging to the Gangā,—like unto Sālas in the Himavān,—are incapable of being borne,—they are possessed of

* Banians.

strength, and able to wear forms at will; resembling deities and Dānavas, and like the gods in conflict. These, numbering nine, five, and seven thousand *kotis* and thousand *sankus* and an hundred *vrindas*, are the ministers of Sugriva, residing in Kishkindhā—monkeys begot by gods and Gandharvas, capable of assuming shapes at will. And those two whom thou beholdest, staying there, of equal proportions and endowed with god-like shapes, are Mainda and Dwivida, —who have no equals in fight. Permitted by Brahmā, they had partaken of ambrosia. They hope to humble Lankā by their prowess. And he whom thou seest staying like a mad elephant, the monkey who, being enraged, can by his strength agitate the deep itself, who, searching for Vaidehi, had presented himself before thee, lord,—behold this monkey come again !—whom thou hadst seen before !*—is the eldest son of Kaçari, known as the offspring of the Wind-god—celebrated as Hanumān, who had bounded over the deep. Capable of wearing forms at pleasure, that first of monkeys is endeued with grace and strength,—and is of irresistible impetuosity even as that lord, the Wind. Seeing the Sun risen, (he) while a boy, resolving in his mind,—'Coursing a way measuring three thousand *yoyanas*, I will bring the Sun, —my hunger is not appeased;' and he sprang up, elated with strength. And, not getting that god, incapable of being subdued by the deities, saints and Rākshasas, he dropped down on the Ascending-hill. And thereat a jaw of that strong-jawed one was a little fractured on the rock,—and he is called Hanumān in consequence. I know this monkey and all his previous history. I cannot describe his strength, beauty or prowess. And this one alone hopes to lay Lankā low by his energy. And why dost thou today forget the monkey, who had flung flaming fire into Lankā? And next to him is the hero of dark-blue hue, having eyes like lotuses, the

* This dislocation occurs in the original. These descriptions generally are hardly amenable to a sound syntax.—T.

Atiratha among the Ikshwākus—of prowess celebrated in the world—in whom virtue never wavereth and who never swerveth from righteousness; who knoweth the Brāhma Mantra and the Vedas,—the best of those versed in them—who pierceth the sky with his shafts and cleaveth the Earth, whose ire is like death, and whose prowess is like that of Sakra,—whose wife, Sitā, hath been carried away by thee from Janasthāna. And this is Rāma, who, O king, advanceth to encounter thee in conflict. And on his right side is one of the splendour of pure gold, broad-breasted, having dark curled hair—this one is named Lakshmana, ever mindful of his brother's welfare. He is versed in polity as well as warfare—the foremost of those learned in all the branches of knowledge; wrathful, invincible, victorious, powerful, conquering and strong,—the right arm of Rāma and his own life going about. For Rāghava he careth not for his life. He hopeth to exterminate all the Rākshasas in battle. He that stayeth occupying the left side of Rāma, and surrounded by Rākshasas, is the king, Bibhishana, sprinkled as the king of Lankā by the auspicious king of kings,—he, filled with wrath, approacheth thee (for battle). And he whom thou seest staying in the middle like a firm-based mountain, the lord of all monkeys, of inmeasurable prowess,—and who in energy fame, intelligence, strength, and lineage, is as superior to the monkeys as the mountain Himavān overtoppeth all the mountains, who in company with the principal monkey-leaders dwelleth in inaccessible Kishkindhā hard to penetrate, and dense with trees, and difficult of access, and denying approach on account of rocks; and whose golden garland consisting of an hundred lotuses looks exceedingly elegant, which is the desire of men and gods, and where is established Lakshmi—(is Sugriva). And Rāma, having slain Vāli, hath conferred this garland, Tārā, and the eternal monkey-kingdom on Sugriva. An hundred of an hundred thousand is called a *koti* by the wise. An hundred of a thousand *koti* is called a Sanku.

An hundred of a thousand Sanku is known as a Mahāçanku. An hundred of a thousand Mahāçanku is here termed a Vrinda. An hundred of a thousand Vrinda is known as a Mahāvrinda. A thousand Mahāvrinda is called here a Padma. An hundred of a thousand Padma is known as a Mahāpadma. An hundred of a thousand Mahāpadma is termed a Kharva. An hundred of a thousand Kharva is termed a Samudra. An hundred of a thousand Samudra is known as a Mahaugha. Thus backed by a thousand *koti*, and an hundred Sanku, and a thousand Mahaçanku, and an hundred Vrinda, and a thousand Mahāvrinda, and an hundred Padma, and a thousand Mahāpadma and an hundred *kharva*, and an equal Samaudra and an equal Mahaugha,—by *kotis* of Mahaughas—resembling the sea,—and surrounded by the heroic Bibhishana as well as his counsellors,—that Lord of monkeys, always engirt by a mighty force, and possessed of exceeding strength and prowess, will encounter thee in battle. Observing this host, that hath presented itself, resembling a flaming planet, do thou, O mighty monarch, prepare thyself to the uttermost,—so that victory may be thine, and that thou mayst not come by discomfiture at the hands of the foe."

SECTION XXIX.

SEEING the leaders of monkeys as pointed out by Suka,—the exceedingly puissant Lakshmana—Rāma's right arm—and his* brother Bibhishana staying near Rāma, and Sugriva of dreadful prowess—sovereign of all the monkeys,—and the strong Angada, grandson unto the thunder-handed one,†

* *i. e.* Râvana's

† Indra.—T.

and the powerful Hanumān; and the unconquerable Jāmbavān; and Sushena; and Nila; and Nala—best of monkeys,—and Gaya; and Gavāksha; and Sarabha; and Mainda; and Dwivida,—Rāvana, with his heart agitated a little, and his wrath aroused,—when their talk had ended, rebuked those heroes, Suka and Sārana. And he wrathfully spoke unto them, standing in humble guise with their heads hung down, harsh words faltering with passion,—"That counsellors subsisting (on the wealth of their master and sovereign), should say aught disagreeable to him, whether they meet with his favor or disfavor—is not meet. Without being questioned, it is (proper) for you both to hymn the praises of a foe that is opposed and that hath advanced for encounter! Ye have in vain worshipped your preceptors, aged people, and spiritual guides, for ye have failed to appropriate the cream of Political Science, which should be availed of. Or if ye had appropriated the same, you have forgotten it afterwards; and ye bear the burden of ignorance. And it is owing to my good fortune that, having such stupid counsellors, I have as yet held my kingdom. Have ye no fear of death that ye use harsh speech towards me, who am the ruler and whose tongue dispenseth good and evil? Even trees may exist in the forest, coming in contact with burning fire; but transgressors cannot exist, visited with the chastisement of the monarch. I shall slay these wicked wights, who praise the side of the enemy, if my anger be not moderated, remembering their former good offices. Avaunt! Go hence from near me! I do not wish to slay you, remembering your good acts. Slain ye (already) are, who are ingrate and cherish no affection for me." Thus accosted, Suka and Sārana, seeing (how things stood), covered with bashfulness, went out, saluting Rāvana by uttering 'Victory!' Then that ranger of night, the Ten-necked one, said unto Mahodara, who was present, to summon some spies. Thus accosted, Mahodara speedily ordered some spies (to present themselves). Thereat, the

spies,hurriedly arriving there at the mandate of the monarch, and, presenting themselves, stood with joined hands, uttering blessings of victory. Then the lord of Rākshasas, Rāvana, addressed the spies, who were heroic, faithful, calm, and courageous,—"Go hence, and acquaint yourselves with the exertions of Rāma; as well as with those who, being the custodians of Rāma's closest counsels, have gladly joined him (here). How he sleepeth and how he waketh, and what he engageth himself in,—having deftly acquainted yourselves with all this thoroughly, do you come (back here). The wise king that gathers (a knowledge of) his enemy through spies, can, putting forth a modicum of effort in conflict, neutralise (his exertions)." Thereat the spies, saying,—"So it is", taking Sardula to the fore, with delighted hearts went round the sovereign of the Rākshasas. And, having gone round the high-souled Rākshasa-chief, the spies set out for where Rāma with Lakshmana was. And repairing secretly to the vicinity of the mountain bordering on the fair shore,* they saw Rāma and Lakshmana with Sugriva and Bibhishana. And seeing that host, they were overwhelmed with fear. And, while staying there, they, discovered by the righteous lord of Rākshasas, Bibhisana, were sore harassed (by the monkeys). And that wicked Rākshasa, Sārdula, alone was taken (before Rāma). But Rāma liberated him, who was assailed by the monkeys. And Rāma also, entertaining no enmity against them, also liberated the others, (who accompanied Sārdula). And, on having been put to straits by the powerful monkeys of fleet vigor, they,† breathing hard, and with their consciousness lost, again arrived at Lankā. Then those exceedingly strong spies, always ranging outside, presenting themselves before the Ten-necked one, informed him of the forces of Rāma, stationed near mount Suvela.

* *Suvelasya Sailasya*—may also mean, of the mount *Suvela*.—T.

† The spies, that is.—T.

SECTION XXX.

THEN the spies communicated unto Lankā's lord news concerning Rāghava and his host stationed at the mount Suvela. Hearing the words of the spies, that Rāma, accompanied by a mighty army, had arrived (there), Rāvana was a little agitated and spoke unto Sārdula,—"Thy color hath changed its natural aspect, and, O ranger of the night, thou lookest poorly. Didst not come under the control of the wrathful foes?" Thus ordered by him, then (Sārdula), bewildered by fear, addressed that tiger of a Rākshasa, saying,—"Those powerful monkeys, O king, puissant, strong, and protected by Rāghava, are incapable of being ranged (by us). And they cannot be conversed with or interrogated. All around, the courses are kept by monkeys resembling hills. As soon as I entered, and was scanning that host, I was discovered. And forcibly taken by the Rakshas, I was pulled by them hither and thither. And furiously assailed by the monkeys with thighs, clenched fists, teeth, and palms, I was dragged in the midst of the army by the enraged monkeys. And, after having been taken all about, I was (at length) taken before Rāma, bleeding, with my limbs showing sorry work, and my senses swimming and paralysed. And, having been belabored by the monkeys, I, on craving his kindness with joined hands, was, at his pleasure, rescued by Rāghava, with, "Don't, don't"! Having filled up the deep with rocks and crags, Rāma equipped with weapons, stayeth, occupying the gate of Lankā. And, letting me off, that one of suspassing vigor, surrounded by monkeys, and, arranging his forces in the Garura fashion, advanceth upon Lankā. And he draweth nigh to the wall. Therefore, do one of these things in preference to the other,—either render back Sitā, or give him battle." Hearing this, Rāvana, lord of Rākshasas,

then reflecting in his mind, spoke unto Sārdula these pregnant words,—"Even if the gods, Gandharvas, and Dānavas should array themselves against me, Sitā I shall not give, from fear of all creatures." Having said this, that exceedingly energetic one again said,—"Thou hast ranged this army. Who here among the monkeys are heroic? And, O amiable one, what is their potency? And what are those monkeys that are hard to approach, like? And, O thou of fair vows, whose sons and grandsons are they? Truly relate all this (to me). Having ascertained their strength and weakness, I shall in this matter adopt my course. Those who wish for fight, certainly take account of all this." Thus addressed by Rāvana, Sārdula—best of spies—thus began to speak in the presence of Rāvana,—"O king, that unconquerable one in fight, Jāmbavān, is well known as the son Gadgada, king of bears. The other son of Gadgada is the son of Sakra's preceptor. By which son, single-handed, was done immense oppression to the Rakshas. And the righteous and puissant Sushena is the son of Dharma.* And the mild monkey, Dadhimukha, O king, is the son of Soma.† And Sumukha, Durmukha and the monkey, Vegadarçin (resembling) Death himself, were for certain begot by the Self-create in the shape of a monkey.‡ And Nila himself is the son of the bearer of sacrificial oblations;§ and Hanumān is famed as the son of the Wind-god. And the irrepressible and youthful Angada is the grandson of Sakra. And the lusty Mainda and Dwivida are sprung from Açwi. And five are the sons of Vaivaswata, resembling the Reaper himself—Gaya, Gavāksha, Gavaya, Sarabha and Gandhamādana. But I can not enumerate the rest, ten *kotis* of heroic monkeys—all

* Righteousness.

† Moon.

‡ Another meaning is,—"*The monkey, Vegadarçi—who is Death himself in the shape of a monkey.*" But I give the more acceptable sense.—T.

§ Fire.

sons of deities—burning for battle. And this is Daçaratha's son—this youth resembling a lion, who slew Dushana and Khara and *Triciras*. There breathes none on Earth that is like unto Râma in prowess, by whom was slain Virâdha and Kavandha, resembling the Destroyer. No person can on earth describe the virtues of Râma; by whom have been slain all those Râkshasas that had gone to Janasthâna. And here also is the virtuous Lakshmana, like unto the foremost of elephants, coming in the way of whose shafts, even Vâsava doth not live. And here are Sweta and Jyotirmukha, sprung from Vâskara's self; and the monkey Hemakuta is the son of Varuna. And the heroic Nala—best of monkeys, is the son of Viçwakarmâ. And powerful and impetuous, Durdhara is the son of Vasu. And that foremost of Râkshasas, Bibhishana, thy brother, engaged in the welfare of Râghava, hath laid seige to Lankâ. Thus have I described unto thee the entire monkey host stationed in mount Suvela. As for what remaineth to be done, thou art the master."

SECTION XXXI.

THEN the spies of the king informed him of the forces of Râghava, incapable of being agitated, which had stationed themselves on mount Suvela. Hearing the arrival of Râma's mighty army from the spies, Râvana was a little agitated, and he spoke unto the ministers,—"Let the ministers speedily present themselves, having their wits about them,—the time forsooth hath come for counsel." Hearing his mandate, those Râkshasas, his counselors, swiftly presented themselves. And then he consulted with his Râkshasa counselors. Having deliberated duly, that resistless one, dismissing

his ministers, entered his own abode. Then, taking with him the highly strong Vidyujjibha,huge-bodied and gifted with the powers of illusion, he entered where Mithilā's daughter was. And the lord of Rākshasas said unto Vidyujjibha, skilled in illusion,—"Do thou bring Janaka's daughter under the sway of illusion. And, O ranger of the night, do thou, taking an illusory head of Rāghava, as well as a mighty bow with the shaft (set), present thyself before me." Thus accosted, the night-ranger, Vidyujjibha, saying, "So be it," displayed that desired illusion unto Rāvana. Thereat, the king, eager to meet with Sitā in the Açoka woods, well-pleased, conferred an excellent ornament on him. Then the exceedingly powerful lord of the Nairitas, the younger brother of the Dispenser of riches, entered (into that place) and saw (there Sitā) distressed, albeit unworthy of distress,—with her head hung down, overwhelmed with woe,—sitting on the ground, staying at the *açoka* woods, engaged in the contemplation of her lord, conciliated by dreadful Rākshasis remaining near. Then,drawing near Sitā,Rāvana, proclaiming his exultation, said these haughty words unto the daughter of Janaka,—"O gentle one, he depending on whom thou, being soothed by (me), slightest me—that slayer of Khara, thy husband, Rāghava, hath fallen in battle. Thy roots have been competely severed, and thy pride hath been destroyed by me. In consequence of this calamity, O Sitā, thou shalt become my wife. O foolish (girl), renounce this idea. What wilt thou do with him that is dead? O meek (wench), be thou the mistress of all my wives. O thou of slender religious merit! O thou whose object hath been defeated! O thou that presumest to be wise! Hearken unto the destruction of thy lord, like the dreadful destruction of Vritra! Surrounded by a vast army gathered by the sovereign of the monkeys, Rāghava had presented himself on the shore of the sea, for compassing my destruction. And on the sun having set, Rāma stationed himself with his

mighty army, oppressing the northern shore (of the sea). Then at midnight (my) spies coming to that host, thus stationed, fatigued from travel, and sleeping soundly (in consequence),—first ranged it. Then my mighty forces led by Prahasta slew his host overnight, where was present Rāma along with Lakshmana. And repeatedly upraising *pattiças* and bludgeons, swords, rods and other mighty weapons ; and (discharging) showers of arrows, and darts, and daggers and maces and sticks and crows and bearded darts and discuses and clubs ;—the Rākshasas discharged these among the monkeys. And while Rāma was sleeping, the furious Prahasta by means of a mighty falchion, with speed cut off his head clean. Bibhishana, who was flying at his will, was taken captive. And Lakshmana along with the monkey-army hath departed somewhere. And, O Sitā, Sugriva—lord of monkeys—hath his neck broken ; and, O Sitā, with his jaw fractured, Hanumān hath been slaughtered by the Rākshasas.—And Jāmbavān, endeavouring to spring up with his thighs, was slain in the conflict ; being severed by bearded darts, even as a tree cut off. And the stalwart Mainda and Dwivida—those foremost of monkeys—sighing and lamenting, bathed in blood,—destroyers of foes—were cut off with a sword. And Panaça is rolling on the earth like a (veritable) Panaça.* And mangled by many iron arrows, Darimukha lieth in a cave. And the exceedingly energetic Kumuda, dumb, is slain by shafts. And torn by innumerable (arrows) discharged on all sides by Rākshasas, Angada, vomitting blood, lieth on the ground.† And the monkeys, hard pressed by elephants, and others by networks of cars, lie low in the field, having been agitated like clouds by winds. And others afflicted with affright, flee, attacked (by the enemy) in the rear, and followed by the Rākshasas, like mighty elephants pursued by lions. And some have fallen into the

* The tree of that name.—T.

† This *sloka* has 'Angada' twice. One, of course, is left out.—T.

sea, and some have taken refuge in the sky; and the bears have mounted up trees along with the monkeys. And on the shore of the sea, and in mountains and woods many are the tawny-hued monkeys that have been slain by Rākshasas of frightful forms. Thus hath thy lord been slain by my forces, along with his army; and I have his head, washed in blood and besmeared with dust." Thereat, the exceedingly irrepressible lord of Rākshasas, Rāvana, spake unto a Rākshasi, in the hearing of Sitā,—"Bring (hither) the Rākshasa, Vidyujjibha of cruel deeds, who hath personally brought Rāghava's head from the field." Thereat, Vidyujjibha, taking the head along with the bow, bowing down the head (unto Rāvana), stood before him. Then spake king Rāvana unto the Rākshasa, Vidyujjibha of the long tongue, who was staying by,—"Do thou at once hold before Sitā the head of Daçaratha's son. Let her clearly behold the ultimate sad plight of her lord." Thus addressed, that Raksha, throwing that graceful head before Sitā, swiftly vanished. And Rāvana cast down the mighty blazing bow, famed through the three worlds, saying,—"This is Rāma's. This is the bow of thy Rāma with the string fixed. Slaying that man over night, Prahasta brought it hither."

SECTION XXXII.

SEEING that head and that excellent bow, and (remembering) the union of (Rāma) and Sugriva related by Hanumān,—and (seeing) those eyes, and the complexion of that face, and that countenance like unto that of her lord,—and that hair and that forehead; and that beautiful jewel forming the crest; and recognizing (Rāma) by all these tokens combined,—

(Sitā), exceedingly aggrieved, rebuked Kaikeyi, lamenting like a female osprey,—"O Kaikeyi, have thy wishes attained. Slain hath been the son of the race; and the entire race is exterminated by thee, partial to dissension. And what evil had been done unto Kaikeyi by the revered Rāma, that along with me, he hadst been banished into the woods, with rags given him (for his covering)?" Having said this, Vaidehi, forlorn and trembling (all over), dropped to the earth, like a plantain cut off. Then, recovering after a while, and having regained her consciousness, the large-eyed one, placing the head in her front, gave way to grief. "Ah! I am undone, O mighty-armed one! O thou that didst follow stern vows! From thy (death), I have come by this final plight, having been rendered a widow. The greatest calamity (that can befall a woman), is said to be the death of her husband. And, possessor of an excellent character, thou hast departed before me, who have ever trod the path of the righteous; but who have come by a mighty grief and am plunged in a sea of sorrow. And thou, who was engaged in delivering me, hast thyself fallen! And my mother-in-law, Kauçalyā, attached (to thee), through the death of thee, her son, at the hands of Rākshasas, hath been reduced to the condition of a cow that hath been deprived of her calf. O Rāghava, even the astrologers had predicted long life for thee. But their words are false,—thou, O Rāghava, wast short-lived. Or didst thy wisdom, wise and good as thou wert, come to naught? For God, who is the origin of all beings, maketh (every one) reap the fruit of his own acts. And why, versed in polity as thou wast, didst thou come by death, unforeseen? Thou wast acquainted with the means of warding off misfortune, and skilled in doing so. And having been brought hither by me representing the Fatal Night, fierce and fell,—after (being) embraced, and by force,—the lotus-eyed one hath met with his death. Here liest thou, O long-armed one, leaving me lone,—and embracing the Earth like thy beloved fair.

Ever carefully worshipped with perfumed wreaths, this bow of thine, O hero, embellished with gold, is dear unto me. O sinless one, thou hast surely gone to heaven, and (art there) in the company of thy sire and my father-in-law, Daçaratha, and all thy ancestors. Thou hast become a star of the firmament as the fruit of thy great act.* Thou hast disregarded thy righteous race of Râjarshis. O king, why dost thou not look at me? And why is it that thou dost not answer me, who am a girl, hardly arrived at youth,—and who am thy wife and companion? That thou at the time of thy espousing my hand hadst vowed—I will practise (righteousness) with thee—do thou, O Kâkutstha, recollect the same, and take me, who am overwhelmed with distress. Why, O best of goers, hast thou gone from this world to that other, leaving behind me, overwhelmed with distress? That person of thine which, decked out with auspicious things, I used to embrace, beasts of prey will for certain tear the same. Having performed the Agnishtoma and other sacrifices with *Dakshinâs* (dispensed),—why hadst not thou attained purity by means of the sacrificial fire? Kauçalyâ, overwhelmed with sorrow, shall only behold one of the three that had gone away to distant lands,—come (back)—Lakshmana. And, on being asked by her, he shall relate thine as well as the deaths of thy friend's troops over night at the hands of the Râkshasas. And, O Râghava, hearing thee slain while asleep, and me staying in the abode of the Raksha, she with her heart cleft (in twain), shall cease to exist. And for the sake of me, abject that I am, that sinless son of the king, Râma, possessed of prowess, having crossed the ocean, hath been slain in the footprint of a cow. I, the befouler of my line, who had been wedded by Daçaratha's son through want of discretion, becoming the wife of the revered Râma, was (in reality) his Death. Without doubt, in another birth I had abstained from choice gifts,—and therefore it is that I sorrow to-day,

* *The carrying out the command of thy sire.—T.*

albeit being the wife of one that was (ever dear) unto guests. Do thou, O Rāvana, speedily slay me upon Rāma; and, bringing the wife to the husband, compass my best benefit. Do thou join my head to his and my body to his body. I will, O Rāvana, follow the way of my high-souled lord." Thus, burning in grief, did that large-eyed one indulge in lamentations; and Janaka's daughter kept fast gazing at the head and bow of her lord. And as the Rākshasa was by while Sitā was thus bewailing, there appeared before his lord, with joined hands, the warder, saying,—"May the worshipful one be victorious!" And saluting and propitiating him, (Rāvana), he told him that Prahasta, general of the forces, had arrived. "Prahasta hath come to thee, surrounded by all the courtiers. And, O lord, I was despatched by him, desirous of seeing thee. O mighty monarch, surely there is—and thou art forgiving from thy regal sentiment*—some work which is momentous; and do thou see them." Hearing these words of the Rākshasa, the Ten-necked one, leaving the *açoka* wood, went to see the counselors. And, having decided his entire course of action in consultation with his competent advisers, (Rāvana), entering his court,—well knowing Rāma's prowess, set about his work. And as soon as Rāvana left that place, that head and that bow vanished. And in company with the councilors of dreadful power, (Rāvana) decided his course with reference to Rāma. And then the lord of Rākshasas, Rāvana, resembling the day of doom, addressed his generals,—all well-wishers—staying hard by, saying,—"Do ye speedily summon my forces with the beat of drums—nor do ye give out the reason (of the summons)." Then assenting to his speech with "So be it," the envoys immediately summoned that mighty force; and, when it had arrived, they informed their master, eager for conflict, of its arrival.

* This dislocated period insinuates that Râvana, possessed of royal nature, should forgive this untimely intrusion.—T.

SECTION XXXIII.

SEEING Sitā overwhelmed with grief, a Rākshasi, named Saramā, who was the beloved companion (of Sitā), drew near to his dear (friend), Vaidehi. And the mild-speeched Saramā comforted the exceedingly distressed Sitā, who had been bereft of her senses by the lord of Rākshasas. Sītā, who was protected there (by Saramā), had been made a friend by her. And, protecting her at the command of Rāvana, that kind-hearted companion, firm in vows, saw Sitā, deprived of her consciousness. And she* comforted with a friend's affection that one of fair vows, who was rolling in the dust and rising up from it like a mare.† "Having come to the solitary wood for protecting thee, I, renouncing all fear of Rāvana, have, remaining hid, heard everything that he addressed unto thee, as well as what thou hadst replied unto him. For thee, O thou of expansive eyes, I have no fear of Rāvana. And, O Maithilī, I, coming out, have also learnt well as to why the lord of Rākshasas hath gone out hence hurriedly. Rāma, acquainted with self, is incapable of being surprised in sleep; nor doth the slaying of that tiger-like one commend itself to me as probable. And the monkeys fighting with trees, well protected by Rāghava, like the gods protected by the foremost of the celestials, are incapable of being slain. And, possessed of arms long and rounded; graceful; broad-breasted; powerful; accoutred with the bow; and mailed; righteous; and famous over the earth; endowed with energy; and along with his brother, Lakshmana, ever protecting himself and others; of noble descent; and

* Saramâ.—T.

† The commentator intelligently remarks: *As a mare does, to remove fatigue.—T.*

versed in polity; the destroyer of the hostile ranks; and of inconceivable strength and manhood,—the graceful Rāghava, O Sitā, slayer of foes, is not slain. This illusion hath been spread around thee by that fierce, illusion-creating one, whose mind ever runs upon improper acts and who opposeth himself to all creatures.—All thy sorrow hath departed, and thy good day hath dawned. Certainly Lakshmi seeketh thee. And, O lady, hearken unto what is dear to thee! Having crossed over the ocean, along with the monkey-host, Rāma hath encamped himself on the southern shore of the sea. By me hath been seen the complete Kākutstha along with Lakshmana, accompanied by the forces, stationed on the marge of the main,—protected (by his native might). Those Rākshasas of fleet vigor who had been despatched by this one, have brought the news that Rāghava hath crossed.—And, O large-eyed lady, having learnt this news, Rāvana—lord of Rākshasas—is consulting with all his counselors." As the Rākshasi, Saramā, was relating this unto Sitā, she heard the leonine roars of the army, emitted with the greatest energy. And, hearing the mighty sounds of kettledrums produced by sticks struck (thereon), the honey-tongued Saramā spoke thus unto Sitā,—"These dreadful sounds of the kettledrum, O mother, call to arms. And hark to the solemn notes of the kettledrums, resembling the rumbling of clouds! The mad elephants are caparisoned and the car-horses are yoked; and thousands (of warriors) are seen, mounted on steeds, with bearded darts in their hands. And, as waters fill up the ocean, mailed warriors of wonderful forms, vehement and roaring, by thousands rush out on all sides and fill the highways. And mark the splendour spread around by the polished arms and bucklers and mail,—and by the cars, horses and elephants of the followers of the Rākshasa-chief,—consisting of many hues shooting up,—like unto the appearance of a fire in summer, burning a forest,—and also mark the

excitement of the high-spirited and fast-coursing Rakshas !* And hear the sounds of bells and the rattling of the car-wheels ! And hear the neighing of the steeds and the reports of the drums. And fierce is the excitement of these Rākshasas—followers of the Raksha-chief,—with their hands bearing upraised arms,—capable of making people's hair stand on end. The sorrow removing Sree espouseth thee ; and the fear of the Rakshas is come. And as Vāsava did unto the Daityas, the lotus-eyed Rāma, thy lord—of controlled anger, and of inconceivable prowess,slaying Rāvana in battle and thus delivering thee, shall approach thee. And, as Vāsava put forth his prowess among his foes, in company with the foe-destroying Vishnu, thy lord, along with Lakshmana, shall display his prowess among the Rakshas. On the enemy having fallen, I shall behold thee, devoted to thy lord, with thy desire attained, soon lying on the lap of Rāma. And, O Jānaki, embracing (thy lord), thou shalt shed tears of joy on his mighty breast. And, O Sitā, soon shall the highly powerful Rāma loosen this braid of thine reaching unto thy hips, which thou hast been wearing for many a month. And, O exalted one, seeing his face like the full moon risen, thou shalt shed water begot of ruth, even as a she-serpent casts off her slough. And, O Mithilā's daughter, speedily slaying Rāvana in battle, that one worthy of happiness shall reap felicity in the company of thee, his beloved. And, loved by the high-souled Rāma, thou shalt be happy, even as the Earth furnished with crops brought forth by plenteous showers. Do thou, O exalted one, take refuge with him,who, going round the foremost of mountains, speedily assumeth a steed-like circular movement ; for even the maker of day is the source of people's joy and grief."

* This line of verse defies all attempts to make it fall into syntactical order with the rest of the sentence. It is a hideous hiatus in the passage.—T.

SECTION XXXIV.

BURNING with grief on account of those words,* Saramā gladdened and cheered her, even as masses of clouds (cheer up) the burning Earth. And then, desirous of doing her good, (Sitā's) friend, conversant with season, and ever preluding her speech with a smile, spoke unto her seasonably,—"O thou having dark eyes, I can, secretly going to Rāma and communicating to him thy auspicious words, come back clandestinely. Nor, when I course the supportless sky, can even the Wind or Garura follow me." As she said this, Sitā with her grief a little lightened, said unto Saramā in sweet and smooth words,—"Thou art capable of even going to the nethermost regions. But do thou on my behalf that which is fit to be done by thee. If thou intend doing me a good turn, and if thy sense be steady, I would know what Rāvana is doing after having left this place. That guileful and wicked-minded one, Rāvana, destroyer of enemies, having powers of illusion, overwhelms me even as the Vāruni just drunk. Confining me here for ever and a day, (Rāvana) sets on dreadful Rākshasas to alike threaten and scold me constantly. And I am agitated aud alarmed, and my mind is (always) uneasy. And I, dwelling in the *açoka* wood, is ever agitated. If there is any talk (of delivering me), or keeping me confined,—thou shouldst communicate unto me the decision arrived at. This is the highest favor that I seek (at thy hands)." Thereat, the mild-speeched Saramā, wiping (Sitā's) face washed in tears, spake unto her, as she said this,—"If this is thy wish, I will go, O Jānaki. O Mithilā's daughter, having possessed myself of the intent of the enemy, I shall come back." Having said this, (Saramā),

* *i.e.* the words of Rāvana.

repairing to the Raksha, heard Rāvana's converse with his counselors. And having heard of the decision of that wicked-minded one, she, understanding decisions, swiftly retraced her steps to the fair *açoka* forest. And then, entering there, she saw Janaka's daughter, expecting (her) like a very Sri, bereft of her lotus. And, the fair-spoken Saramā, on getting back (near her), Sitā, embracing her affectionately, herself gave her a seat. "Sitting down here at ease, do thou relate to me faithfully all about the determination of the wicked-minded and guileful Rāvana." Thus accosted by the trembling Sitā, Saramā related everything that had been said by Rāvana and his counselors. "O Vaidehi, the Raksha lord was advised by his mother and the aged counselors in pregnant words informed with affection, having thy deliverance for their object. 'Do thou make over Maithili unto the king of men, paying him homage due. Thou hast in Janasthāna profusely witnessed wonderful instances (of his prowess). The crossing of the ocean, Hanumān's sight (of Sitā),—and the slaughter of the Rakshas in fight,—what person is capable of doing all this in battle?' Thus long exhorted by his counselors as well as his mother, Rāvana doth not make up his mind to emancipate thee, even as a covetuous person is loath to part with wealth (appropriated). And, O Maithili, without renouncing his life in battle, he doth not intend to liberate thee. Even this is the dermination which that cruel one hath arrived at along with his advisers. This intent is in consequence of their coveting surcease. He can not yield thee up from sheer fear; nor is he backward in battle, or shirketh his own destruction or that of all the Rākshasas. O dark-eyed lady, slaying Rāvana in battle with sharp shafts, Rāma shall take the back to Ayodhyā." In the meanwhile there was heard a mighty uproar occasioned by the whole host, and drums and conchs, —which shook the earth. Hearing that hubbub of the monkey-army, the servants of the Rākshasa monarch, ran

who were in Lankā,—growing dispirited,and bereft of energy, with weakness overcoming their powers,—did not see any good, in consequence of the fault of the ruler.

SECTION XXXV.

AND that captor of hostile capitals, the mighty-armed Rāma, was advancing (upon Lankā) with the sounds of drums mixed with the blares of conchs. Hearing this noise, Rāvana —lord of Rākshasas—reflecting for a while, cast his eyes upon his counselors. And addressing there all those counsellors, that afflictor of the world—the crooked and highly powerful lord of the Rākshasas, Rāvana, making his court resound,—running down (Rāma's) crossing the main, as well as his vigor, strength and manhood,—said to them,—"What ye have said touching Rāma's (prowess), hath been heard by me. And I also know ye to be of sterling valor in the field. Yet why, knowing Rāma's prowess, do ye silently look at each other?" Then the maternal grand sire (of Rāvana), possessed of exceeding wisdom, named Mālyavān, hearing his words, said,—"The king that is accomplished in the various kinds of learning,* and that followeth polity,ever commandeth affluence and bringeth his enemies under his subjection. He that seasonably concludes peace and carries on war with his enemies,—and who advances his own party, attaineth great affluence. A king should enter into peace, if he be an equal or inferior of his adversary, and engage in war, if be more powerful,—but an enemy should never be disregarded.

* The commentator says there are four and ten kinds of learning; but unfortunately he does not enumerate them.—T.

Therefore, O Rāvana, peace with Rāma is what commends itself to me; and do thou render unto him that for which thou hast been invaded (by him), *viz.*, Sitā. All the Devarshis and Gandharvas wish for (Rāma's) victory. Therefore, do not enter into hostilities with him; but do thou bend thy mind to the conclusion of peace with him. That possessor of the six attributes, the Great-father, hath appointed two courses, (respectively) for the Asuras and the celestials, having for their proper objects righteousness and unrighteousness. Righteousness, we hear, is the course of the high-souled celestials, as, O Rākshasa, unrighteousness is that of Rākshas and Asuras. During the Krita Yuga, righteousness swalloweth up sin; and during Tishya,* unrighteousness swalloweth up virtue. Thou, ranging the three worlds, hadst extinguished pregnant piety, and reaped unrighteousness; and it is for this that thy foes have waxed potent.† And, having grown through thy neglect, unrighteousness devoureth us, and that protector of the gods, (righteousness), is strengthening the side of the celestials. Thou, addicted to carnal pleasures and acting in defiance of duty, hadst aroused the high wrath of the saints resembling fire. The power of these possessed of souls sanctified through asceticism, and ever engaged in invoking the aid of righteousness, is incapable of being resisted and is like flaming fire. The twice-born ones engage in contemplation with intent minds, offer oblations into the fire according to the ordinance, and loudly recite the Vedas. They overpower the Rakshas, uttering the Vedas; and thereat they fly in all directions like clouds scattered in summer. And the smoke that ariseth from the Agnihotra sacrifices of saints resembling fire, enveloping the energy of the Rākshasas, spreads over the ten cardinal quarters. And the fierce austerities of vow-observing saints, performed at particular

* The Kali Yuga.—T.

† While ranging the three worlds on a career of conquest, thou didst, disturbing sacrifices, *etc*, wrong righteousness.—T.

sacred spots, try the Rākshasas sore. Thou hast obtained a boon, conferring immunity at the hands of deities, Dānavas and Yakshas. But men and monkeys, bears and Golāngulas, possessed of enormous strength and endowed with vigor, and of indomitable prowess,—coming here, are setting up roars. Witnessing various and many dire portents, I perceive the destruction of all the Rākshasas. Dreadful and terrific clouds, uttering harsh sounds, are showering blood all around Lankā. And (live) vehicles are dropping profuse tears. And all sides, covered with dust, do not appear bright as formerly. And beasts of prey, jackals and vultures, are emitting frightful cries, and, entering into the garden of Lankā, form themselves into bands. And in dreams mighty dark-hued women in front of dwellings, seizing at (the furniture) thereof, and speaking inauspiciously, laugh displaying their sable teeth. And in houses dogs are feasting on the articles of worship. And cows bring forth asses, and mungooses, mice. And cats are pairing with leopards, and swine with dogs, and Kinnaras with Rākshasas and human beings. And red-footed white sky-coursing pigeons, urged on by Doom, are going about for the destruction of the Rākshasas. And female-parrots in houses, wounded and worsted by other birds delighting in discord, are dropping down, emitting indistinct notes. And all the birds and beasts are crying (distressfully) with their faces turned towards the sun. And at dusk a frightful, withered, tawny-hued male figure, looking like Death himself, with his head shaven, peereth into the houses (of people). These and other evil omens occur. Rāma I deem as Vishnu assuming the form of a man. Rāghava of steady prowess, for certain, is no human being,—he that hath built a bridge over the deep, must be an exceedingly wonderful person. Therefore, O Rāvana, conclude peace with Rāma—king of men. Having ascertained fit course, do thou act properly." Having said this unto that vile one, and known the intention of the lord

of Rakshas, that strong Mālyavān, of exceeding prowess, became silent, eying Rāvana.

SECTION XXXVI.

THE Ten-necked one, come under the control of Time, did not brook the beneficial speech spoken by Mālyavān. Contracting his face into a frown, he, coming under the masterdom of passion, with his eyes rolling in wrath, addressed Mālyavān, saying,—"The words which, deeming the strength of the enemy as superior, thou hast harshly spoken, considering it as beneficial, had never before entered my ears. A (mere) man, and feeble, and alone, and having monkeys for his support, why dost thou deem Rāma, who hath (further) been cast off by his sire, and hath in consequence taken refuge in the woods,—as competent (to cope with me)? And why dost thou consider me, who am the lord of the Rakshas, and feared even by the immortals,—as weak and reft of all power? Thou, I suspect, speakest (thus) roughly either from jealousy of my heroism, or for inciting me. And who that is wise and learned, ever addresseth him roughly that is at once puissant and of (high) station, if not to spur him on? Why, having brought Sitā like a Sri shorn of her lotus, shall I give her up, from fear of Rāghava? Behold Rāghava, environed by Kotis of monkeys, with Sugriva and Lakshmana, slain one of these days! He before whom even the gods cannot stay in the field,—how can that Rāvana ever come by fear? Better that I should be riven in twain,—but bend I never will. This is my native fault; and nature is incapable of being overcome. And if Rāma hath at his pleasure constructed a bridge over the

ocean, what is the wonder in this that thou hast conceived such a fear? And although Râma hath crossed the ocean along with the monkey-army, yet I swear unto thee truly, living, he shall not back hence." When Râvana, wrought up with passion, had spoken thus, Mâlyavân, knowing him wroth, did not return a reply. And, duly tendering blessings unto the king, Mâlyavân, taking his permission, went to his own abode. And the Râkshasa, Râvana, along with his courtiers, having consulted together as to what was fit to be done, set about the defence of Lankâ. And he commanded the Râkshasa Prahasta (to guard) the Eastern gate; and the exceedingly powerful Mahâpârçwa and Mahodara (to guard) the Southern gate; and he ordered his son Indrajit, possessing mighty powers of illusion, girt by innumerable Râkshasas, to guard the Western gate. And he commanded Suka and Sârana to defend the Northern gate. But he said unto the counsellors,—"I will myself go thither."* And he posted in the middle in the garrison the Râkshasa, Virupâksha, endowed with exceeding prowess and energy, backed by countless Râkshasas. Having taken these measures in Lankâ, the Râkshasa-chief, urged by Fate, deemed himself as having achieved success. Having thus completely provided for the defence of the city, he dismissed the ministers; and, honored by the counsellors with blessings of victory, (then) entered his magnificent and splendid inner apartment.

SECTION XXXVII.

THOSE kings, man and monkey, that monkey the Wind-god's son, Jâmbavân—sovereign of bears—the Râkshasa,

* *i. e.* to defend the Northern gate.—T.

Bibhishana, the son of Vāli, Angada, Sumitrā's son, the monkey, Sarabha, Sushena along with his friends, Kumuda, Nala, and Panaça, arriving at the dominions of the enemy, assembled together, began to deliberate. "Yonder is that Lankā ruled by Rāvana, invincible even unto the celestials, serpents and Gandharvas. Let us, keeping before us success in the enterprise, consult together for the purpose of arriving at a decision. We are here daily nearing Rāvana, lord of Rākshasas." As they were speaking thus, Rāvana's younger brother, Bibhishana, said in a pregnant speech free from provinicialism,—"Anala, Panaça, Sampāti and Pramāti—all courtiers of mine—having gone up to Lankā, have come back here. Wearing the forms of birds, they entered into the hostile forces; and, having seen the measures that had been adopted (by them), have come (back). O Rāma, hearken to me as I tell thee truly anent the provisions which they have related, made by the wicked-minded Rāvana. In the Eastern gate stayeth Prahasta along with his forces; in the Southern, the exceedingly powerful Mahāpārçwa and Mahodara; and in the Western Rāvana's son, Indrajit, supported by innumerable Rākshasas, equipped with *pattiças*, swords and bows, and bearing darts and maces in their hands,—surrounded by heroes carrying various weapons. And, backed by many thousands of Rākshasas weilding weapons, and accompanied by Rākshasas conversant with counsel, Rāvana himself, his heart agitated to the height, guardeth the Northern gate of the city. And Virupāksha with a powerful force accoutred in javelins, clubs and bows, protects the garrison in the centre. Having seen these hosts thus disposed in Lankā, my counsellors have speedily come back here. There are ten thousand elephants, an Ayuta cars, two of horses, and about a *koti* of Rākshasas, powerful and strong, and equipped with arms in conflict.* These night-rangers are ever the favorites of the Rākshasa ruler. And, O king, a *koti* of

* These are, remarks the commentator, the leaders.—T.

forces accompany each of these Râkshasas in battle." Having conveyed this information concerning Lankâ, which had been communicated by his counsellors, the mighty-armed Bibhishana showed (unto Râma) those Râkshasas themselves. And in company with his counsellors, Râvana's graceful younger brother, ever striving for the welfare of Râma, by way of answer communicated everything that was going forward in Lankâ unto Râma, having eyes resembling lotus-leaves,—"O Râma, when Râvana battled with Kuvera, sixty lacs of Râkshasas marched forth (to meet him). In prowess, energy, vigor, exceeding fortitude, and hauteur, they resembled the wicked-minded Râvana himself. In this matter, thou ought not to grow wroth,—I only arouse thy wrath, and do not endeavour to frighten thee.* Thou canst subdue even the celestials by thy prowess. Therefore thou, environed by a mighty army, having arrayed the monkey-forces in order of battle, shalt thrash Râvana (in battle)." When Râvana's younger brother had spoken thus, Râghava, said these words with reference to his beating the foe,—"Let that foremost of monkeys, Nilâ, surrounded by an immense number of monkeys, cope with Prahasta at the Eastern gate of Lankâ. And, engirt by a mighty force, let Angada, son of Vâli, resist Mahâparçwa and Mahodara at the Southern gate (thereof). And let that son of the Wind-god, Hanumân, backed by innumerable monkeys, (beating the host stationed) at the Western gate, find entrance (into the city). I myself, determined to compass the destruction of the lord of Râkshasas, who, waxing powerful in consequence of the boon he hath received, hath brought about the destruction of high-souled saints resembling gods and Dânavas,—and who goeth round all regions, oppressing people,—will, along with Sumitrâ's son, smiting (the foe), occupy the Northern entrance, where Râvana with his army is stationed. And let the

* *i. e.* Thou ought not to be angry with *me*; for I do not frighten thee, but rouse thy *wrath against Râvana.*"—*T.*

powerful king of monkeys, and the puissant sovereign of bears, and the younger brother of the Rākshasa-chief, manage the soldiery posted in the centre. And in this battle, the monkeys need not assume the forms of human being. And let this serve for a sign that the monkeys, in order to the recognition of our own forces, appear with their proper monkey-marks. We seven only shall battle with the foe in human shapes,—*viz.*, I along with my brother, the exceedingly energetic Lakshmana, and my friend Bibhishana counting for the fifth in company with his own following." Having said this unto Bibhishana for attaining success in the enterprise, that lord, the intelligent Rāma, seeing the sides of Suvela more beautiful (than other places), intended to ascend it. Then, environed by a mighty host, the high-souled and magnanimous Rāma, his features mirroring forth high exultation,—overshadowing the entire Earth (with his forces), set out for Lankā, determined upon destroying the enemy.

SECTION XXXVIII.

HAVING been bent upon mounting Suvela, Rāma, followed by Lakshmana, addressed in sweet and excellent words, Sugriva, and that righteous night-ranger, Bibhishana, versed in counsel and conversant with precepts, who was devoted to him,—saying,—"We shall all ascend this mount Suvela, bedight with metals; and pass this night even here. And (from here) will we view the abode of that Rākshasa who, foul of soul, hath carried off my spouse, to bring destruction down on himself,—who knoweth nor morality nor good conduct nor behaviour (conducive to the

dignity of his descent),—and who, in consequence of his base propensity, hath committed himself to so heinous a course of action." Having decided thus, Râma, filled with wrath at Râvana, coming to Suvela, ascended its variegated plateau. And Lakshmana, collected, went in his wake. And, upraising bow and arrow, Sugriva, (ever) engaged in valorous acts, accompanied with Bibhishana as well as his counselors, following him, also ascended (the mountain). And all those rangers of mountains, gifted with the vehemence of the Wind in hundreds ascended mount Suvela, where Râghava was stationed. And ascending the mountain in a short time, they all beheld from its summit the city, appearing to be built on the air. And the monkey-leaders beheld Lankâ, exceedingly splendid with noble gateways; gracefully enclosed with a wall; thronging with Râkshasas; and defended by sable Râkshasas. And the foremost of monkeys saw these appearing like another wall (overtopping the one beneath). And on seeing the Râkshasas, the monkeys burning for battle set up various roars in the presence of Râma. Then the Sun, crimsoned with Eve, ascended the Setting-hill; and Night came, illumined by the Moon at his full. Then the master of the monkey-army, Râma, saluted and honored by Bibhishana, accompanied by Lakshmana as well as the leaders of the monkeys, sojourned happily on the breast of Suvela.

SECTION XXXIX.

HAVING passed the night in Suvela, the heroic monkey-leaders surveyed woods and forests in Lankâ. And seeing those extensive (woods and forests), mild, and charming, and beautiful to behold, they were seized with wonderment.

Abounding in *champakas, açokas, vakulas, çâlas,* and palms; covered with *tamâlas* and *panaças,*—and environed all around with trees,—and surrounded with Hintâlas, Aryunas, blossoming Saptaparnas, Tilakas, Karnikâras, and Pâtalas,—trees with flowering tops, entertwined with creepers,—Lankâ looked exceedingly lovely, with various sights,—resembling the Amarâvati herself of Indra. And trees there, furnished with variegated flowers having tender rosy leaves,—and blue lawns, and rows of woods; and bearing odourous and charming blossoms and fruits,—looked like men adorned with ornaments. And there a delightful and pleasant wood resembling Chaitraratha, and like unto Nandana itself—having all the seasons present,—appeared beauteous to the view, with black bees all around. And it had Dâtyuhas, and Koyasthivas, and peacocks dancing; and the strains of the coels were heard at the woodland rills. And the heroic and exhilarated monkeys, capable of wearing forms at pleasure, entered those woods and groves frequented by maddened birds and ranged by Bhramaras,—tracts overflowing with the lays of coels, and ringing with the voices of songsters,—resonant with the notes of Bhramaras—sovereigns of their species—and eloquent with the cries of ospreys. And as the exceedingly energetic monkeys entered, there blew upon them the breeze—like unto life—redolent of perfume obtained from contact with the blossoms. And others of the leaders among the heroic monkeys, coming out from the bands, ordered by Sugriva, made in the direction of Lankâ crowned with ensigns. And, terrifying the fowls and dispiriting beasts and birds and shaking Lankâ with their roars, those foremost monkeys set up shouts. And they, endowed with great impetuosity, went on, oppressing the earth with their battle-array; and clouds of dust suddenly arose from the the march of the soldiery. And bears, and lions, and buffaloes, and elephants, and deer, and birds, overwhelmed with affright, made for the ten cardinal points. The graceful

and lovely summit of Trikuta was entire, elevated, sky-piercing, of golden splendour, measuring an hundred *yoyanâs*, clear-shining, level, inaccessible even to fowls, and incapable of being ascended even in thought—not to say of actual ascension by people. Lankâ, ruled by Râvana, was situated on its* top,—ten *yoyanâs* in width and twenty in length. And that city was graced with lofty ornamented gateways resembling pale clouds, and golden and silvern walls; and Lankâ was adorned with palaces and piles; like the sky† graced with clouds on the approach of the rainy season. And that palace, which was adorned with thousands of pillars, and which, as if piercing the heavens, looked like a peak of Kailâça—was the residence of the Sovereign of the Râkshasas—the ornament of the city, (ever guarded by full hundreds of Râkshasas. And Lakshmana's auspicious and puissant elder brother, beholding that flourishing and wealthy city resembling the celestial regions,—charming to the mind, made of gold, graced with mountains, and decked out with mountains containing various metals,—resonant with the notes of various birds; abounding in various beasts,—furnished with various kinds of flowers,—and inhabited by various orders of Râkshasas,—was struck with astonishment. And Râma, surrounded by his mighty forces, saw that palace, filled with diverse kinds of gems, adorned with rows of edifices, and having huge engines and gateways.

* Trikuta's.—T.

† *Madhyamam Vaishnavam padam*—the middle foot of Vishnu. When Vishnu in his Dwarf-form took the conceit out of Vâli, the renowned Asura king,—he covered the earth with one pace, the sky with another and heaven with the last.—T.

SECTION XL.

THEN Rāma, accompanied by the monkey-leaders, along with Sugriva, ascended the top of Suvela, measuring a circumference of two *yoyanas*. And staying there for a while and looking at the ten cardinal points, he saw Lankā finely placed on the charming summit of Trikuta,—graced with elegant groves; and (he also saw) the unconquerable lord of Rākshasas, stationed at the top of the gateway, fanned with white *châmaras*; graced with the umbrella betokening victory; smeared with red sandal; adorned in red ornaments; resembling masses of sable clouds; and apparelled in golden attire,—his breast bearing scars from the tusk-ends of Airāvata; covered with a sheet hued like the blood of hares; and appearing like clouds lighted up by the evening sun. And on seeing the Rākshasa-chief, Sugriva suddenly rose up in the sight of the lords of monkeys as well as Rāghava. And influenced by wrath, he, mustering strength and vigor, rising from the brow of the mountain, bounded to the gateway. And pausing for a while and eying the Rākshasa intrepidly, he, slighting the Raksha, addressed him in harsh speech, saying,—"O Rākshasa, I am the friend as well as the slave of Rāma—lord of men. Me, backed by the energy of that king of the Earth, shalt thou not escape to-day." Saying this, he, suddenly springing up, descended on him; and snatching away his variegated crown, let it fall on the earth. And seeing him come abruptly, the night-ranger spoke to him thus,—"Thou that wert Sugriva beyond my ken, shalt be neckless* near me." Having said this, he

* The text has *hînagriva—neckless*. There is a pun here, turning on the word *grivá*—neck. Râvana says: "Thou wert Sugriva (good-necked) in my absence,—but now thou shalt be *hînagriva*—neckless."—T.

rose up swiftly and dragged him* down to the earth. Thereat springing like pith, the monkey pushed down his antagonist with his arms. And each having his body bathed in sweat and his person covered with blood, each choking and annuling the efforts of the other,—and resembling a *Sâlmali* or a *Kinçuka*, and dealing blows and slaps, and hitting with his arms and hands,—those exceedingly strong ones, the lord of the Râkshasas and that of the monkeys, fought wonderfully. And having for a long time encountered each other in combat on the dais belonging to the gate,—they, now lifting up their persons and now lowering them, went down, each felling the other with his legs. And smiting each other, they, their bodies fastened together, went down between the wall and the moat,—and again stood upon the ground. And heaving breath, they, resting for a space, grappled with each other; and they fast bound each other with their arms serving for ropes. And each fired with wrath, and each having both strength and skill, they now bore themselves in the lists like a tiger and a lion, furnished with teeth; or like the young of the foremost elephants engaged in encounter,—and restraining and pushing each other with their arms, they simultaneously both came down to the ground. Then starting again to their feet, they, vituperating each other, ranged the lists, displaying feats expressive of skill and strength. Nor did those heroes speedily come by fatigue. And resembling mighty elephants, they, resisting each other by means of their powerful arms like unto the trunks of elephants, fought for a long while, swiftly wheeling about the arena. And approaching each other, they strove to slay each other, like unto two cats seated, momentarily encountering each other over some food. And the lord of monkeys and Râvana, accomplished in fight, coursed the arena, displaying wonderful *mandalas*,† various

* Sugriva.

† A *mandala* is of four kinds, *viz.*, *châri*, *karana*, *khanda* and *mahâmandala*.

sthânas,(*a*) curious *gomûtrakas,*(*b*) *gatapratyâgatas, tiraschînagatas, vakragatas, parimokshas, varjanas, paridhâvanas, abhidravanas,*(*c*) *âplâvanas,*(*d*) *savigrahâvasthânas,*(*e*) *parâvrittâs,*(*f*) *apâvrittas,*(*g*) *apadrutas,*(*h*) *avaplutas,*(*i*) *apanyastas,*(*j*) and *upanyastas.*(*k*) In the meanwhile the Raksha attempted to put forth his power of illusion. Knowing this, the king of monkeys shot into the sky. And Râvana, overpowered by fatigue and out of breath, thus baffled by the monkey-king, stood where he was. Thus the master of the foremost monkeys, securing fame in fight, beat the night-ranger, causing him to experience fatigue. And bounding beyond the spacious sky, the offspring of the Sun came to the side of Râma in the midst of the monkey-forces. And having done that deed, the son of the Sun,—lord of monkeys—with his heart surcharged with rejoicing, entered that host having the speed of the wind; enhancing the martial ardour of the son of the foremost of the Raghus, and honored by the monkeys.

Proceeding with one leg advanced is *châri*, with two alternately advanced is *karana*; proceeding after the manner of *karana*, with some special movements, is *khanda*; and two or three *khandas* combined is a *mahâmandala*.—T.

(*a*) A particular adjustment of the steps successively; awry, *etc.*—It is of six kinds, *viz.*, *Vaishnava, Sampâda, Vaiçâkha, Mandala, Pratyâlirha* and *Anâlirha.*—*T.*

(*b*) A kind of motion resembling cow's urine flowing, as its name signifies.

(*c*) Swiftly fronting the antagonist.

(*d*) Proceeding 'like a summer's cloud.'

(*e*) Standing before the adversary, after making others engage in combat. What this means in the passage under notice is hard to divine.

(*f*) Turning away from a foe.

(*g*) Moving off from the side of the enemy.

(*h*) Movement with low posture for seizing at the thighs of the adversary.

(*i*) Going for a kick at the adversary.

(*j*) Distending the chest, so that the antagonist may not catch the arms.

(*k*) Stretching forth the arms for seizing those of the enemy.

SECTION XLI.

SEEING those ominous signs, Lakshmana's elder brother, Ramā, embracing Sugriva, said,—"Without consulting with me, thou hast acted thus rashly. But kings should not act in such a rash way. Placing in suspense, me, this army and Bibhishana, thou, O hero, enamoured of daring deeds, hast put thyself to all this trouble. But, O hero, henceforth, do not act so. O subduer of enemies, if thou come by any mischance, what shall Sitā avail me; or Bharata; or my younger brother—Lakshmana; or Satrughna, O slayer of enemies; or, again, my own person? Ere thou hadst come, I had arrived at this determination; albeit, O thou that art equal to the mighty Indra or Varuna, I knew thy prowess full well. Slaying Rāvana in battle along with his sons, forces and vehicles, and installing Bibhishana in Lankā, and placing the kingdom in the hands of Bharata, I shall renounce my body, O exceedingly powerful one!" When Rāma had said this, Sugriva answered,—"Knowing my own strength, how, O Rāghava, viewing Rāvana, who had ravished away thy wife, could I forbear, O hero?" As that hero was speaking thus, Rāghava addressed Lakshmana having auspiciousness, thus,—"O Lakshmana, occupying some tract furnished with cool water and woods bearing fruits, we shall sojourn, dividing and marshalling our forces. I see a mighty fear present, destructive of people,—and boding destruction unto the foremost heroes among the bears, monkeys and Rākshasas. The winds ruffle; and the earth is tremulous. And the tops of mountains tremble, and the mountains themselves send up loud sounds. And the clouds are goblinish; and fierce; and harsh-sounding. And wearing terrific looks, they fiercely pour down showers mixed with drops of blood. And the Evening resembles the red sandal,

and is fearful. And a flaming circle droppeth from the Sun. And exciting great fear, inauspicious birds and beasts, wearing cruel looks, and in distressful guise,—cry in piteous accents, facing the Sun. And at night, the ominous Moon with a black-red brim as at the time of universal wreck, burneth. And, O Lakshmana, there is a crimson, rough, slight, and graceful rim round the Sun ; and a blue mark is visible on his disc. And the stars do not course as formerly. Behold, O Lakshmana, all these, prefiguring the Doom. And crows and hawks and vultures drop down. And jackals yell with loud inauspicious notes. The Earth, converted into mud with flesh and gore, shall be covered with darts and javelins and swords, discharged by Rākshasas and monkeys. This very day with all expedition shall we, surrounded on all sides by the monkeys, march towards the city governed by Rāvana." Having said this unto Lakshmana, Lakshmana's elder brother possessed of exceeding strength, hastily descended from the top of the mountain. And descending from the mountain, the righteous Rāghava surveyed his troops, incapable of being beaten by enemies. And after making the mighty host of the monkey-king equip itself, Rāghava versed in season, along with Sugriva, at the proper hour, issued orders for battle. Then in due time that one, accoutred with his bow, surrounded by a mighty army, set out, with the intention of entering the city of Lankā. And those two—Bibhishana and Sugriva—and Hanumān, and Jāmvabān, and Nala, and the bear-king Nila, and Lakshmana, followed (Rāma). Behind them, the mighty array of bears and monkeys followed Rāghava, cevering a wide surface of land. The monkeys, resembling elephants, capable of resisting foes, took mountain-peaks and tall trees by hundreds. And in a short time those repressors of foes—the brothers Rāma and Lakshmana—arrived at the city of Rāvana ; with pennons streaming over her ; charming ; garnished with groves and

woods; having variegated gateways; inaccessible; and having walls and gates. And urged on by Rāma's command, the wood-rangers,* as commanded, blocking up (Lankā) incapable of being subdued even by the gods, stationed themselves. Coming to Lankā ruled by Rāvana, that hero, Rāma, son unto Daçaratha, along with Lakshmana, remained stationed at the Northern gate, where Rāvana used to reside. None save Rāma was competent to protect that dreadful gate, where Rāvana used to reside. None save Rāma was competent to protect that dreadful gate, guarded by Rāvana himself, like the Ocean guarded by Varuna,—and protected on all sides by terrible Rākshasas equipped with weapons; capable of striking terror into the weak; like unto the nether regions guarded by Dānavas. And (Rāma) saw there many and various arms and mail of the warriors, ranged together. And coming to the Eastern gate, that leader of the monkey-army, the powerful Nila, along with Mainda and Dwivida,—took up his post there. And the exceedingly strong Angada, accompanied by Rishava, Gavāksha, Gaya, and Gavaya, occupied the Southern gate. And the mighty monkey Hanumān protected the Western entrance. And Sugriva himself, with Prajangha, Tarasa and other heroes, was quartered near the garrision in the centre. And accompanied by all the foremost monkeys resembling Suparna or the Wind, twenty *kotis* of renowned monkey-leaders, blocking up all sides, stationed themselves near the monkey, Sugriva. And at Rāma's command, Lakshmana along with Bibhishana, went from door to door, issuing instructions to *kotis* of monkeys. On the west of Rāma, Jāmbavān along with Sushena, followed by innumerable troops, remained hard by at the garrison in the middle. And those tiger-like monkeys, furnished with teeth like unto tigers, weilding trees and mountain-tops, stood ready for fight. And all had their tails curled up, and all were armed with teeth and nails, and

* Monkeys.

all had chequered bodies,and all had frightful faces. And some had the strength of ten elephants; and some had strength ten times as much; and some of the monkey-leaders there had the strength of a thousand elephants,—and some had the strength of numbers (of elephants); and some had strength hundred times as much. And others had immeasurable might. And wonderful and astonishing was their meeting. And the concourse at that place of the monkey-forces was like the concourse of locusts. And the air was filled up, and the earth was covered quite with the monkeys coursing towards Lankā and dropping down into it. And hundreds and thousands making up the army of monkeys, arrived at the gate of Lankā; while others were pouring in from all sides for encounter. And that mount was covered with monkeys. And a thousand *ayutas* were going round the city. And Lankā, blocked up everywhere with powerful monkeys bearing trees in their hands, was incapable of being entered even by the Wind. And the Rākshasas, sore pressed by thousands of monkeys resembling masses of clouds, and like unto Sakra himself in battle, were seized with amazement. And like unto the roar of water on the ocean being riven, there arose a mighty tumult in consequence of the forces surging hither and thither. And with that sound the entire Lankā, with her wall and gateways, her mountains, woods, and forests, began to shake. And that army, protected by Rāma and Lakshmana as well as Sugriva, became all the more invincible even by the Asuras and celestials. And having arranged his forces with the view of destroying the Rakshas, Rāghava, versed in the resources of war,* taking counsel of the counsellors, and deciding again and again his course of action,—intending to adopt further measures,—resolved to abide by the advice of Bibhishana†, remembering the morality regulating

* conciliation, &c.

† Which was,—"If Rávana should seek thy succour, thou shouldst confer on him his kingdom."—T.

monarchs*. And then, calling Vāli's son, Angada, (Rāma) said,—"O mild one, going to the Ten-necked one, tell him in my words,—'Bounding over the deep and casting off fear and dejection, I have laid seige to the city of Lankā; and have reft thee of thy prosperity and thy wealth; and rendered thee moribund and senseless. Thou hast, O night-ranger, through delusion and pride injured saints and celestials, and Gandharvas and Apsarās, and Serpents, and Yakshas, and crowned heads. But, O Rākshasa, thy pride begot of the boon received from the Self-create hath gone from thee, whose destroyer,† I, afflicted in consequence of my wife having been carried off,—weilding the rod, have sat down at the door of Lankā. O Rākshasa, thou shalt, remaining steady in fight, attain the state of celestials and Maharshis and Rājarshis. And, O worst of Rākshasas, do thou display that prowess of thine by which, aided by thy power of illusion, thou hast forcibly carried off Sitā, disregarding me. I shall with my sharpened shafts render this world free from Rākshasas, unless rendering back Mithilā's daughter, thou throw thyself on my mercy. And, for certain, that foremost of Rākshasas, the righteous and graceful Bibhishana, who hath joined us, shall obtain, without having a thorn in his side, all this wealth of Lankā. For thou, foolish, wicked, ignorant of self-knowledge, and having dolts for counsellors, art not competent to unrighteously exercise kingship for a moment. Fight thou, O Rākshasa, summoning fortitude and heroism. On being slain with my shafts, thou shalt attain peace.‡ O night-ranger, if thou shouldst range the three worlds in the shape of a bird, thou, coming in my ken, shalt not be able to preserve thy life. It

* In this connection, the principle referred to is: "If a king can accomplish his purpose by conciliation, he should not employ punishment."—T.

† *Dandadhara*—lit.—rod-bearing, a name of Yama,—who is described as weilding a *rod* for chastising wrong-doers.—T.

‡ i. e. *attain heaven*.—T.

is all this for thy good ; do thou perform acts for the good of thy body surviving death ; and do thou see Lankā well ; for thy life is in my keeping.'" Thus addressed by Rāma of untiring deeds, Tārā's son went through the welkin like the embodied bearer of sacrificial offerings.* And arriving near that subduer of enemies, Rāvana, in a moment, that graceful one saw Rāvana, sitting calmly in the midst of his ministers. And dropping down in his vicinity like a flaming fire, that best of monkeys, Angada, resembling a golden bracelet,† stood there. And then introducing himself, Angada delivered unto Rāvana along with his ministers all that Rāma had excellently spoken unto him, neither extenuating nor setting down aught of himself,—"I am the envoy of the king of Koçala—Rāma of untiring deeds ; and I am the son of Vāli.—I do not know whether thou hast heard of me. And Raghu's son, Rāma—enhancer of Kauçalyā's joy—hath said unto thee,—'Do thou, O fell one, coming out, give me battle and prove thy prowess. Thee shall I slay together with thy ministers, and with thy sons and relations and friends. And thou being slain, the three worlds shall attain peace. And to-day shall I destroy the enemy of the gods and Dānavas, and Yakshas, of the Gandharvas, serpents and Rākshasas,—and the thorn (in the side of) the saints. And on thee being slain, all the wealth shall be Bibhishana's ; unless, bowing down (unto me) and paying me homage, thou render back Maithili.'" When that monkey-chief had spoken thus, the lord of the night-rangers was wrought up with wrath. And coming under the sway of passion, he commanded his counsellors, saying,—"Take this one of perverse understanding, and slay him at once".

* Fire.

† This simile is hardly happy; but the lure was even the name of the monkey, *Angada* suggested *kanakāngada*—golden bracelet. This typifies the tendency prevailing to this day of Hindu authors to exercise their ingenuity in *puns*.—T.

Hearing Rāvana's speech, four grim-visaged night-rangers seized (Angada) flaming in energy like fire itself. And Tārā's son suffered himself to be taken, in order that the hero might then display his prowess before the Yātudhānas.* Then Angada, taking them up, who were pressed against his arms, like insects,—leapt up on a palace resembling a hill. Thereat, in consequence of the impetuosity of his bound, the Rākshasas, slipping off, fell on to the ground in the very sight of the Rākshasa king. Then the powerful son of Vāli with his legs attacked the top of that palace, elevated like a hill,† of the lord of Rākshasas. And thereat, as formerly the summit of the Himavān had been cleft by the thunderbolt, the palace, thus assailed, was split in the very presence of the Ten-necked one. Having reft the top of the edifice, and proclaimed his name, Angada, setting up a mighty roar, sprang into the sky. And, aggrieving the Rākshasas and rejoicing all the monkeys, he came back to the side of Rāma in the midst of the monkeys. Rāvana was transported with wrath in consequence of the breaking down of the palace. And, finding his destruction (at hand), he began to heave sighs. And Rāma, surrounded by innumerable delighted monkeys setting up shouts,—anxious for slaying his foe, prepared for battle. And at the command of Sugriva, the exceedingly powerful monkey—Sushena—resembling a mountain-summit, surrounded by a large number of monkeys capable of assuming shapes at pleasure, began to range from door to door ;‡ like the Moon ranging the stars. Seeing the hundred *akshauhinis* of the wood-rangers, stationed in Lānka, extending down to the sea, some of the Rākshasas were struck with astonishment, while some

* Rákshasas.

† The commentator, however, would make *dadarça—saw*—understood. "*Angada saw that* the palace was high like a hill, *etc.*" This is unnecessary.—T.

‡ For protecting the entire army, as well as for procuring information of the movements of the enemy.—T.

came under the influence of fear; and some experienced delight from the (anticipated) delight of battle. And the space between the well and the moat all was flooded with monkeys. And the distressed Rākshasas saw the wall thronging with monkeys;* and thereat exclaiming "Alas" "Alas," the Rākshasas were extremely terrified. And on that frightful uproar arising, the warriors of the Rākshasa monarch,—Rākshasas—seizing mighty arms, began to patrol about, like unto winds blowing at the time of the universal dissolution.

SECTION XLII.

THEN those Rākshasas, going to that subduer of enemies, Rāvana, informed him that Rāma along with the monkeys had laid seige unto the city. Hearing the city beseiged, the night-ranger was enraged. And, hearing that double arrangements had been made (by Rāma) in guarding the gateways, (Rāvana) ascended the palace. He saw Lankā with her hills, woods, and forests, covered everywhere with innumerable monkeys eager for encounter. And he saw the entire Earth tawneyed with the monkeys; and he reflected within himself how he could destroy these. And reflecting for long, Rāvana having expansive eyes, assuming patience, gazed at Rāghava and the leader of monkeys. Rāghava with his host was fast approaching (the wall); and Rāvana saw Lankā defended on all sides by Rākshasas. And Daçaratha's son, seeing Lankā crowned with variegated ensigns and

* A translator cannot help a feeling of disappointment at the difference—to the disadvantage of English—between Sanskrit and English. The original for 'thronging with monkeys' is a verbal attributive—*vánarikrita*—lit. *monkeyed.*—*T.*

standards, mentally went to Sitā, with a sad heart. "For my sake, here that one, Janaka's daughter, having eyes resembling those of a young deer,—is undergoing affliction; and lieth down on the ground." And aggrieved at the thought of Vaidehi, the righteous Rāma speedily commanded the monkeys to compass the destruction of the enemies. As Rāma of untiring deeds said this, the monkeys, filling (the air) with leonine roars, began to press forward furiously. "We shall cleave Lankā with mountain-peaks, or with our blows"—thus thought the leaders within themselves. And the monkey-leaders stood, raising up gigantic mountain-peaks and tops of mountains, and rooting up various trees. And for doing what was dear unto Rāma, that army, divided into separate parties, in the presence of the Rākshasa-chief commenced scaling Lankā. And those copper-faced ones of golden sheen, who had consecrated their lives to the service of Rāma, equipped with trees and rocks, began to throng upon Lankā. And the monkeys with trees and hill-tops and blows crushed countless gates and tops of walls; and they filled the moat containing crystal water with dust, tops of crags, straw, and wood. Then leaders of thousands and *kotis* and hundreds of *kotis* began to scale Lankā. And the monkeys crushed golden gateways; and, breaking down gates resembling the tops of the summits of Kailāça, bounded roaring, some towards the wall and some all around. And resembling gigantic elephants, they rushed towards Lankā. "Victory to the mighty Rāma, and Victory to the exceedingly powerful Lakshmana, and Victory to king Sugriva, who is protected by Rāghava.' Thus shouting, those monkeys, wearing forms at will, sending up roars, rushed amain towards the wall of Lankā. And Viravāhu, Suvāhu, Nala and Panaça—leader of monkeys—breaking (a portion of) the wall, took up their post there. In the meantime, (they) arranged the forces in order of battle. And the strong Kumuda, surrounded by ten *kotis* of victorious monkeys,

stood obstructing the Eastern gate. And for backing him, there remained the monkey, Prasabha, as also the long-armed Panaça, surrounded by monkeys. And obstructing the Southern entrance stood the strong and gallant monkey, Satavali, surrounded by twenty *kotis*. And the strong sire of Tārā, the powerful Sushena, obstructed the Western gate, backed by *kotis* upon *kotis* (of monkeys). And obstructing the Northern gate, remained the puissant Rāma himself along with Sumitrā's son, as well as the king of monkeys—Sugriva. And that huge-bodied and dreadful Golāngula—the mighty and powerful Gavāksha—surrounded by a *koti*, remained by the side of Rāma. And that destroyer of foes—the exceedingly mighty Dhumra of the bears of terrific wrath, remained by the side of Rāma—where, surrounded by vigilant counsellors, and bearing a mace in his hand, stood the exceedingly strong Bibhishana, endowed with wonderful powers, in complete panoply. And Gaya, and Gavāksha, and Gavaya, and Sarabha, and Gandhamādana, protected the monkey-army, coursing all around. And then, his soul wrought up with wrath, Rāvana—lord of Rākshasas—speedily ordered the whole host to sally out. Hearing those words, which came out from Rāvana's mouth, all of a sudden the night-rangers sent up a dreadful yell. Then awoke the kettle-drums, having moon-like pale faces,—sounded by means of golden sticks. And conchs by hundreds and by thousands, capable of producing loud blares, filled with air proceeding from the mouths of dreadful Rākshasas,—were winded. And with conchs placed in their mouths, those night-rangers, having bodies blue like those of *Cukas*, resembled masses of clouds, with lightning and cranes. And, commanded by Rāvana, the troops cheerfully issued forth like the onrushing of the mighty main filling all at the time of the universal dissolution. And then the monkey-army gave a roar, spreading all around; and it seemed as if the sound filled all Malaya with its sides and caves. And sounds of conchs, and drums,

as well as the leonine shouts of the impetuous (warriors), made the earth, air, and ocean, resound; and these mixed with the roars of elephants, the neighing of steeds, the rattle of the car-wheels, and the tread of the Râkshasas' feet. And in the meantime there commenced a mighty encounter between the Râkshasas and the monkeys, like that which took place of yore between the gods and the Asuras. And displaying their prowess, they* began to slaughter monkeys with maces, and darts, and adzes. And the vehement monkeys (on their side) slaughtered Râkshasas with trees and tops of crags as well as with their nails and teeth. And a mighty sound arose of 'Victory unto king Sugriva!' and 'Victory unto thee, O king,'—each army taking the name of its king. And then other dreadful Râkshasas that were stationed upon the wall, dropping down, pierced the monkeys with darts and *bhindipâlas*. And (thereat) the monkeys, flying into fury, descending to the earth and bounding, brought down the Râkshasas with their arms. And that encounter of the Râkshasas and the monkeys was mighty and wonderful, and the ground became wet with flesh and gore.

SECTION XLIII.

AND as the high-souled monkeys and Râkshasas faught on, their wrath vastly increased at sight of each other's forces. And furnished with steeds in golden trappings; and elephants resembling flames of fire; and cars appearing like (so many) suns; and shining armour,—the valiant Râkshasas issued, making the ten cardinal points resound. The

* Râkshasas.

Rākshasas of terrific exploits were burning for victory on behalf of Rāvana.—And the mighty monkey-army also, eager for victory, darted against the host of the Rakshas of dreadful deeds. And in the meanwhile, as either party assailed the other, there took place single combats between the Rākshasas and the monkeys. And as Andhaka had combated with the Three-eyed (deity),* that Rākshasa, the exceedingly energetic Indrajit, faught with Angada, son unto Vāli. Sampāti, hard to bear, engaged with Prajangha; and the monkey, Hanumān, entered into conflict with Jambumāli. And Rāvana's younger brother, Bibhishana, fired with wrath, encountered Satrughna, endowed with exceeding impetuosity. And the highly powerful Nila engaged with Nikumbha. And Sugriva—lord of monkeys—undertook Praghasa, and the graceful Lakshmana was engaged with Virupāksha. And the exceedingly irrepressible Agniketu and the Rākshasa—Raçmiketu—and Mitraghna and Yajnakopa, were engaged with Rāma. And Vajramushthi encountered Mainda, and Açaniprabha, Dwivida. And those foremost of monkeys faught with those dreadful Rākshasas,—the heroic and terrible Pratapana, incapable of being overcome in battle, was combating with Nala of terrific force; and that lusty son of Righteousness, well-known as Sushena,—a mighty monkey—battled with Vidyunmāli. And other fearful monkeys encountered other Rākshasas; and many were the encounters that took place. And great and fierce was the engagement that took place between the heroic Rākshasas and monkeys burning for victory, capable of making people's hair stand on end. And from the persons of the Rākshasas and the monkeys there flowed a river of gore, having hair for grass (growing on its banks),and the bodies of the warriors for pieces of planks floating (adown the current). Indrajit, growing enraged, with his mace dealt a blow at that tearer of hostile ranks, Angada,—like him of an hundred sacrifices

* Siva, fabled to have three eyes.—T.

striking with his thunderbolt. Thereat, that graceful monkey, Angada, gifted with vehemence, with his mace crushed his car decked in gold, together with the steeds and the charioteer. Sampāti was pierced with three arrows by Prajangha; and the former (in his turn) slew Prajangha on the edge of battle with an Açwakarna.* And Jambumāli, mounted on a car, possessed of prodigious strength, fired with wrath, with all the access of force derived from his car, wounded Hanumān between his paps. Thereat, getting at his car, Hanumān—son unto the Wind-god—with a slap speedily crushed his adversary's vehicle along with the Raksha. Then the terrific Pratapana, roaring, rushed at Nala; and thereat Nala, with his body pierced with sharp shafts by that swift-handed Raksha, plucked out Pratapana's eyes, and cast them to the earth. And that lord of monkeys, Sugriva, with a *Saptaparna*† swiftly slew Praghasa, who appeared to be devouring up the troops. And, tormenting the Rākshasa of dreadful form with a shower of shafts, Lakshmana slew Virupāksha with a single arrow. And the irrepressible Agniketu, the Rākshasa Raçmiketu, Mitraghna and Yajnakopa, with their arrows rendered Rāma aflame. Thereat, Rāma, growing wroth, in battle severed the heads of those four by means of four shafts, dreadful, and resembling the tongues of a flame. And Vajramushti was slain in conflict by Mainda with a clenched fist; and down came he to the ground along with his car and horses, like a turret toppling (headlong). And Nikumbha in fight wounded Nila resembling a mass of blue collyrium, with sharpened shafts,—as the Sun pierceth clouds with his rays. Again with an hundred arrows, that light-handed night-ranger pierced Nila in the field; and Nikumbha laughed thereat. At this, even as Vishnu did in battle, Nila with a wheel of his‡ car, cut off in

* A kind of tree.

† A tree.

‡ *Nikumbha's.*

conflict Nikumbha's head together with that of his charioteer. And Dwivida, possessed of the touch of the Vajra and thunder-bolt, in the presence of the entire Rākshasa host hurled a mountain-peak at him that was endowed with the splendour of the thunder-bolt. And Açaniprabha in encounter pierced that foremost of monkeys, Dwivida, with shafts resembling thunder-bolts. Thereat, beside himself with wrath, with his entire body wounded with arrows, Dwivida with a *sâla* destroyed Açaniprabha along with his car and horses. And Vidyunmāli, mounted on a car, assailed Sushena with shafts decked with gold, and began to shout momentarily. Seeing him mounted on his car, Sushena—best of monkeys—taking up a huge crag, swiftly brought his car down to the ground. Thereat, endowed with lightness, that night-ranger, Vidyunmāli, at once extricating himself from his car, stood on the ground with a mace in his hand. Thereupon, that foremost of monkeys, Sushena, growing furious, taking up a gigantic crag, rushed at the night-ranger. And as he was descending, the night-ranger, Vidyunmāli, with his mace swiftly hit at the breast of Sushena—greatest of monkeys. Thereat, without thinking at all of the terrific hit of the mace, that best of monkeys in mighty conflict brought down that* upon hist head. And, assailed with the crag, the night-ranger, Vidyunmāli, having his chest crushed, fell down to the earth, deprived of life. And, like the celestials warring against the Daityas, the heroic monkeys warred on and confounded the valiant rangers of the night. And frightful was the field of battle, with darts, and other arms; and clubs, and javelins, and lances, and other weapons; and with broken cars, and war-horses, and mad horses slain, and monkeys and Rākshasas; and wheels and *akshas*,‡ and yokes and standards,—broken and scattered over the ground; and

* The crag, which he had at first hit.—T.

† *Vidyunmāli's.*

‡ A part of a wheel.

swarms of jackals began to range on all sides of the monkeys and the Rākshasas; and *Kavandhas** began to rise in that terrific encounter, resembling the encounter of the gods and the Asuras. Thus destroyed by the foremost of monkeys, the rangers of night, beyond themselves with the smell of blood,—eagerly wishing for the setting of the Sun,† again made active preparations for a renewal of the fight.

SECTION XLIV.

As the monkeys and the Rākshasas thus faught on, the sun set, and the fatal Night came. And then commenced a night-engagement between the dreadful Rākshasas and the monkeys of fixed hostility, each party burning for victory. And in that profound darknesss, the monkeys and the Rākshasas began to slay each other, exclaiming,—'Thou art a Rākshasa,' and 'Thou art a monkey.' And in that army there was heard a mighty uproar of 'slain,' 'rive!' 'come!' 'why fliest?' And, dark-hued, the Rākshasas, equipped in golden mail, in that deep darkness appeared like elevated hills clad with woods of flaming medicinal herbs. And in that limitless gloom, the Rākshasas, transported with wrath, advanced with impetuous speed, devouring monkeys. And, fired with terrible wrath, they,‡ bounding up, with their sharp teeth tore up steeds caparisoned in gold, and standards resembling venomous serpents. And the lusty monkeys in battle agitated the Rākshasa host,—and, waxing furious, with

* Spectres having bodies without heads.

† This was because, as intelligently remarks Rámánuja, night-rangers grow powerful *at night*.—T.

‡ *i. e.* the monkeys, as appears from the context.—T.

their teeth pulled and bit elephants and the riders thereof, and cars furnished with flags and standards. And Rāma and Lakshmana with shafts resembling venomous serpents, slaughtered the foremost among the Rākshasas—both those that were seen and those that were not.—And the dust of the earth arising from warring combatants, and from the hoofs of horses and the wheels of cars, choked up eye and ear. And as the mighty encounter, capable of making people's hair stand on end, went on, there flowed a fearful river of gore. And the sounds of kettle-drums and *Mridangas* and *Panavas*, mingled with those of conchs and car-wheels,—were wonderful (to hear). And the sounds of steeds neighing, and Rākshasas (roaring), and monkeys, rejoicing,—were something tremendous. And, with able monkeys slain; and darts and javelins and axes; and slaughtered Rākshasas wearing forms at pleasure, lying mountain-like,—the field of battle, seeming to have offerings of arms representing flowers,—became difficult to recognise, and inaccessible; and the earth was drenched with streams of blood. And that Night, destructive to monkeys and Rākshasas,—was dreadful, and difficult of being out-sped by all,—like unto the Fatal Night of beings. And in that profound darkness, the Rākshasas with great vivacity attacked Rāma with a shower of shafts. And the roars of those beings as they advanced, sending up shouts in anger, resembled the dashing of the Ocean at the time of the universal dissolution. And in the twinkling of an eye, Rāma by means of six shafts resembling tongues of flames, struck six of the night-rangers; *viz.*, Yajnaçatru, irrepressible (in fight),—and Mahāpārcwa, and Mahodara, and the huge-bodied Vajradanashtra,—and those two—Suka and Sārana. And, pierced in their vitals with Rāma's shafts, they, having only their lives left to them, disappeared from the field. Then in the twinkling of an eye, that Mahāratha rendered all sides clear (of all gloom) by means of arrows resembling tongues

of fire; and those other heroic Rākshasas that were in front of Rāma, were destroyed on approaching the place, like insects approaching a fire. And with shafts plated with gold lying in all directions, the night resembled one in autumn decked with fire-flies. And in consequence of the uproar occasioned by the Rākshasas, and the sounds of drums, that night, already dreadful (in itself), became all the more so. And on that sound attaining dimensions on all sides, it seemed as if the mount Trikuta, containing numerous caverns, had been speaking. And huge-bodied Golāngulas of equal lustre with darkness itself,* binding fast the night-rangers with their arms, began to swallow them up. And Angada was present in the encounter, for slaying foes. And Indrajit, fairing sadly at the hands of Angada, abondoning his vehicle, and having his horses as well as his charioteer slain, vanished then and there. And that feat of Vāli's son, worthy of being honored, all the celestials with the saints and both Rāma and Lakshmana lauded to the height. All beings were acquainted with the might of Indrajit in battle; and, therefore, witnessing his discomfiture, and seeing that high-souled one, they rejoiced exceedingly. And, seeing the enemy vanquished, all the monkeys with Sugriva and Bibhishana, experiencing high delight, exclaimed, —"Excellent!" "Excellent!" And, beaten by Vāli's son of dreadful deeds, Indrajit was fired with a mighty wrath. And, being handled hard in battle, and having vanished from the field, the heroic and wicked son of Rāvana, who had received a boon from Brahmā, transported with passion,— remaining invisible, began to discharge sharpened shafts of the splendour of the thunder-bolt. And worked up into rage, he in the conflict pierced Raghu's sons, Rāma and Lakshmana all over their bodies, with terrific arrows consisting of serpents. And himself engirt with illusion, that night-ranger, given to fighting in crooked ways,—remaining

* Irony.

invisible to all creatures,—stupified the descendants of Raghu in battle; and by means of his shafts bound the brothers, Rāma and Lakshmana. And then in the sight of the monkeys, those heroes and foremost of men were suddenly overpowered with shafts by the enraged (Indrajit). And when the son of the Rākshasa monarch felt himself incompetent to cope with them* openly, then that impious one, resorting to illusion, bound those princes (by that means).

SECTION XLV.

THEN, anxious to ascertain his† course, the king's son possessed of prowess, and endowed with exceeding strength, Rāma, ordered ten of the monkey-leaders. And that repressor of foes ordered Vāli's son—Angada, the vigorous Sarabha, Dwivida, Hanumān, the mighty Sānuprastha, Rishabha and Rishabhaskandha. Thereat with alacrity those monkeys, weilding mighty trees, shot up into the sky, and began to scour the ten cardinal points. And Rāvana's son, skilled in arms, resisted the impetuous march of those vehement ones by means of a powerful weapon as well as arms more forceful (than the force of their rush). And the exceedingly vehement monkeys, cut and mangled with *nârâchas*, saw him in the dark like the sun enveloped in clouds. And that conquerer in battle, Rāvana's son, with shafts sorely pierced the persons of Rāma and Lakshmana. And both Rāma and Lakshmana had their bodies entirely covered by the angry Indrajit with shafts turned into serpents. And from their wounds blood began to gush out in streams;

* Râma and Lakshmana.

† Indrajit's.

and they looked like flower-crowned *Kinçukas*. Then that one having red corners unto his eyes and resembling a mass of crushed collyrium, Râvana's son, said unto the brothers, as he vanished,—"When I fight remaining invisible, even Sakra—the lord of the celestials—cannot see or approach me,—and who are ye? And I, with my soul surcharged with wrath, shall, assailing them with showers of weapons furnished with Kanka feathers, send Raghu's sons to the abode of Yama." Having spoken thus unto the brothers—Râma and Lakshmana, cognizant of righteousness—(Indrajit) —pierced them with sharpened shafts, and shouted in joy. And stretching his large bow, that one sable like unto a mass of crushed collyrium again discharged terrific shafts in battle. And that one versed in the inner sense of things, with whetted arrows pierced the vitals of Râma and Lakshmana and shouted momentarily. And fast bound by the shackles of shafts on the edge of battle, they* could not attain respite for a moment. Then with their persons pierced with shafts and darts, and resembling the flags of the Great Indra let loose from the cords and trembling (in the air),—and with their bodies bristling with arrows,—those heroes and mighty bowmen—lords of the earth—tormented in consequence of their vitals having been pierced, dropped down to the earth. And those heroes, bathed in blood, and their persons covered with arrows,—pained and suffering terribly, lay down as became heroes. And there was not so much room unpierced in their persons as could be measured by a finger; and they were wounded with arrows up to the fore-parts of their hands.† And they being wounded by that fell one capable of assuming shapes at will, blood violently gushed out of their bodies like water from a spring. And Râma fell first, pierced in the vitals with the shafts. And the same

* *i. e.* Râma and Lakshmana.

† This *sloka* is rather obscure, and the Bengali translators have conveniently passed it by!—T.

Indrajit who had formerly wrathfully routed Sakra,(now) pierced (Rāma) with *nârâchas* knotted with gold,and having polished heads; swift-speeding; and resembling dust carried about by the wind; and half-*nârâchas*; and darts resembling *anjalis*;* and *vatsadantas*;† and *sinhadanshtras*;‡ and razors; and, resigning his stringless bow decked in gold and curved in three places,—with its part for grasping shattered—he§ lay down like a hero. And seeing Rāma—foremost of men—down within arrow-range, Lakshmana despaired of his life. And seeing his brother, Rāma, having eyes resembling lotus-petals and ever delighting in battle, himself the refuge of others,—lying down in the field; (Lakshmana) began to weep. And the monkeys also, seeing him, were plunged in sorrow; and they, their eyes flooded with tears, began to cry in grief of heart. And when they had been bound and had laid themselves down as become heroes, the monkeys stood around them,—and, conversing with one another, they, headed by the son of the Wind, were seized with extreme sorrow.

SECTION XLVI.

AND the rangers of woods, gazing at the earth and the sky, at length cast their eyes on the brothers—Rāma and Lakshmana, covered all over with arrows. And after that Rākshasa had gone away having performed his work, like the God‖ going away, after having showered,—there came

* The hands joined at the lower sides, with the palms hollowed.—T.

† Weapons resembling the teeth of a calf.

‡ Weapons resembling the lion's teeth

§ Râma.

‖ Indra.

to that place Bibhishana with Sugriva. And, mourning Raghu's sons, there also came in all haste Nila and Dwivida and Mainda and Sushena and Kumuda and Angada in company with Hanumān. And moveless; breathing low,—covered with blood,—pierced all over with net-works of shafts; dumb; they* were lying on the field. And they were sighing like serpents; and were inert; and deprived of prowess; and washed in blood; and looking like unto golden standards. And as they lay moveless, as become heroes, the leaders of monkeys environed them with tear-charged eyes. And seeing the sons of Raghu lying, covered with showers of shafts, the monkeys, with Bibhishana, were pained (exceedingly). And the monkeys, surveying the sky as well as all directions, could not see Rāvana's son in battle enveloped with illusion. And then Bibhishana by means of illusion saw his brother's son staying before, hidden by illusion. And Bibhishana saw that hero of incomparable deeds, who had no compeer in the field and who had energy, fame and prowess,—as he remained invisible in consequence of the boon received from Brahmā. And Indrajit, seeing his own feat and them lying at length, spake in excess of joy, gladdening all the Rākshasas,—"The brothers—Rāma and Lakshmana, possessed of great strength, who had slain Khara and Dushana, are themselves slain with my shafts. And all the celestials and Asuras assembled together with the saints, are incompetent to emancipate these from the fetters of my shafts. He for whom my father was exercised with anxiety and tormented by grief, for whom my sire used to spend nights without pressing his bed,—for whom this entire Lankā had resembled a river turbulent in the rainy reason,—that same evil sticking by the root of all, hath been dispensed his quietus by me. And like clouds of autumn, the prowess of Rāma and Lakshmana as well as that of all the rangers of the woods, hath been rendered useless." Saying this in

* Râma and Lakshmana.

the presence of all the Rākshasas, Rāvana's son—destroyer of foes—menacing the monkey-leaders, hit Nila with nine arrows, and hurt Mainda and Dwivida each with three powerful shafts. And piercing Jāmbavān with an arrow in the chest, that mighty bowman discharged ten at Hanumān. And Rāvana's son possessed of exceeding impetuosity, pierced in the conflict with two shafts each Gavāksha and Sarabha of immeasurable vigor. And Rāvana's son, summoning celerity, pierced the king of Golāngulas and Vāli's son, Angada, with innumerable arrows. And the powerful son of Rāvana, endowed with might, piercing the foremost monkeys with shafts resembling tongues of flames, set up shouts in the field of battle. And tormenting the monkeys with volleys of shafts and striking terror into them, that mighty-armed one, bursting out into a laugh, said,—"Let the Rākshasas behold these brothers, lying fast bound with dreadful arrows in front of the forces." Thus addressed, those Rākshasas—wily warriors all—resembling masses of clouds, witnessing that deed (of Indrajit), struck with wonder and rejoicing (greatly), set up tremendous roars. And thinking that Rāma was slain, they honored Rāvana's son. And seeing the brothers—Rāma and Lakshmana—motionless, and lying inert on the ground,—they took them for slain. And, experiencing excess of joy, Indrajit—conquerer in conflict—entered the city of Lankā, rejoicing all the Nairitas. Seeing the bodies as well as the limbs of Rāma and Lakshmana, covered entirely with arrows, fear took possession of Sugriva. Thereat Bibhishana said unto that lord of monkeys, staying in woe-begone guise, with a tearful countenance, and his eyes wild with wrath,—"Do not give way to fear, O Sugriva. Restrain thy rising tears! This is the way of warfare: victory is not (always) sure. But, O hero, if Fortune ultimately smile upon us, this stupor shall go off from these high-souled and exceedingly powerful ones. Therefore, O monkey, do thou cheer me, who am

forlorn." Saying this, with his hand Bibhishana washed Sugriva's graceful eyes with water. And taking water, the righteous Bibhishana by means of his knowledge, washed Sugriva's eyes therewith. And washing the face of the intelligent monkey-monarch, Bibhishana spoke these words, seasonable and sedate,—"O foremost of monkey-kings, this is no time for being overcome with stupor. At this hour, even immoderate affection may lead to destruction. Therefore, casting off stupor, which tends to mar all work, do thou bethink thee how thou mayst serve this army headed by Rāma. Or do thou protect Rāma so long as he doth not regain consciousness; and when the Kākutsthas shall have regained consciousness, all our apprehension shall vanish. This is nothing to Rāma, and Rāma is not dying. And Lakshmi,* who is incapable of being attained by those that are doomed, shall not forsake this one. Therefore do thou comfort thyself, do thou also cheer up thy own forces,—while I am engaged in composing all the troops. O best of monkeys, these with distended eyes, come under the governance of terror, are, stricken with panic, whispering into each other's ears. But seeing me, let the forces rushing about, cheered up,—as well as the monkeys,—cast off all fear, like a wreath that hath been used before." Thus comforting Sugriva, Bibhishana—lord of Rākshasas—again instilled spirits into the flying forces of monkeys. And Indrajit—worker of mighty illusions—accompanied by his troops, entered the city of Lankā and presented himself before his father. And approaching Rāvana and saluting him with joined hands, he informed his sire of the welcome tidings that Rāma and Lakshmana had been slain. And hearing that his foe had fallen, Rāvana springing up in the midst of the Rākshasas, with great joy embraced his son. And scenting the crown of his head, (Rāvana) with a delighted heart, asked (Indrajit as to all that had taken place). And

* The goddess of prosperity.

on being asked, he (Indrajit) truly related unto his sire how (Rāma and Lakshmana) had been rendered senseless and lack-lustre by being fastened with shafts. Thereat, with rapture surcharging his inmost soul, Rāvana, hearing the speech of the mighty car-warrior, banished his fear of Daçaratha's son,—and rising up, honored his son with glad words.

SECTION XLVII.

WHEN Rāvana's son entered Lankā, after having accomplished his purpose, the foremost monkeys protected Rāghava, surrounding him on all sides. And Hanumān, and Angada, and Nila, and Sushena, and Kumuda, and Nala, and Gaya, and Gavāksha, and Panasa, and Samprastha—a mighty monkey—and Jāmbavān, and Rishava, and Sunda, and Rambha, and Satavali, and Prithu,—all forming themselves into array, and equipped with trees on all sides, and remaining vigilant,—the monkeys kept gazing at all sides, awry and upwards; and even when a straw stirred, they thought it to be a Rākshasa. And Rāvana, on his part, experiencing the height of exaltation, summoned the Rākshasis engaged in guarding Sitā.—And thereat the Rākshasis—Trijatā and others—presented themselves at his command. And then the lord of Rākshasas, delighted, addressed then the Rākshasis, saying,—"Tell Vaidehi that Rāma and Lakshmana have been slain in battle by Indrajit. And taking her on Pushaka, show her (Rāma and Lakshmana) lying slain on the field of battle. That one depending on whom she had proudly set her face against me,—that husband of hers, along with his brother, hath been slain in

conflict. And then Mithilā's daughter, her fear gone off with her anxiety, and herself losing all support,—Sitā—daughter unto Mithilā—decked out in all ornaments, shall seek me. And today beholding Rāma with Lakshmana, come under the sway of Time, she, finding no other way, shall desist from her present course. And seeing no other resourse, that one of expansive eyes shall of herself seek me." Hearing those words of the wicked-minded Rāvana, the Rakshasis, saying,—"So be it,"—went to where Pushpaka was. Then taking Pushpaka, the Rakshasis at Rāvana's command went to Maithili staying in the *açoka* wood. Then, taking Sitā, who was overcome with grief for her lord, the Rākshasis, placed her on the car, Pushpaka. And placing Sitā on Pushpaka along with Trijatā, Rāvana took her all around (Lankā) crowded with ensigns and standards. And the lord of Rākshasas jubilantly proclaimed in Lankā,—"Rāghava as well as Lakshmana have been slain by Indrajit in battle." And going about with Trijatā, Sitā saw all the monkey-troops slain. And she found the flesh-eaters elated in spirits, and the monkeys afflicted with extreme grief at the side of Rāma and Lakshmana. Then Sitā beheld both Lakshmana and Rāma lying in the field, senseless and bound with arrows. And those heroes were lying on the earth, their mail torn, their bows cast off, their bodies mangled all over and thickly pierced with shafts. And seeing those brothers,—foremost of heroes and best of men—having eyes resembling white lotuses, and themselves like unto Kumāras,—lying in the field,*—the fire-sprung one, Sitā, striken with grief, began to weep piteously. And that black-eyed one of an excellent person, Janaka's daughter—seeing them roll in the dust, broke out into lamentation. And with her eyes shedding plentiful tears,

* *Virân nararshabhân—heroes and best of men*—occurs again,—left out on the score of redendancy.—T.

she seeing those brothers, endowed with god-like prowess, concluded them to be dead; and overwhelmed with grief, spoke as follows.

SECTION XLVIII.

AND seeing her husband, as well as the exceedingly powerful Lakshmana,—slain, Sitā, afflicted with grief, burst into bitter lamentation. "The soothsayers had said that I should have sons, and should never be a widow. But on Rāma being slain, it seems now that those ones, possessed of knowledge, had spoken untruthfully. And those also, who having celebrated sacrifices and rites, had said that I should become the queen (of Rāma),—on Rāma being slain, seems to-day to have spoken a falsehood, although they are possessed of knowledge. And they also asserted that I should be honored of the wives of heroic kings as well as of my lord,—but on Rāma being slain, they seem to have uttered a falsehood, although possessed of knowledge. And those twice-born ones that in my hearing had said auspicious words, on Rāma being slain, seem to-day to have spoken a falsehood, although they were possessed of knowledge. These lotus-marks on the feet, betokening unto gentlewomen possessing them, that they are to be installed in the kingdom in company with their husbands—who are kings,—are on me. And those marks find I none on me by which women of rare fortune come by widowhood,—but I find that in me these good tokens are nullified. Those marks that are pronounced infallible by those versed in such knowledge, on Rāma being slain, are nullified in me. My hairs are fine, equal, and blue; my eye-brows touch each other; my hips are devoid of down

and round ; and my teeth are close. My temples, and eyes, hands, feet, ankles, and thighs are equal. And my fingers are furnished with round nails, and are plump and even in the middle. And my breasts are close and firm and developed, and have their nipples sunk. And my navel is depressed, with high sides. And my chest is swelling. And my complexion is like the hue of gems,—and my down soft. And they said that I was furnished with twelve auspicious signs. And my hands in the middle parts of my fingers contain wheat-marks ; and in the spaces between the fingers, have no uneven corners. And my feet also partake of the general complexion. And my laugh is a gentle smile. And those versed in marks of women knew that I was possessed of such marks. And those Brâhmanas skilled in telling fortune said that I should be installed in the kingdom along with my husband ; but all that hath been falsified. Having purified Janasthâna (of Râkshasas),obtained tidings of me, and crossed the Ocean* incapable of being agitated, those brothers have been slain in the footprint of a cow! The descendants of Raghu had obtained Vâruna and Agneya and Aindra and Vâyava and *Brahmaçiras* weapons.† Through illusion have those lords of me, who am forlorn—Râma and Lakshmana, resembling Vâsava himself in battle,—been slain. Coming in battle within ken of Râghava, a foe, even if he be endowed with the fleetness of thought,—doth not go back, living. There is nothing which is too hard for Time ; and the Destroyer is incapable of being overcome ; inasmuch as Râma along with his brother Lakshmana hath fallen in fight. And I do not so much mourn Râma or the mighty car-warrior—Lakshmana—or, for that matter, self,—as I do the wretched Mother-in-law of mine. She ever thinketh of the period of the promise. 'When shall I behold

* The commentator assigns a metaphorical sense to *ocean*,—but this is hardly necessary.

† *And did they not remember this now* ?' completes the sense.—T.

Sitā and Lakshmana with Rāghava ?'" As she was thus lamenting, the Rākshasi, Trijatā, said,—"O exalted lady, do not weep thus. Thy lord liveth. And, O dignified one, I shall unfold unto thee potent and probable reasons why the brothers Rāma and Lakshmana live. When their leader falleth, the countenances of the warriors in battle are not overspread with passion, or display cheerfulness and vivacity. And, O Vaidehi, if those had lost their lives, this celestial chariot, named Pushpaka, would not have held thee. An army that hath its heroes and chiefs slain—becoming dispirited and drooping,rangeth the field, like a vessel on water that hath lost its helmsman. But, O lorn one, these troops, betraying neither agitation nor anxiety, are guarding the Kākutsthas. This I tell thee of them out of affection. Do thou, at this conclusion bringing in joy, take comfort; and behold the Kākutsthas unslain. This I tell thee from affection. I never told thee untruths heretofore; nor, O Mithilā's daughter, will I tell them unto thee now. Thou by virtue of thy character conducive to delight, hast found an acess into my heart. These even the celestials and Asuras with Indra (at their head) are incompetent to quell. Seeing such sight, I speak to thee as to their being alive. And behold, O Maithili, this mighty wonder! These are lying insensible with arrows; but of these Grace hath not taken leave. It generally happens that the faces of persons dead and gone, are unsightly to a degree. Therefore, O Janaka's daughter, leave off grief and sorrow and stupor. For the sake of Rāma and Lakshmana thou canst not today put a period to thy existence." Hearing her words, Mithilā's daughter—Sitā—resembling the daughter of a celestial, with hands joined, said,—"May this be so!" Then turning away the car Pushpaka fleet as the mind, the distressed Sitā entered Laṅkā along with Trijatā. Then in company with Trijatā, alighting from Pushpaka, she along with the Rākshasis entered the *açoka* wood. And entering that

sporting-ground of the Rākshasa lord abounding in woody tracts, Sitā, having beheld those princes and reflected on them, became subject to a mighty grief.

SECTION XLIX.

BOUND up terribly with shafts, Daçaratha's sons, lying down bathed in blood, sighed hard like unto serpents. And all those foremost monkeys, along with Sugriva, possessed of exceeding strength,—overwhelmed with sorrow, remained surrounding those high-souled ones. In the meanwhile, the powerful Rāma, albeit fast bound by the shafts, awoke by virtue of the exceeding toughness of his person, as well as his might. Then, seeing his brother, having a distressful countenance, covered with blood, feeble, and fast bound by the shafts,—Rāma, greatly aggrieved, began to mourn. "Of what use unto me is the recovery of Sitā, or life either, when to-day I see my brother vanquished in fight and lying down in the field? Seeking in the world (of men), I may light upon a woman like Sitā; but never on a brother, or a helper, or a warrior like unto Lakshmana. If that enhancer of Sumitrā's joy have met with his end, my life I must renounce in the sight of the monkeys. What shall I say unto Kauçalyā: and what shall I say unto Kaikeyi? And what shall I say unto mother Sumitrā, eager for a sight of her son? And if I go (back) without him, how shall I soothe her, like unto a cow reft of her calf; and trembling; and resembling a mourning Kurari? And how shall I say unto Satrughana and the illustrious Bharata,—'He went with me to the forest; but I come (back) here without him?' I shall not be able to bear the rebuke of mother Sumitrā. Therefore even here

shall I renounce my person; for certainly I dare not live. Fie on me, who am wicked and base; for me this Lakshmana, brought down, lieth in the field of battle, like one that is without life. O Lakshmana, thou ever comfortest me when I am dispirited. But to day, having lost thy life, thou canst not speak to me, who am afflicted. Thou, O hero, who hadst in battle slain innumerable Râkshasas lying around, hast (at length) thyself been slain in the field with shafts. And lying down in the battle-field, bleeding, and covered with arrows, thou appearest like the Sun when he hath gone up the Setting-hill. And in consequence of shafts piercing thy vitals, thou canst not speak; but thy visible expression, albeit thou art dumb, betokens pain. O thou endowed with exceeding splendour, even as thou didst follow me into the forest, will I follow thee unto the mansion of Yama. Thou, having dear friends, and ever following me, hast come by this plight in consequence of my reprehensible conduct. I do not remember having heard any harsh speech from the heroic Lakshmana, even when he had happened to be exceedingly wroth. He that could discharge at one shot five hundred shafts,—that Lakshmana is superior to Kârttaviryya himself in that weapon—the bow. He that with his arms could resist the arms of Sakra himself,—that one worthy of a costly couch—lieth down on the ground, slain. And that false babble shall now, without doubt, consume me; for by me hath not Bibhishana been made monarch of the Râkshasas. Do thou, O Sugriva, this very moment retrace thy steps. Bereft of thy strength through me, thou wilt be worsted by Râvana. And, O Sugriva, placing Angada to the fore, do thou, taking thy host as well as the equipage, in company with Nila and Nala, cross over the Ocean. By thee hath been achieved a mighty feat incapable of being done by another in battle. And pleased am I with the king of bears, and the lord of Golângulas; and Angada hath quit himself nobly, as also Mainda and Dwivida. And Keçarin

and Sampāti have both faught terribly. And Gavaya, and Gavāksha, and Sarabha, and Gaja,—and other monkeys have faught as others are incapable of fighting,—determined to lay down their lives (for me). But, O Sugriva, man cannot overrule Destiny. Thou, my friend, fearing righteousness,* hast done what lay in thy power. And, Ye foremost of monkeys, ye also have acted as becometh friends. Now, with my permission, go ye whithersoever ye are minded." Hearing Rāma's lament, the monkeys—those dark-eyed and others—began to shed tears from their eyes. Then Bibhishana, quieting the army, taking a mace in his hand, swiftly went to where Rāghava was. And seeing him fast making his way, resembling a mass of dark collyrium, the monkeys taking him to be Rāvana's son,† began to run away.

SECTION L.

THEN out spake the highly energetic and exceedingly mighty king of monkeys,—"Why is this host agitated like a bark driven hither and thither by the wind?" Hearing Sugriva's speech, Vāli's son said,—"Dost thou not see both those heroes—sons of Daçaratha—Rāma and that mighty car-warrior—Lakshmana—covered with arrows? And (dost thou not see) those high-sould ones lying in the field of battle, covered with blood?" Thereat, the lord of monkeys, Sugriva, spake unto his son,‡ Angada—"I do not deem it

* *Dharma-bhiru—fearing righteousness*—is the epithet generally applied to persons fearing not in fact *righteousness*, but unrighteousness. This may be taken as an *idiotism* in Sanskrit.—T.

† Indrajit. Such was the fear he had spread by his redoubtable deeds!—T.

‡ His *step-son*, for Sugriva had married Angada's father's wife, after Râma had slain Váli in Kishkindhâ.—T.

without cause. This may have come to pass through sheer fear. These monkeys with sad faces, leaving their arms behind them, are flying in all directions, their eyes distended in affright. And they are not ashamed of each other, and they do not cast their looks back. And they hug each other, and go leaping over the fallen." In the meanwhile, that hero, Bibhishana, bearing a mace in his hand, (approaching), greeted Sugriva as well as Rāghava with blessings of victory. And Sugriva, seeing Bibhishana, capable of inspiring fear in the monkeys, spoke unto the high-souled sovereign of bears, who stood by,—"This is Bibhishana that hath come hither, seeing whom the foremost among the monkeys, from fear of Rāvana's son who, they apprehend, he is,—are fleeing away, seized with a panic. Do thou at once stay these agitated with fear and scampering all around; and proclaim,—'This is *Bibhishana*, who hath come here.'" Thus directed, Jāmbavān—king of bears—restraining those that were flying, composed the monkeys. Hearing the bear-king's words, and seeing Bibhishana, the monkeys, renouncing fear, desisted (from their flight). Then the righteous Bibhishana, viewing Rāma's as well as Lakshmana's body pierced with arrows, was exceedingly aggrieved. And washing their eyes with water, he, with his mind overpowered with grief, began to weep and broke out into lamentation,—"The Rākshasas, fighting in wily ways, have brought to this pass these ones endowed with prowess and possessed of every perfection and gifted with might (of arm). And with his guileful mind, that brother's son of mine, wicked-souled and an evil son (unto me),—hath deceived these ones of straight prowess. Pierced with innumerable shafts, and covered with blood, these are lying on the ground like Salyakas*. Those depending on whose prowess, I had sought eminence, those foremost of men, sleep here soundly for renouncing their bodies. Living, today I am in distress:

* A tree.

and my desire of dominion is annihilated; and my foe, Rāvana, hath his promise fulfilled and his aim crowned with success." As Bibhishana was thus lamenting, the lord of monkeys—Sugriva—endowed with strength, embracing him, spoke unto him,—"O thou cognisant of righteousness, thou wilt here in Lankā obtain empire: no doubt of this; and Rāvana along with his sons will be disappointed in their expectations. Both these—Rāma and Lakshmana—are under the *ægis* of Garura; and, casting off their stupor: they will in battle slay Rāvana along with his adherents." Having thus soothed and comforted the Rākshasa, Sugriva addressed his father-in-law, who was at his side, saying,—"Do thou along with numbers of heroic monkeys, taking those repressors of foes, the brothers—Rāma and Lakshmana—when they shall have regained their consciousness, repair to Kishkindhā. And I, slaying Rāvana along with his sons and friends, shall bring back Mithilā's daughter, even as Sakra recovered the lost Srî." Hearing the words of the monkey-king, Sushena said,—"I had witnessed the war of yore between the gods and the Asuras. Then the Dānavas, enveloping themselves, momentarily destroyed the deities, albeit versed in arms and accomplished in weapons. And they, their senses lost, and their lives departed, Vrihashpati treated by means of his knowledge of *mantras*, as well with medicines. Let Sampāti, Panaça, and other monkeys speedily hie to the Milky Ocean for the purpose of bringing those medicines. And the monkeys well know that mighty mountainous medicine—divine and capable of reviving the dead,—and made by the deities themselves—*viçalyâ*. There are (the mountains) named Chandra and Drona: where the ambrosia was churned, there is that supreme drug. And those mountains have been placed by the deities in the mighty deep. And, O king, let the son of the Wind-god go thither." In the meanwhile, the wind arose, and masses of clouds appeared along with lightning. And the wind blew, agitating

the waters of the deep, and shaking the mountains. And mighty trees of the ocean-islands, broken down by the terrible wing-raised wind, began to topple headlong into the salt waters. And the serpents dwelling there were seized with affright; and speedily all the aquatic animals dived deep into the salt sea. And then in a moment the monkeys saw Vinatâ's son, possessed of terrific strength,—like unto a flaming fire. And seeing him come, the serpents began to dart away,—those exceedingly powerful ones that, turning into shafts, had bound those persons.* Then, touching the Kâkutsthas and saluting them, Suparna rubbed with his hands their countenances furnished with the splendour of the Moon. And their wounds, on being touched by Vinatâ's son, were (immediately) healed; and the bodies of both speedily became cool and shone with an excellent complexion. And they attained immense energy and prowess; and a double share of strength, and of rational and perceptive powers, and of memory. And then raising them up, the exceedingly energetic Garura, resembling Vâsava himself, embraced both joyfully. And then Râma addressed (Garura), saying,—"By thy grace we have through means survived the mighty calamity that had sprung from Râvana's son; and we have also speedily been rendered strong. And my heart is delighted on having thee, like unto my father, Daçaratha, or my grand sire, Aja. Who art thou, furnished with beauty, and bearing wreaths and unguents (on thy person); clad in stainless attire; and adorned in noble ornaments?" Unto him spake the exceedingly energetic son of Vinatâ endowed with great strength,—the lord of birds, with a pleased heart, and his eyes wild with glee,—"O Kâkutstha, I am thy friend—thy life ranging externally—Garutman. I am come hither for aiding you. Neither the highly powerful Asuras, nor the exceedingly strong monkeys, nor the celestials along with the Gandharbas, having him of an hundred sacrifices at their

* Râma and Lakshmana.

head are,—capable of delivering (any one) from these dreadful arrowy bonds, which had been forged by Indrajit of tortuous deeds by help of illusion. These serpents —offspring of Kadru—are sharp-fanged and venomous ; and had bound thee as arrows through the potency of illusion. O Rāma having truth for prowess, thou art fortunate,—along with that destroyer of foe in fight, Lakshmana. Hearing this, I, summoning energy, have come hither swiftly. And I, doing by thee as a friend, have from affection at once set you free from these dreadful arrowy bonds. But thou shouldst always be on thy guard. By nature the Rākshasas have cunning shifts in fight and thou, who art heroic and of a pure spirit, canst but rely on thy simplicity alone for strength. Therefore thou must not trust the Rākshasas in the field of battle. By this one instance (thou must know) that Rākshasas are ever deceitful in fight." Having said this, the wondrous mighty Suparna, embracing Rāma) tenderly (again), said,—"My friend Rāghava, O thou who even cherishest affection for thy foes, permit me thou. I shall go at pleasure. And, O Rāghava, entertain no curiosity as to our friendship.* When, O hero, thou shalt have achieved success in battle, thou shalt know all about this friendship of ours. And with the surges of thy shafts, making Lankā contain only children and aged, and slaying thy foe, Rāvana, thou shalt recover Sitā." Having spoken thus, Suparna, endowed with fleet vigor, having rendered Rāma hale in the midst of the monkeys,—having gone round them and embraced them also,—that one possessed of prowess,—set out, covering up the sky, like unto the wind. And seeing Raghu's sons rendered hale, the monkey-leaders set up leonine roars, and began to flourish their tails. And then beat the kettle-drums and the drums struck up. And conchs were cheerfully blown ; and shouts were sent. And others struck at their arms with their hands. And the

* i. e. *how it happened.*

monkeys, accustomed to battle with trees, uprooting them, stood by hundreds and thousands. And emitting tremendous roars and thereby frightening the night-rangers,the monkeys, eager for encounter, approached the gate of Lankâ. And that mighty and dreadful din raised by the monkeys, resembled the terrible rumbling of the clouds at midnight about the end of Summer.

SECTION LI.

THEN Râvana heard the tumult raised by the highly energetic monkeys roaring in company with the Râkshasas. And hearing that low and solemn noise—that prodigious uproar—Râvana said in the midst of his counsellors,—"From mighty roars that are heard of in innumerous delighted monkeys,—resembling the roar of clouds,—it is evident, beyond a doubt, that there is great rejoicing there. And the salt Ocean is vexed with these thundering noises. The brothers—Râma and Lakshmana—have been fast bound with sharp shafts; and here this uproar is exciting my alarm." Having spoken thus unto his ministers, the lord of the Râkshasas addressed the Nairitas present there, saying,—"Do you speedily acquaint yourselves with the cause of rejoicing that hath arisen of these monkeys on this mournful occasion." Thus accosted, they hurriedly mounting up on the wall, surveyed the forces maintained by the high-souled Sugriva as well as those exalted ones—Raghu's sons—emancipated from their terrific arrowy fetters and arisen (now)." Thereat, with their hearts wrought up, grim-visaged Râkshasas descending from the wall, appeared before the Râkshasa-lord with pale faces. And then with woe-begone

faces, those Rākshasas, skilled in speech, faithfully informed Rāvana in full of that unfortunate circumstance. "Those brothers—Rāma and Lakshmana—who had in battle been bound up in arrowy fetters by Indrajit,—and whose arms lay moveless,—having been emancipated from the arrowy bonds, are seen in the field of battle; and those ones like unto the foremost of elephants in strength, seem like elephants that have snapped their fetters." Hearing those words of theirs, the exeedingly powerful lord of the Rākshasas was wrought up with anxiety and anger, and his countenance lost its complexion. "Indrajit, having routed them in conflict, had bound them by means of irrisistible and terrible arrows, resembling venomous serpents, and like unto the Sun himself,—which had been conferred on (Indrajit) as boons. But if my enemy, having actually been bound by the weapons, can have been liberated, all this strength of mine I see placed in peril. And those shafts resembling Fire in fierceness, which had in battle deprived my foes of their lives,—have forsooth been rendered fruitless." Having said this in high rage, Rāvana, sighing like a serpent, addressed a Rākshasa, named Dhumrāksha, seated in the midst of the Rākshasas,—"O thou of dreadful prowess, surrounded by a mighty force, do thou march forth to compass the destruction of Rāma along with the monkeys." Thus accosted by the intelligent lord of the Rākshasas, Dhumrāksha, turning about, issued out of the abode of the king. And speedily sallying forth from the gate of (Rāvana's) residence, he said unto the general of the forces,—"Do thou speedily move off thy forces. Why should a warrior linger?" Hearing Dhumrāksha's words, the general of the forces, following them, at the command of Rāvana forthwith made the army ready. And those powerful and dreadful night-rangers, bursting with high spirits,—with bells tied to their arms,—set up shouts, and surrounded Dhumrāksha. And bearing various weapons in their hands, and wielding darts and clubs, and

equipped with maces and bearded darts and rods and iron bludgeons and *parighas* and *bhindipâlas* and lances and nooses and axes,—those terrific Rākshasas sallied out, roaring like unto clouds. And others, accoutred in armour, with cars; adorned with banners; furnished with golden networks, and mules having various faces, and extremely swift steeds, and lusty elephants in rut,—tiger-like Nairitas incapable of being subdued, even as tigers,—sallied out (thereafter). And then Dhumrāksha himself ascended a superb car, bearing faces of deer and lions decked with gold,—and sending forth a loud clatter. And the highly powerful Dhumrāksha, surrounded by Rākshasas, cheerfully issued out of the Western Entrance, where Hanumān was posted. And thereat, fell fowls of the air forbade that exceedingly dreadful Rākshasa of a fearful form, as he went out ascending an excellent car, yoked with mules, and sending sharp sounds. And an exceedingly terrific vulture alighted at the crest of the car; and forming themselves into lines, vultures began to drop down about the top of the banner. And emitting a frightful cry, (a headless trunk) dropped down before Dhumrāksha. And that god* showered down blood; and the earth shook. And the wind blew awry with a sound resembling thunder. And every side, covered with darkness, appeared dim. And witnessing those dreadful inauspicious omens at the outset, fraught with fear unto the Rākshasas, Dhumrāksha was greatly aggrieved; and the Rākshasas marching before him, were stupified. And then as that strong and fearful one, eager for encounter, surrounded by innumerable night-rangers, issued out (of the city), he beheld that monkey-host, protected by the arm of Rāghava,—resembling the deep at the time of the universal dissolution.

* Indra—cloud-compeller.

SECTION LII.

SEEING the Rākshasa—Dhumrāksha of dreadful prowess —issue out, the monkeys, rejoicing greatly, eager for encounter, set up roars. And then there took place a terrific conflict between the monkeys and the Rākshasas, charging each other with fearful trees, and darts, and maces. And the Rākshasas began to scatter the dreadful monkeys on all sides; and the monkeys (on their part) felled the Rākshasas with trees. And the Rākshasas, growing enraged, began to pierce the monkeys with straight speeding sharp shafts winged with Kanka plumes. And riven by the Rakshas with dreadful clubs and bearded darts, daggers and maces and terrible and curious bludgeons and grasped javelins,— the exceedingly powerful (monkeys), their anger aroused, began with alacrity to perform deeds of intrepid valour. And those monkey-leaders, their bodies pierced with shafts and their persons riven with darts, took up trees and crags. And those monkeys, endowed with terrific vehemence, sending up shouts, and proclaiming their respective names, set about tossing the brave Rākshasa ranks. And that conflict between the Rākshasas and the monkeys, waged with diverse rocks and innumerable trees, waxed exceedingly furious. And some among the Rākshasas feeding on gore —on being agitated by the monkeys burning for victory,— began to vomit blood. And some were severed along their flanks; and, some, slain with trees, were heaped up; and some were crushed with crags; and some were torn with teeth. And some being broken down by means of broken standards, and some by means of fallen swords, and some crushed down by cars,—the rangers of the night suffered sorely. And (anon) the earth was covered with huge elephants measuring mountains, and mountain-tops, and

steeds crushed, and the riders thereof,—all borne down by the monkeys. And bounding again and again, the vehement monkeys endowed with terrific prowess, with their finger-nails tore up the Râkshasas by the mouths. And with woe-begone faces, and with hair dishevelled, (the Râkshasas), stupified with the smell of blood, saught the earth. And other Râkshasas endowed with dreadful vigor, waxing wond rous wroth, dealt the monkeys slaps with hands having the touch of the thunder-bolt. And, gifted with greater impetuosity, the monkeys felled the impetuous (Râkshasas) with blows, and feet and teeth; and some were slain with trees. And seeing the forces fleeing away, that foremost of Râkshasas—Dhumrâksha—flying into fury, began a terrific conflict with the monkeys desirous of encounter. And some of the monkeys, sore assailed with *prâças*, began to bleed; and some, wounded with maces, dropped down to the ground. And some were beaten hard with bludgeons; and some were cleft with *bhindipâlas*. And some, on being assailed with bearded darts, became insensible and lost their lives. And some among the monkeys lay slain on the ground, drenched in blood. And some, fleeing away from the field, were slaughtered by the infuriated Râkshasas. And some, having their breasts pierced, lay on their sides. And some were riven with tridents; and the entrails of some had come out. And that mighty and dreadful encounter of the Râkshasas and the monkeys, was waged with countless weapons and rocks and trees. And that battle become a musical entertainment* mellifluous with bow-string for *Vinâ*,† having the neighing of chargers for its measure, and with

* The reader has already perceived that the carrying out of a simile to a number of details is a characteristic as much of Vâlmiki as of his rival in the epic sphere—Vyâsa. But the comparisons are never on all fours, as in the case before us.—T.

† A classical Hindu musical instrument, having metallic strings, with a pair of gourds at one end for the sounding-board. *Vide Yantra-Koça* by Sir Saurindra Mohan Tagore, *Mus-Doc.*—T.

the cries of *Maindas** for its strains. Then in the field, Dhumrāksha bow in hand, laughing, pursued the monkeys in all directions with showers of shafts. And seeing the forces hard beset by Dhumrāksha and distressed thereat, the Wind-god's offspring, waxing enraged, seizing a huge crag, approached (the Rākshasa). And with his eyes doubly reddened in wrath, that one, like unto his sire himself in prowess, brought down the crag upon Dhumrāksha's car. And seeing the crag, (Dhumrāksha) upraising his mace hurriedly, leapt down in vehemence, and stood on the ground. And having shattered his car, that crag fell down to the earth. And thereat letting go the car furnished with wheels, *Kuvaras* and a face, as well as a banner; in which Dhumrāksha had left his bow,—Hanumān—son unto the Wind-god—laid about him right lustily for destroying the Rākshasas, with trees having branches long and short. And thereat some Rākshasas with their heads shattered, lay drenched in blood; and others, struck with trees, dropped down to the earth. And then Hanumān—son unto the Wind-god—charged in full career against the Rākshasa army; and, taking a mountain-peak, he rushed against Dhumrāksha. And as Hanumān was descending, the powerful Dhumrāksha, upraising a mace, and giving out a shout, made towards him speedily. And then Dhumrāksha enraged, brought down that mace studded with innumerable pricks, on the head of Hanumān fired with wrath. And thus assailed with the mace of fearful impetuosity, the monkey endowed with the strength of the wind, without at all heeding that blow, let fall a mountain-top right against Dhumrāksha's head. And on being assailed with the mountain-peak, Dhumrāksha, having his entire body mangled, suddenly fell to the earth, like unto a toppling hill. And seeing Dhumrāksha slain, those night-rangers that survived the carnage, in extreme agitation began to pour into Lankā, attacked by the monkeys. And that high-souled

* A species of elephants.

offspring of the Wind-god, having slain his foes, and come under the influence of fatigue incident to his slaughtering his enemies,—having caused rivers of gore to flow (in the field),—experienced the excess of joy on being honored of the monkeys

SECTION LIII.

HEARING Dhumrâksha slain, Râvana—lord of the Râkshasas—overwhelmed with a mighty rage, began to sigh like a serpent. And collied with passion, and sighing hot for a long time, he addressed a cruel Râkshasa—the exceedingly strong Vajradanshtra,*—"Go thou, O hero. Go out, environed by the Râkshasas. Slay Daçaratha's son—Râma—and Sugriva along with the monkeys." Thereupon hastily answering "So be it," that foremost of the Râkshasas skilled in illusion, marched forth surrounded by many a leader† of armies, furnished with elephants and steeds, mules and camels,—with his mind concentrated; and adorned with innumerable variegated flags and banners. And then decked out with curious *keyuras* and a tiara, and wearing armour, he rushed out with his bow in his hand. And then going round his flaming vehicle, adorned with pennons and garnished with gold, the king‡ ascended the same. And equipped with slender swords and curious *tomaras* and smooth maces and *bhindipâlas* and bows and darts and *pattiças* and scimitars and discuses and clubs and sharpened axes, the multiform infantry march bearing arms in their hands. And all those powerful and flaming Râkshasas wore variegated raiments.

* Lit.—the thunder-toothed.

† *Valai*—forces—is interpreted *leaders* by the commentator.

‡ Vajradanshtra.—T.

And heroic elephants in rut resembling mountains in motion, marched, being led by those well-skilled in battle carrying *tomaras* and hooks in their hands. And mighty steeds bearing auspicious marks, marched, ridden by heroes. And that entire Râkshasa army, as it marched forth, resembled clouds in summer roaring with lightning. And (the Râkshasas) sallied forth through the Southern Entrance, where that leader of herds—Angada—was stationed. And as they went out, evil omens appeared. From the cloudless yet fierce sky meteors began to shoot. And throwing up flames from their mouths, dreadful jackals began to emit cries. And frightful beasts betokened the destruction of the Râkshasas in battle. And warriors began to tumble down in an ominous way. Witnessing these evil omens, the exceedingly powerful and energetic Vajradanshtra, assuming patience, set out, eager for encounter. And seeing them flee away, the monkeys, burning for victory, set up tremendous shouts, filling all the ten cardinal points. And then there came on a terrific encounter of the monkeys and the Râkshasas, dreadful, of terrific deeds, and wishing for each other's death. And warriors fraught with high spirits, springing up, dropped down to the earth, their bodies and hands riven, and all their persons bathed in blood. And some approaching each other, with bludgeons in their hands, without turning away from the field, discharged various weapons at each other. And there were heard sounds of trees and rocks and weapons,—mighty and dreadful and capable of striking terror into the heart. And dreadful and mighty were the sounds of car-wheels, and conchs and trumpets and drums. And some, casting off weapons, engaged in a hand to hand combat by means of slaps, and kicks, and bones, and trees. And some Râkshasas, having their bodies broken, were killed by means of thighs. And some were crushed with crags by Dânavas invincible in battle. And Vajradanshtra, resembling the noose-handed Destroyer, frightening the monkeys, ranged in that field

fatal to people. And Râkshasas, possessed of strength; equipped with various weapons, transported with passion, slew the monkey-forces. And then in the conflict the proud Wind-god's son, influenced by twofold wrath, spread havoc among the Râkshasa ranks, like the Fire at the universal dissolution. And the energetic Angada possessed of the prowess of a lion, with his eyes coppery with wrath, upraising a tree, began to spread terrible destruction among the Râkshasas, even as a lion destroyeth tiny deer. And attacked by Angada there, the Râkshasas of dreadful vigor, with their heads riven, fell down like unto trees that have been uprooted. And the earth became frightful (to behold), being covered with variegated cars and standards and steeds and the bodies of monkeys and of Râkshasas and streams of blood. And adorned with chains, and *Keyûras*, and attires, and umbrellas, the field of battle looked like an autumnal night. And agitated by Angada's impetuosity, that mighty army of Râkshasas began to shake, even as water trembleth, moved by the wind.

SECTION LIV.

FINDING his own army destroyed by the might of Angada, the exceedingly powerful Râkshasa—Vajradanshtra—was overcome with rage. And stretching his dreadful bow of the splendour of Sakra's thunder-bolt, he began to shower shafts among the monkey-ranks. And the foremost among the heroic Râkshasas also, stationed on cars, furnished with various arms, warred on in the encounter. And the heroic monkeys also—foremost of their kind—with rocks in their hands, faught around in united strength. And in that

conflict, the Rākshasas began to incessantly shower *ayutas* of arms among the flower of the monkey-army. And the monkeys,—pre-eminently valiant, and resembling mad elephants, kept showering over the Rākshasas mountain-trees and mighty rocks. And then took place a hot contest among heroic warring monkeys and Rākshasas, eager for encounter. And some, with their heads unbroken, had their arms and legs torn; and thir bodies pierced with weapons, and laved in blood. And monkeys and Rākshasas lay down in the field,—thronged with numbers of Kankas, and vultures; and swarming with flocks of jackals. And striking affright unto the timid, on the earth started up (spectral) headless trunks,—with their arms and heads torn, and their bodies riven all over. And monkeys and Rākshasas began to drop down to the earth. And the army of night-rangers, being sadly handled by the monkey-hosts, broke up at every point in the very sight of Vajradanshtra. And seeing the Rākshasas, distressed with fright and harassed by the monkeys, the powerful Vajradanshtra, with his eyes crimsoned with choler, entered the arena, bow in hand,—frightening the monkey-forces. And he began to pierce the monkeys with straight-speeding shafts winged with Kanka feathers; and he pierced simultaneously seven, eight, nine, five, monkeys (in the field). And the exceedingly powerful Vajradanshtra, transported into a towering passion, began to cleave the hostile ranks. And thereat terrified, the monkeys, with their bodies cut with arrows, rushed towards Angada, like creatures resorting to the Creator. And finding the monkey-ranks disordered, Vāli's son in a rage cast his eyes on Vajradanshtra, who also was eying him. And Vajradanshtra and Angada faught fiercely with each other over and over again; ranging the field like a tiger and a mad elephant*. Then (Vajradanshtra) with hundreds and thousands (of shafts)

* *Harimattagajâviva—lit, like a lion and a mad elephant.* The commentator however, remarks, that the contest of a *lion* with an elephant is in

resembling tongues of flames, pierced the powerful son of the monkey in the vitals. Thereupon Vāli's son of mighty strength and tremendous prowess, with his body covered all over with blood, hurled a tree at Vajradanshtra. And seeing the tree in full career, the Rākshasa without betraying any agitation, severed it in pieces; and the tree, thus assailed, fell to the earth. And seeing that feat of Vajradanshtra, that foremost of monkeys, taking up a huge crag, hurled it (at his foe) and sent up shouts. And seeing this descend upon him, that powerful one, calmly leaping down from his vehicle, stood on his feet on the ground. And the crag discharged by Angada, coursing on in the field, dashed to pieces the car along with the wheels and the *Kuvara* as well as the horses. And then the monkey, taking up another prodigious peak crowned with trees, let it alight on Vajradanshtra's head. Thereat vomitting blood, Vajradanshtra, deprived of his senses, for a moment overcome with stupor, stood embracing his mace, sighing. And then the night-ranger, recovering his senses, with his mace, in high rage hit at the breast Vāli's son staying in the field. And thereupon, giving up his mace, he entered into a boxing encounter (with Angada). And hitting each other there, they both—the monkey and the Rākshasa,—began to vomit blood, and were overcome with fatigue consequent on the thrashing each sustained; and they endowed richly with prowess, appeared like Angāraka and Budha.* Then the exceedingly energetic Angada—best of—monkeys—uprooting a tree, stood there, covered with flowers and leaves. And (Vajradanshtra) took a shield composed of ass's hide,† and a sword broad and sightly, covered with bells, and graced with a leathern sheath. And the monkey and the Rākshasa displayed curious and graceful movements. And

compatible in the nature of things, for even an elephant *dreaming* of a lion, gives up the ghost!—T.

* The asterisms so called.

† What could this weapon be like?—T.

attacking each other, they gave shouts, eager for victory. And with blood flowing from their wounds, they looked beautiful like blossoming Kiṅçukas. And warring, both, overcome with fatigue, went to the ground on their knees. Anon in the twinkling of an eye, that powerful monkey—Angada—started up, with his eyes glowing,—like unto a serpent that hath been smitten with a rod. And (at length) with his stainless and sharpened sword, Vāli's son, endeued with exceeding strength severed Vajradanshtra's huge head. And the graceful head of that one having his body covered with blood, cut off by the sword, falling to the ground with its eyes rolling, was severed in twain. Seeing Vajradanshtra slain, the Rākshasas, overwhelmed with fear and exceedingly agitated, in pitiful plight, with woe-begone faces and heads hung in shame,—fled towards Lankā, attacked (all the while) by the monkeys. Having compassed Vajradanshtra's destruction, the powerful son of Vāli, endowed with exceeding strength, in the midst of the monkey-army experienced great joy on being honored by the monkeys, like the wielder of the thunder-bolt—the thousand-eyed (Deity)—surrounded by the celestials.

SECTION LV.

HEARING Vajradanshtra slain by the son of Vāli, Rāvana said unto the general of his forces, standing before him with joined hands,—"Let invincible Rākshasas of dreadful prowess, march forth, placing before them Akampana, skilled in all weapons and arms. He is capable of chastising foes as well as of protecting his own and leading them; and he is excellent in warfare. And he is always desirous of my

prosperity, and always loveth warfare. He will conquer the Kâkutsthas, as well as Sugriva endowed with exceeding strength, and, without doubt, slay all the other dreadful monkeys." Taking Râvana's command, that highly powerful one endowed with fleet vigor, marshalled those forces. Then equipped with various arms, the foremost of Râkshasas, having dreadful eyes (in their heads), and of dreadful forms, marched forth, urged on by their general. And, ascending a large car, adorned with burnished gold, Akampana, possessed of the splendour of clouds,* and cloud-hued, and furnished with a voice resembling the roar of clouds, went out, environed by Râkshasas of terrific forms. And Akampana, resembling the sun in power, was incapable† of being shaken in fight by the very gods, and of being beheld by them.‡ And as, burning for battle, he rushed out in wrath, the steeds drawing his car suddenly lost their energy. And the left eye of that one delighting in encounter, began to throb. And his countenance grew pale, and his voice faltered. And in a fair day, it looked foul with the wind breathing roughly. And fierce and frightful beasts and birds began to emit cries. And that lion-shouldered one like a tiger in prowess, without heeding these ominous occurences, marched forth into the field. And as that Râkshasa was setting out along with the Râkshasas, he set up mighty roars as if agitating the deep. And the mighty army of monkeys was seized with trepidation at that sound. And then there took place a mighty encounter of the Râkshasas and the monkeys equipped staying in fight with trees and rocks; who had given up all concern for their selves in behalf of Râma and Râvana. And each side desirous

* There is a pun here on the word *Akampana*—lit.—*one incapable of being shaken*.—T.

† Possessed of a person measuring, according to the commentator, a mass of clouds. I give the apparent sense, which answers.—T.

‡ Monkeys.

of slaying the other, the monkeys and the Rākshasas were exceedingly strong and heroic and like unto mountains. And each party storming at the other, in that conflict were heard loud cries emitted by those swift-speeding ones in anger. And fearful was the dust red-hued that was raised incessantly by the monkeys and the Rakshas ; and it enveloped the ten cardinal points. And in the field of battle, each enveloped with that dust raised, pale as silk, could not be discovered by the other. And in consequence of that dust arising, neither standard, nor ensign, nor shield, nor steed, nor weapon, nor car could be seen. And the fierce cries alone of those roaring and rushing were heard in that dreadful battle ; but their forms were not visible to the sight. And in that conflict in the dark then monkeys enraged slew monkeys, and Rākshasas Rākshsasas. And monkeys and Rākshasas slaying (indiscriminately) friends and foes, made the earth wet with blood, and miry. And then with showers of blood the dust was layed ; and the earth was covered with corpses. And Rākshasas and monkeys fast slew each other vigorously with trees and darts, maces and *prâcas*, rocks, bludgeons and *tomaras*, and by means of their arms resembling bludgeons, coped with their adversaries appearing like hills. And in the encounter monkeys slew Rākshasas of dreadful deeds. And in their turn Rākshasas, wrought up with passion, bearing in their hands *prâças* and *tomaras* destroyed monkeys wielding dire arms. And that leader of the force—Akampana—growing wroth, inspired with cheerfulness all the Rākshasas endowed with dreadful vigor. And the monkeys forcibly snatching away the weapons (of the Rākshasas), began to rive the Rākshasas with mighty trees and giant crags. In the meanwhile those heroes among the monkeys—Kumuda, Nila and the exceedingly exasperated Mainda, summoned the utmost impetuosity they were masters of. And those foremost of monkeys and redoubtable able warriors without much ado began to spread quite a

carnage in the van of the Rākshasa army, and by means of various arms terribly beat the Rākshasas.

SECTION LVI.

AND witnessing that mighty exploit of the foremost of the monkeys, Akampana waxed furious with wrath. And transported with passion, he, twanging his mighty bow, seeing that feat of his foe, addressed his charioteer saying,—"O charioteer, swiftly conduct thou the car to that same place. These powerful ones are slaying innumerable Rākshasas in fight. And all those vigorous monkeys of dreadful deeds stay before me, armed with trees and rocks. Those, pluming themselves overmuch on their martial worth, I intended to slay in battle. And all this Rākshasa force appeared to be harassed by these." Then on a car drawn by moving steeds, Akampana from a distance attacked the monkeys with showers of arrows. And thereat the monkeys could not so much as maintain their ground in the field,—and how could they fight? And broken by the arrows of Akampana, they began to fly. And the exceedingly strong Hanumān, seeing his kindred come under the masterdom of Death and follow the course pursued by the shafts of Akampana, advanced (to the conflict). And seeing that mighty monkey, all those heroic prime monkeys together surrounded (Hanumān) in the field. And those best of monkeys, seeing Hanumān stay, grew strong by relying on that strong one. And even as the great Indra showereth down rain, Akampana showered shafts on Hanumān resembling a mountain-summit in grandeur. And without casting a thought on the showers of arrows poured on his person, that

monkey gifted with exceeding strength, set his heart on compassing the death of Akampana. And laughing, that exceedingly energetic offspring of the Wind-god rushed after that Raksha, as if making the Earth herself tremble. And the form of that one roaring and flaming up in energy, was irresistible, like unto the appearance of a flaming fire. And thinking that he was unfurnished with any arms, that foremost of monkeys, waxing wroth, vehemently rooted up a hill. And taking that huge hill, the Wind-god's son endowed with prowess, sending up a tremendous roar, began to whirl it with a single arm. And as of yore Purandara had in encounter pursued Namuchi with the thunder-bolt, (Hanumân) pursued that best of Râkshasas—Akampana. And Akampana, seeing that uplifted crag, from a distance cut it off with mighty crescent-shaped shafts. And finding that mountain-top severed by the shafts of the Raksha and scattered in pieces, Hanumân was seized with a mighty wrath. And that monkey, wrought up with rage and pride, grasping an Açwakarna elevated like unto a hill, at once uprooted it. And taking that broad-shouldered Açwakarna, that one furnished with high splendour, with great glee whirled it above the ground. And thereat rushing amain vehemently, (Akampana) speedily broke the trees.* And (seeing this), Hanumân, transported with passion, rived the earth with his kicks. And Hanumân slaughtered elephants, and the riders thereof, and cars with their riders, and dreadful Râkshasas, and footmen. And seeing the enraged Hanumân resembling the Finisher armed with trees and destructive, the Râkshasas began to fly fast. And seeing that one enraged, terrific unto the Râkshasas, the heroic Akampana was agitated greatly and sent up shouts. And Akampana pierced Hanumân endowed with exceeding prowess with four and ten shafts, sharpened and capable of cleaving the bodies of people. And thus covered with iron arrows and whetted darts, that

* Why plural? So it is, however, in the text.—T.

hero—Hanumān—looked like a hill covered with trees. And that huge-bodied one endowed with wondrous prowess and great strength, appeared like a flowering Açoka or a fire without smoke. And then uprooting another tree, (Hanumān) summoning up his best impetuosity, swiftly hit Akampana—foremost of Rākshasas—on the head. And slain with that tree by that high-souled monkey-chief wrought up with passion, that Rākshasa fell down and died.* And seeing that foremost of Rākshasas—Akampana—slain (and lying) on the ground,—the Rākshasas were extremely aggrieved, and (appeared) like trees in an earthquake. And those Rākshasas defeated, leaving their arms behind, made for Lankā in fear, pursued by the monkeys. And with their hair flowing loosely, (the Rākshasas), afflicted with affright, and despirited and beaten, fled fast, with the water of fatigue running down their persons. And crushing down each other, they entered the city in a panic, momentarily casting their looks behind them. When the Rākshasas had entered Lankā, the exceedingly mighty monkeys, assembled together, paid homage unto Hanumān. And Hanumān, gifted with strength, honored the seniors each as he deserved in consideration of his lineage. And the monkeys eager for victory shouted with might and main, and began to drag the Rākshasas with the view of taking their lives. And that mighty monkey—son unto the Wind god—having destroyed the Rākshasas and arrived (in the midst of the host), attained heroic glory,—even as did Vishnu, having slain that destroyer of enemies—the mighty and dreadful Asura possessed of exceeding strength, —stationed in the van of the forces. And then the deities and Rāma himself and the highly powerful Lakshmana, and also the monkeys headed by Sugriva, and Bibhishana endowed with great strength, honored that monkey.

* This sentence, "And slain.....and died" reads foolish. But the original is answerable for—in logical parlance—this identical proposition.—T.

SECTION LVII

HEARING that Akampana had been killed, the lord of Râkshasas, overwhelmed with anger, with his face somewhat fallen, cast his eyes on his counsellors. And then pondering and reflecting for a while, in the forenoon he went round the city of Lankâ for inspecting the barracks. And the king surveyed the city guarded by the Râkshasas, covered with innumerable barracks, and crowned with ensigns and standards. And seeing the city beseiged, Râvana—lord of the Râkshasas—seasonably spoke words of welfare unto Prahasta skilled in fight,—"Save battle, deliverance find I none for the city suddenly beleaguered and put to straits. And this strain must be borne by these versed in warfare—me or Kumbhakarna or thee—my general—or. Indrajit or Nikumbha.* And therefore do thou from this place, speedily taking this force, march to where the monkeys are, for securing victory (in the encounter). And as soon as thou settest out, the monkey-forces, hearing the roars of the foremost Râkshasas—speedily setting themselves in motion, —shall flee away. And volatile and haughty and of fickle minds, the monkeys will not be able to bear thy shouts; even as elephants are incapable of bearing the roaring of a lion. And on that monkey-army running away, Râma in company with Sumitrâ's son, deprived of his power and shorn of support, shall, O Prahasta, come under thy subjection. In this matter, thy being slain is uncertain, but victory is certain. Now do thou, as thou weighest our welfare, declare thyself for or against this course." Thus addressed by Râvana, Prahasta—general of the forces—said unto the Râkshasa-chief; like *Uçanas* addressing the lord of Asuras,

* Grammatically faulty such is the sentence in the original.—T.

—"O king, before this we had deliberated together with wise counsellors, and then we disputed with each other in our respective views. And I had declared myself for giving up Sitā as fraught with our welfare; and we saw war involved in witholding her. I have ever been honored by thee variously with gifts and regard and soft speech. And what is thy good for which I shall not be at the pains? My life I do not care to keep,—nor yet my sons or my wife. Behold! for thee will I offer up my life into the sacrificial fire of conflict." Having said this unto his master—Rāvana—the general, Prahasta, addressed his generals staying before him, saying,—"At once bring up the mighty host of Rākshasas. To-day in the field of fight will I entertain the flesh-feeding fowls of the forest with the bodies of the foes slain with my resistless shafts." Hearing his speech, the highly powerful leaders arrayed the army in that abode of the Rākshasa. And in a moment Lankā swarmed with heroic and terrific Rākshasas equipped with various arms,—as if with elephants,—as well as with people worshipping Fire and bowing down unto Brāhmanas. And the perfumed breeze blew, laden with the incense of sacrificial offerings. And the Rākshasas, inspired with martial ardour, put on diverse garlands, consecrated with scriptural formulæ; and donned on their armour. And furnished with their bows and wearing their armour, the Rākshasas, on seeing king Rāvana, leaving (their vehicles), stood, surrounding Prahasta. Then greeting the monarch, Prahasta, furnished (with all appliances of battle),—winding his dreadful trumpet, ascended his car; having all sorts of weapons; yoked with wondrous fleet steeds; driven by a competent charioteer,—excellently furnished; sending up sounds resembling the rumbling of mighty masses of cloud,—appearing like the very Sun or Moon; invincible with a serpent-standard; having a defence as well as a portion exceedingly handsome; netted with gold all round; and seeming to be laughing in grace. And then, ascending this

car, Prahasta, whom Rāvanâ had entrusted with authority, surrounded by a vast host, swiftly went out of Lankā. And then there were heard the sounds of kettle-drums, resembling the roars of Parjanya,—and the sounds of musical instruments, as if filling the Earth. And on that general of the forces marching, sounds of conchs were heard (all around) ; and the Rākshasas of dreadful forms and huge bodies, going before Prahasta, advanced, emitting tremendous roars. And Narāntaka,* Kambhahanu, Mahānāda,† and Samunnata,‡—Prahasta's counsellors all of them—went on, surrounding him. And he went out by the Eastern entrance, environed by this exceedingly dreadful array, resembling troops of elephants. And resembling the Destroyer—Yama himself—Prahasta in rage went out surrounded by that mighty host resembling the sea. And at the tumult raised by their exodus, as well as the roars of the Rākshasas, all creatures in Lankā began to cry in preternatural tones. And swarming under the cloudless welkin, birds feasting on flesh and gore began to gyrate at the right hand of the car. And dreadful jackals, emitting live flames from their mouths, set up cries. And stars began to shoot from the firmament ; and the winds to ruffle. And enraged at each other, the planetary bodies were shorn of their brightness. And clouds emitting sharp sounds,showered down blood upon the car, and those marching in front were washed therewith. And alighting at the topóf the standard,a vulture set up cries,facing the south, and began to prick both its sides,--thereby depriving (Prahasta) of his grace. And from the hands of his charioteer and his driver conducting the steeds,never given to turning away from

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* Lit. *destroyer of men.* Almost all the names of the Rákshasas are thus *significant* names. This assigning of names, embosoming some harmonising image, has by Sir Francis Palgrave, justly been considered as betokening a high poetical faculty.

† Lit.—*loud-throated.*'

‡ Lit.—*lofty.*

the field, the goad began to drop again and again. And the auspiciousness that was bright and rare when the army set out, was clean gone in a moment,—and the steeds began to stumble on even ground. And as Prahasta of renowned worth and valor marched, the monkey-army equipped with various arms, presented themselves before him. And loud was the tumult that was raised by the monkeys. And mighty was the din that was heard of those, uprooting trees and taking up ponderous crags, of the Rākshasas roaring and the monkeys storming in both the exhilarated armies of Rakshas and wood-rangers,—of vehement and able (warriors) eager for slaying each other, and challenging each other to fight. And like an insect falling into a flame, the wicked-minded Prahasta, for obtaining victory, increasing his impetuosity entered into that host of the monkey-king.

SECTION LVIII.

SEEING Prahasta sally, ready for encounter, that chastiser of foes—Rāma—with a smile said unto Bibhishana,—"Who is this huge-bodied one that armed with impetuosity, advanceth to the encounter? And what is his power and prowess like? O mighty-armed one, tell me this concerning this powerful night-ranger." Hearing Rāghava's words, Bibhishana answered, —"In Lankā this is the general of the lord of Rākshasas—the Rākshasa named Prahasta, surrounded by a third of the forces. He is possessed of prowess and is of distinguished gallantry. And that mighty army of strong monkeys, wrought up with wrath, and roaring at Prahasta, saw him dreadful and of terrific prowess and huge-bodied,—surrounded on all sides by the Rākshasas,—and setting up roars, marching. And the Rākshasas, eagerly desirous of victory,

pursued the monkeys, wielding swords and darts and *rishtis*, and javelins and shafts and maces and clubs and bludgeons and *prâças* and various axes and curious bows. And the monkeys on their part, eager for encounter, took up flowering trees and hills and huge and broad crags. And each party approaching the other, great was the encounter that took place. And innumerable (monkeys and Râkshasas) kept showering rocks and arrows. And many Râkshasas in conflict slew many a powerful monkey, and the monkeys on their part slaughtered many a Râkshasa. And some were pierced with darts and with (other) powerful weapons; and some were wounded with bludgeons; and some were hewn with axes. And some rendered senseless, dropped down to the earth; and some hit with weapons, had their breasts riven. And some, severed in twain with swords, dropped to the earth lifeless. And monkeys were hewn in their sides by heroic Râkshasas. And numbers of Râkshasas all around were beaten to the ground by infuriated monkeys with trees and mountain-peaks. And some smitten sore with slaps having the touch of the thunder-bolt, began to vomit blood from their mouths, with faces and eyes turned pale. And great was the uproar that arose in consequence of Râkshasas and monkeys emitting distressful cries and sending forth leonine roars. And monkeys and Râkshasas wrought up with wrath, engaged in treading the path of heroes,—looking terrific with their faces moving about,—performed deeds of intrepid courage. And Narântaka and Kambhahanu and Mahânâda and Samunnata—all counsellors of Prahasta—set about slaughtering the rangers of the woods. Of these doing swift execution among the monkeys, Dwivida, taking up a mountain-peak, slew one—namely Narântaka. And then the monkey, Durmukha, rising up afresh, armed with a mighty tree, killed the light-handed Râkshasa—Samunnata. And Jâmbavân endowed with energy, waxing enraged, uplifting a giant crag brought the same down on Mahânâda's breast.

And there speedily assailed by Tāra, with a mighty tree, the powerful Kumbhahanu gave up the ghost in the conflict. And not brooking that feat, Prahasta, mounted on a car, taking a bow in his hand, fell to spreading a dreadful havoc among the rangers of the woods. And then there the two hosts mingled into almost a vortex; and the sounds that arose from those infuriated ones of immeasurable might, resembled the roar of the ocean. And in terrific encounter the enraged Rākshasa irresistible in battle drove the monkeys to sore straits with showers of arrows. And the earth was covered quite with the terrible bodies of monkeys and Rākshasas; and it looked as if covered with mountains. And the earth drenched with streams of gore looked as if swarming with blossoming *palāśas* in the month of spring. And as leaders of elephant-herds cross a lotus-tank covered with lotus-dust, those Rākshasas and choice monkeys crossed that river flowing in the field of conflict incapable of being crossed; having for her banks hosts of heroic warriors slain; for her mighty trees broken arms; for her volume of waters showers of blood; coursing to Yama resembling the Ocean; with livers and spleens for her vast slime; with scattered entrails for her moss; with riven bodies and heads for her fish; limbs for her lawns; swarming with vultures for her swans; with Kankas for her cranes; filled with fat representing her foam; with the roars (of warriors) for her sounds,—incapable of being crossed by cravens,—and resembling a real river swarming at the end of the rains with cranes and swans. Then all of a sudden Nila saw Prahasta stationed on his car, discharging vollies of shafts and harassing the monkeys therewith. And mounted on a sun-bright vehicle, that leader of the army—Prahasta—seeing Nila advance towards him amain in the encounter, like the wind in the sky scattering a mighty mass of clouds,—rushed towards Nila. And that leader of forces—Prahasta—foremost of bowmen, stretching his bow, began to shower

arrows on Nila. And having pierced Nila sore and wounded him, those shafts sought the earth like enraged serpents. And that mighty monkey—Nila—endowed with energy, struck with those sharpened shafts resembling flames,—uprooting a tree, assailed therewith the irrepressible Prahasta—who was rushing against him. And thereat, that foremost of Rākshasas, on being attacked, flaming up into fury and uttering roars,—poured showers of arrows on the monkey-leader. And not being able to resist the arrowy vollies of that wicked-minded Rākshasa, (Nila) bore them, even as a bull beareth with closed eyes a fast-descending autumnal shower. And in the very same way did Nila with his eyes closed suddenly stand the mighty arrowy buffet of Prahasta incapable of being withstood. And wrought up with rage, the exceedingly strong and mighty Nila with a giant *Sâla* slew the steeds of Prahasta. And then his soul surcharged with wrath, Nila swiftly shattered the bow of that wicked-minded one, and then shouted again and again. On being bereft of his bow, Prahasta, general of forces, taking a terrible mace, leapt down from his car. And the redoubtable leaders endowed with activity, bearing hostility to each other, their persons bathed in blood, stood (on the ground) like two elephants (with their temples) riven. And they kept tearing each other with their teeth like a lion and a tiger, and also striving like a lion and a tiger. And endowed with victorious vigor, those heroes, never knowing to desist from fight, were eager for fame, even like Vritra and Vāsava (fighting). And then Prahasta putting forth his dearest effort, hit Nila on the temples with a mace; and the blood began to flow. And then the mighty monkey, with his person drenched in blood,—wrought up with passion, discharged a tall tree at Prahasta's breast. And without caring for that hit, he, taking up a mighty mace, furiously rushed against the monkey—Nila. And witnessing that enraged (hero) rushing against him with exceeding impetuosity, that redoubted monkey

endowed with vehemence, took up a tremendous crag. And in the encounter Nila at once let that crag alight right on the head of Prahasta, eager for encounter and fighting with the mace. And hurled by that foremost of monkeys, that huge and terrific crag then shattered Prahasta's head in pieces. And then bereft of life and shorn of nerve and devoid of sense,he suddenly dropped down to the earth like a tree whose roots have been severed. And even as fountains flow from the sides of a hill, blood flowed profusely from the person of that one, whose head had been riven. On Prahasta being slain by Nila, that mighty army of Râkshasas,never trembling (from fear),—retreated towards Lankâ. And like waters rushing (through a breach in) a dyke, the Râkshasas could not stand their ground, on their leader being slain. And on that head of the hosts being killed, the Râkshasas, growing dispirited, repairing to the residence of the lord of Rakshas, remained plunged in thought, without speaking anything. And plunged in that sea of sorrow, they seemed as if they had been bereft of their senses. And then the highly powerful and victorious Nila,leader of forces, on being extolled with gracious offices, and on being joined by Râma and Lakshmana, looked exceedingly exhilarated.

SECTION LIX.

AND on the leader of the Râkshasa host being slain in battle by the foremost of monkeys, that army of the Râkshasa monarch, resembling the ocean in violence,—furnished with dreadful weapons, began to scamper away. And going to the lord of the Râkshasas, they apprised him of the dealth of his general at the hands of the Fire-god's offspring. And hearing those words of theirs, the Râkshasa lord was over-

come with rage. And hearing that Prahasta had been killed in battle, (he), exercised with passion, with his heart influenced with grief, addressed those foremost of the Rākshasa hosts, even as Indra addresses the chiefs among the celestials, saying,—"That foe should no longer be disregarded that hath slain along with his followers and elephants that leader of my hosts that had destroyed the forces of Indra himself. Therefore, without taking thought, will I, for compassing the destruction of the foe, myself march to that marvellous field of fight. And to-day, even as a flaming fire burneth down a forest, will I with showers of shafts burn up that monkey-army, and Rāma and Lakshmana." Saying this, that enemy of the sovereign of the immortals ascended a flaming vehicle of dazzling sheen yoked to rows of excellent steeds,—displaying itself gloriously and having a glowing body. And eulogized with sacred hymns, the sovereign of the Rākshasa rulers then set out to the sounds of conchs and trumpets and *panavas;* and in the midst of those produced by persons striking at their arms, with their hands, and of the sounds defiance, and leonine roars. And like that lord of the immortals—Rudra—surrounded by ghosts, the foremost of the Rākshsa monarchs was surrounded by bands of flesh-feeding (Rakshas) resembling cliffs and clouds,—with eyes glowing like fire. And at once issuing from the city, that one endowed with high energy saw that fierce array of monkeys, extended as the ocean or a mighty mass of clouds,—with arms upraised with rocks and stones. And seeing that terrific host of Rākshasas, that eminently auspicious one, followed by the forces, having arms resembling the lord of serpents—Rāma—spoke unto Bibhishana, foremost of those bearing arms,—"Whose is this force furnished with various ensigns and standards—and equipped with *prâcas* and swords and darts and other arms,—consisting of intrepid (Rākshasas), and having elephants resembling Mahendra* itself." Then hearing Rāma's speech,

* The mountain so named.

Bibhishana, possessed of the prowess of Sakra himself, informed Rāma anent that foremost of hosts consisting of that flower of high-souled Rākshasas,saying,—"O king,him do thou know to be Akampana, who, possessed of a high soul, is on the back of that elephant,—whose face looks like the sun new risen, and who approacheth making the head of his elephant tremble (with the splendour of his person).* And that one is named Indrajit—foremost by virtue of the boon (that he hath obtained), who ascending a car and having a lion for his ensign,—twangeth his bow like the very bow of Sakra displayed,—and who with his terrific round teeth appeareth like an elephant. And that one of a gigantic person is named Atikāya, that, like unto the Setting-hill of Vindhya, furnished with the bow and stationed on a car,—highly heroic, stretcheth his bow of unparalleled proportions. And that high-souled hero is named Mahodara that, furnished with right coppery eyes resembling the sun new risen, and ascending a car resonant with the sound of bells, shouteth shrill. And that one having the vehemence of the thunder-bolt is Piçācha, that, mounted on a steed in variegated golden trappings, and having the aspect of a mass of evening clouds, or a mountain,—(appeareth) with a *prâça* furnished with effulgence. And that one is the famed *Triçiras*,† that, grasping a whetted dart endowed with the splendour of lightning and having the speed of the thunder for its minister, approacheth, riding a bull—the best of his species—and having the appearance of the Moon himself. And that one looking like a mass of clouds, that, having a broad and beautiful breast and a banner surmounted with the king of serpents, goeth in collected carriage, stretching his bow is Kumbha. And that one is Nikumbha of wondrous valorous deeds (in

* This meaning is the commentator's.

† Some other than the celebrated hero slain by Ráma at the very outset of his sojourn in Dandaka.—T.

battle) that, grasping a flaming and smoky* bludgeon embellished with gold and diamonds,cometh—a very banner of the entire Rakṣha host. And that one is Narāntaka, fighting with mountain-peaks,—that appeareth before us, mounted on a car flaming like fire, furnished with pennons and equipped with bows and swords and shafts. And that crusher of the hauteur of even the celestials,—that surrounded by various spectres of dreadful forms having faces of tigers, or camels, or powerful elephants, or deer, or horses,—and with their eyes rolling,—where the white umbrella resembling the Moon,—shineth, graced with slender ribs—the high-souled sovereign of Rakshas appeareth like Rudra himself environed by spectres,—the sovereign of the Rakshas decked with a diadem, with his countenance graced with pendulous ear-rings,—with a person resembling that monarch of mountains—even Vindhya himself,—that humbler of the pride of Indra the Great and Yama,—shineth like the Sun." Then Rāma—repressor of foes—answered Bibhishana, saying,—"Alas! Rāvana—lord of the Rākshasas—is of exceeding glowing splendour; and Rāvana shineth in glory, and is incapable of being gazed at like the Sun himself. And his grace, being enshrouded in his own splendour, I cannot view plainly. And the persons of celestials appear splendid as doth the person of the Rākshasa-chief. And all the warriors of that high-souled one are like mountains and fight with crags; and all are equipped with flaming weapons. And environed by glowing ghosts of dreadful forms and fierce-looking and furnished with material tenements†,—the king of Rākshasas appeareth imposing like the Destroyer himself. And by luck it is that to-day the wicked-minded one hath come within the range of my vision; and to-day will I vent

* On account of lapises set on it.

† Having, according to the commentator, *goodly* persons. But *dehavadvi* is literally *having bodies*; and this sense, with reference to spirits, I fancy, fits in with the context.—T.

my wrath incident to the ravishment of Sitā." Having said this, Rāma endowed with prowess, ever followed by Lakshmana, stood, taking up his bow and pulling out a powerful shaft. And then that high-souled lord of Rākshasas addressed that mighty host, saying,—"Do ye casting off fear stay at ease, at the gateways, high ways, and the edifices (in Lankā). Taking note of this lapse,—*viz.*, that ye have all come hither with me, the wood-rangers in a body, subduing the empty city incapable of being withstood,—shall suddenly put (all) to straits." Then leaving those counsellors, (Rāvana), on the Rakshas having departed agreeably to his injunction, dived into that ocean of monkeys, like a mighty fish diving into the waves of over brimming deep. And seeing the lord of Rākshasas, furnished with flaming a bow and arrows,—suddenly rushing,—the king of monkeys, uprooting a mighty mountain-top, darted against the sovereign of the Rakshas. And taking up that mountain-peak having its sides covered with innumerable trees, he hurled it at the night-ranger. And seeing it descend swiftly, (Rāvana) in battle severed the same by means of gold-knobbed shafts. And on that gigantic peak furnished with fair sides filled with trees, falling to the earth, severed in pieces,—the lord of Rākshasas took up an arrow, resembling a mighty serpent and having the splendour of the Destroyer himself. And taking that shaft endowed with the vehemence of the wind, flaming like a fire aglow, and having the impetuosity of the great Indra's thunder-bolt, (Rāvana) hurled it in rage to compass the destruction of Sugriva. And even as the fierce dart discharged by Guha* had pierced Krauncha,† that shaft shot by Rāvana, rushing in violence at Sugriva possessed of a person having the touch of Sakra's thunder-bolt, pierced it. Thereat, agonised by the shaft, that hero, with his senses bewieldered, dropped down to the ground with shrieks. And

* The generallissimo of the celestials.

† The mountain so named.

seeing him down on the earth bereft of his senses, the Yatudhanas were filled with rejoicing. And then Gavâksha and Gavaya, Sushena, Rishabha, Jyotimukha and Nala, uprooting crags and magnifying their bodies, rushed against the lord of Râkshasas. And the lord of Râkshasas with hundreds of shafts having sharpened heads, rendered their strokes fruitless. And then he rived those foremost of monkeys with showers of arrows having variegated golden knobs, and covered those fierce monkey-ranks with networks of arrows. And on being sore assailed and falling in consequence, those heroes, the monkeys, pierced with terrific arrows, and distressed with the shafts of Râvana, emitting cries, sought the shelter of Râma worthy of being sought. Then the high-souled and excellent bowman—Râma,—taking his bow, at once sallied forth. And thereat, Lakshmana, approaching Râma, with joined hands addressed him words couching prime import. "O noble one, I alone am fit to compass the destruction of this wicked-minded one. I will slay him. Do thou, O master, permit me." To him replied Râma of exceeding energy, having truth for his prowess,—"Go then, O Lakshmana, and put forth thy utmost exertions in the encounter. Râvana is forsooth endowed with mighty energy, and his prowes in battle is wonderful. Without doubt, when enraged, he is incapable of being borne by this triple world. Do thou keep an eye on his shortcomings as thou shouldst watch thine own failings. Being always on the alert, thou must with thy eyes as much as thy bow protect thyself." Hearing Râghava's speech, Sumitrâ's son, embracing Râma, and saluting him and paying him his respects, went forth to battle. And (going unto the field), he found Râvana, endowed with arms resembling the trunks of elephants,—wielding his dreadful and flaming bow, and covering with showers of arrows those monkeys, whose bodies had been swarming with shafts. And seeing Râvana, the exceedingly powerful Hanumân —son unto the Wind-god—resisting that downpour of

arrows,charged him vehemently. And coming at his car, the intelligent Hanumān, uplifting his right arm and terrifying Rāvana, said,—"Incapable of being slain by gods, Dānavas or Gandharvas, Yakshas or Rākshasas,—Fear hath (at last) found thee, coming even from monkeys. This my upraised right arm furnished with five fingers, shall rob thee of thy soul long resident (in thy body)." Hearing Hanumān's speech, Rāvana possessed of dreadful prowess, with his eyes reddened in wrath, said these words,—"Strike thou swift maugre fear; and acquire lasting renown. And, O monkey, having (at first) taken the measure of thy might, will I finish thee." Hearing Rāvana's words, the offspring of the Wind-god said,—"(First) remember thou thy son—Aksha—slaughtered by me!" Thus addressed, the exceedingly energetic lord of the Rākshasas possessed of prowess dealt a slap unto the offspring of the Wind-god. And struck with his slap, he shook momentarily. And staying for a moment and calling up fortitude, that magnanimous one administered a slap unto the foe of the immortals. And hit by the high souled monkey, the Ten-necked one trembled, as trembleth a mountain during an earthquake. And witnessing Rāvana struck with a slap (by Hanumān saints and Siddhas and celestials and the Asuras shouted in glee. Then attaining a little respite, Rāvana said,—"Well done, O monkey. In prowess thou art a foe I pride in." Thus addressed by Rāvana, the Wind-god's son said,—"Fie on my prowess, seeing that thou breathest yet, O Rāvana. Strike at the same time, O perverse one. Why dost thou bluster? And then my blow shall despatch thee to the mansions of Yama." And at the speech of the Wind-god's son, his ire flamed up. And then that one endowed with prowess, clenching his right fist carefully, let it alight amain on the monkey's chest. And hit at his spacious chest, Hanumān shook over and over again. And seeing the mighty Hanumān overwhelmed, that powerful car-warrior ascended

on his car, approached Nila. And the powerful lord of Rākshasas—the Ten-necked one—made that general of forces —Nila—aflame with dreadful shafts entering into the vitals, resembling snakes. And assailed with shafts, Nila—leader of monkeys—with one arm took up a mountain-top and hurled it at the lord of Rakshas. And the energetic and high-minded Hanumān, attaining respite, eager for encounter, seeing (the fight between the Rākshasa and the monkey), wrought up with rage, said,—"It is not meet for me to attack Rāvana—lord of Rākshasas—engaged with Nila." And the highly powerful Rāvana, by means of seven shafts with sharpened points, hit at the mountain-top; and shivered in pieces, it fell (to the earth). And seeing that mountain peak shattered, that general of the monkey-forces—slayer of hostile heroes—flamed up in wrath like the fire at the universal wreck. And in that encounter Nila discharged Açwakarna trees, and *Sâlas*, and mangoes in full flower, and various other trees. And Rāvana, getting at the trees, severed them (by means of his arrows), and poured on the Fire-god's son terrific showers of shafts. And assailed with fearful showers of arrows as with a mass of clouds, that one endowed with eminent strength, decreasing his dimensions, dropped on the top of Rāvana's banner. And seeing the son of the Fire-god descend on the top of his banner, Rāvana was fired with ire, and Nila shouted (thereat). And seeing the monkey (now) at the top of the banner, and (now) at the end of his bow, and (now) at the crest of his tiara, Lakshmana and Hanumān and Rāma were struck with astonishment. And also Rāvana endowed with exceeding energy, astonished at the lightness of the monkey, took up a wonderful flaming fiery weapon. And the monkeys seeing Rāvana bewildered, and delighted thereat, set up shouts. And Rāvana enraged at the shouts of the monkeys, with his heart overwhelmed with agitation, could not address himself to any affort. And then taking a fiery shaft and setting the same on his bow, the night-ranger

gazed at Nila. And the exceedingly energetic lord of the Rākshasas said,—"O monkey, by virtue of thy skill in illusion, thou art furnished with lightness. But, O monkey, if thou canst, preserve thy life. Thou transformest thyself into many shapes. Yet this shaft of mine discharged from my weapon, shall deprive of thy life thee that art preserving it." Having said this, the mighty-armed Rāvana—lord of the Rākshasas—fixing his shaft on his bow, shot it at the general. And Nila, struck at the chest with that arrow, which had been shot (by Rāvana), burning, suddenly fell down to the earth. And by virtue of the greatness of his sire and also of his own energy, he went to the earth on his knees, but was not utterly deprived of life. And seeing the monkey deprived of his senses, the Ten-necked one, eager for encounter, riding a car emitting a rattle resembling the rumbling of clouds, darted against Sumitrā's son. And entering into the arena of fight and posted there flaming, the powerful lord of the Rākshasas, baffling (the foe), kept stretching his bow. And as that one of immeasurable prowess kept stretching his bow, Sumitrā's son of unflagging mettle, addressed him, saying,—"O lord of night-rangers, do thou to-day try me in encounter. Thou ought not to strive with the monkeys." And hearing Saumitri's speech uttered in a full voice, as well as the terrific twangs of his bow-string, that Raksha—the king—approaching Sumitrā's son staying in the field, spoke unto him wrathfully,—"O Raghu's son, by my luck hast thou of perverse sense, finding thy fate come within the range of my ken. This very instant, tormented with the springes of my shafts, thou wilt repair to the regions of Death." Thereat, Sumitrā's son, without being overwhelmed with wonder (on witnessing Rāvana's prowess), addressed that one furnished with large and sharp teeth,—setting up roars,—"O king, those who are (really) endowed with prowess,do not storm. O prince of sinners, in vain thou vauntest. O lord of Rākshasas, I know thy prowess and strength and energy and vigor. Here

am I stationed, bow and shafts in hand. Come thou. What is the use of vain-glorious self-laudation?" Thus accosted, the Raksha monarch, growing wroth, discharged seven shafts furnished with knobs. Thereupon Lakshmana split them up with sharp-pointed arrows having variegated golden knobs. And they suddenly severed like powerful serpents cut off, Lankâ's lord came under the sway of passion, and discharged other whetted arrows. And Râma's younger brother poured showers of arrows from his bow; and, planting himself at his post, cut off those arrows (of his adversary) by means of razors, and crescents, and excellent *karnas* and darts. And seeing his arrowy net-works rendered ineffectual, that enemy of the celestials—the king—was seized with wonderment, and again shot sharpened arrows. And Lakshmana also, resembling Indra the Great, setting on his bow sharpened, sharp-pointed, flaming, and luminous shafts, endowed with the dreadful vehement impetus of the thunder-bolt, discharged (them), to compass the destruction of the lord of Rakshas. And thereat the Râkshasa sovereign cut off those whetted arrows; and smote Lakshmana in the forehead with an arrow resembling the Fire of Dooms-day in energy,—which had been conferred on him by the Self-create. And Lakshmana, tortured with Râvana's arrow, shook, loosely holding his bow; and then recovering his consciousness after undergoing extreme agony, he severed the bow of the foe of the foremost of celestials. And having cut off Râvana's bow, Daçaratha's son hit (him) with three sharp-pointed arrows. And the king smarting under the shafts, with much ado regained his consciousness. And the enemy of the immortals of terrific power with his bow severed, and himself hit with shafts, and his body covered with fat, and himself washed in blood, took up a dart conferred on him by the Self-create. And the sovereign of the Râkshasas and their lord in that encounter hurled at Sumitrâ's son the dart resembling smoking fire, sending up living flames, and striking terror into the monkeys. And as it coursed

on, Bharata's younger brother resisted it with arrows resembling a sacrificial flame. Yet the dart pierced into the broad arm* of Daçaratha's son. And smit with the dart, that hero of the Raghu race, although possessed of strength, was aglow. And the king at once with his arms seized that one, who had been deprived of his senses. But he that could with his arms wield Himavân or Mandara or Meru or the triple world itself along with the immortals, could not (for all his strength) lift up Bharata's younger brother. And hit at his chest by the dart of Brahmâ, Sumitrâ's son remembered that he was verily a portion of Vishnu himself. And pressing hard Sumitrâ's son—that humbler of the hauteur of the Daityas, that thorn in the sides of the celestials—could not move him (from his place). And then the Wind-god's offspring waxing wroth rushed at Râvana, and overwhelmed with rage smote at his chest with his clenched fist resembling the thunderbolt. And boxed (by Hanumâna), Râvana—lord of the Râkshasas—went down to the ground on his knees, and shook and dropped to the earth. And blood gushed out in streams from his mouths and eyes and arms; and staggered and senseless, he sat down on the platform of his car. And he was rendered insensible with his senses lost; and he knew not where he was. And seeing Râvana endued with terrific prowess, rendered insensible in the encounter, saints and monkeys and gods with the Asuras set up shouts. And then the energetic Hanumân taking Lakshmana racked by Râvana, with his arms brought him before Râghava. And albeit incapable of being moved by the foes, (Lakshmana), on account of the friendship of the Wind-god's offspring as well as the high reverence in which he was held by Hanumân, became extremely light to the monkey. And then that dart, renouncing Sumitrâ's son vanquished in fight, again sought its place in Râvana's car. And the exceedingly powerful Râvana, recovering his consciousness in that dread encounter,

* *Bhujântaram* is vague. It may also mean *the chest*.—*T*.

took up whetted shafts and seized a mighty bow. And that finisher of foes—Lakshmana—recovered the exercise of his senses, and had his entire person perfectly healed,—on his recalling that he verily was a part and parcel of Vishnu himself. And witnessing the mighty army of the monkeys and the redoubted heroes brought down in the conflict, Râghava rushed at Râvana. Thereat drawing near to him, Hanumân said unto him,—"It behoveth thee to chastise the foe ascending my back, even as Vishnu chastiseth the enemies of the immortals, riding Garutman." Hearing the words spoken by Hanumân, Râghava at once got up on that gigantic monkey; and that master of men beheld Râvana in battle. And seeing him, that highly powerful one darted against Râvana, even as the enraged Vishnu had rushed against Virochana's son,* upraising his weapons. And he sharply twanged his bow-string sounding like the terrific crash of thunder; and then in solemn tones, Râma addressed the lord of Râkshasas, saying,—"Stay, stay, having done me such wrong. Repairing whither, shalt thou, O powerful Râkshasa, attain respite? Even if thou shouldst seek Yama or Indra or the Sun—son unto Vivaçwân—or the Self-sprung or the Fire-god or Sankara himself,—or go to the ten cardinal points in ten portions,—yet shalt thou not, so resorting, attain deliverance. And (Lakshmana), going forth to the fight, hath been wounded with the dart and hath suddenly been stupified. But, O king of the Rakshas, to-day in conflict Death shall claim for his own thee and thy sons and grandsons. By me with my shafts have been slaughtered four and ten thousand Rakshas residing in Janasthâna, wielding excellent weapons." Hearing Râghava's words, the exceedingly strong lord of the Râkshasas, overwhelmed with a mighty wrath, recalling enmity agone, with burning shafts resembling the fire of Doom hit in encounter the exceedingly impetuous offspring of the Wind-god, who was bearing Râghava. And although struck

* The Asura—Vali.

and resisted by the Rākshasa with arrows, the energy of that one, endowed by nature with prowess—increased greatly. And the exceedingly energetic Rāma, on seeing that foremost of the monkeys wounded by Rāvana, was mastered by wrath. And Rāma, closing with his enemy, by means of whetted arrow-points severed in pieces his car together with the wheels and the steeds, the banner, the umbrella, and the majestic streamer, as well as with the charioteer and the thunder-bolts and darts and swords. And then as the reverend Indra cleaveth Meru with his thunder-bolt, (Rāghava) swiftly smote on Rāvana's spacious and shapely chest with a shaft resembling Vajra and the thunder-holt. And—that the king hero—who had not smarted nor shaken under the impetus of Vajra and the thunder-bolt,—assailed with the arrow of Rāma and agonised in consequence, shook and lost hold of his bow. And seeing him overwhelmed, Rāma took up a flaming half-moon, and with the same at once severed the sun-bright tiara of the high-souled sovereign of the Rākshasas. And Rāma in the encounter addressed the lord of Rākshasas, resembling a serpent bereft of venom, shorn of his splendour, like unto the sun shrouded (in mist),—without his wonted grace, and having his entire tiara riven—saying,—"Thou hast (in battle) performed high and dreadful deeds,—and hast also (in the conflict) slain my foremost heroes. And therefore I know thou art fatigued. And for this reason it is that I will not with my shafts bring thee to the door of Death. Go thou. I know* that thou art worn out with fight. Therefore, O king of night-rangers, enter Lankā. Having a little respite, do thou depart on thy car along with thy bowmen. Afterwards, mounted on thy car, shalt thou behold my power". And thus addressed, the king, with his pride and joy defeated, with his bow severed, and his steeds and charioteer killed, himself smarting under shafts,—and having his crown splin-

* *Jānāmi*—lit. *I know*. The commentator says that here this word means *I permit*. But the literal sense answers.—T.

tered,—speedily entered Lankā. And on that foe of the deities and the Dānavas—the puissant lord of the night-rangers—entering (into Lankā), Rāma rendered the monkeys along with Lakshmana hale in that fierce confiict. And at the break-down of that foe of the immortals, the celestials and the Asuras, the ghosts and the Cardinal points,and all the mighty serpents together with the oceans and the creatures inhabiting earth and water, felt exceedingly delighted.

SECTION LX'

AND entering the city of Lankā, the king afflicted with the fear of Rāma's arrows, with his pride humbled, was undergoing great torments. And overpowered by the high-souled Rāghava, the king resembled an elephant defeated by a lion or a serpent defeated by Garura. And remembering Rāghava's arrows resembling a comet risen at the universal wreck, and of the splendour of live lightning, the Rākshasa-chief was aggrieved. And seated on a superb golden seat, Rāma, eying the Rākshasas, spoke,—"Forsooth all the austere asceticism I have performed goeth for nothing, for although resembling the redoubtable Indra, I have been overcome by a mortal. And this dire speech of Brahmā also reverts to my remembrance,—'Know thou that thy fear cometh from a human being. Thou art incapable of being slain by deities and Danavas, Gandharvas, Yakshas, Rākshasas and serpents. But thou hast not asked for immunity from men.' And I deem even this son of Daçaratha as the occasion of my fear. And I was formerly cursed by that lord of the Ikshwāku line—Anaranya—saying,—'O worst of Rākshasas, a person shall spring in my race, who,

O wicked-minded one, shall slay thee in battle along with thy sons and courtiers and forces and horses and charioteers.' And I was also cursed by Vedavati, who was formerly outraged by me. And she is (perchance) born as the exalted daughter of Janaka. And what had also been uttered by Umâ and Nandiçwara and Rambhâ and Varuna's daughter,* hath come to pass.† And taking note of this, ye should strive (to the uttermost.) And let the Râkshasas be posted at the gateways, highways, and the walls. And do ye wake up that destroyer of the pride of the deities and the Dânavas—Kumbhakarna, endowed with unparalleled gravity, overwhelmed with the curse of Brahmâ." And seeing himself worsted and Prahasta also slain, that Raksha endowed with dreadful power issued his orders to that fearful force. "Do ye vigilantly guard the gates and mount the wall. And do ye wake up Kumbhakarna come under the sway of slumber. And deprived of his senses through lust, he sleepeth secure. And the Râkshasa sometimes sleepeth nine, seven, ten, or eight months away. Of measureless might he hath slept for nine months. And foremost of all the Râkshasas in fight, that long-armed one shall speedily slay the monkeys as well as the princes. He is a very banner in battle, and the crown of all the Rakshas. But intent on common pleasure, Kubhakarna, with his senses stupified, sleepeth ever. I have been worsted in fierce fight by Râma; but on Kumbhakarna being awakened, my grief shall go. If he doth not help me in such high peril, what shall I do with his strength resembling the

* Punjikasthalâ.

† Punjikasthalâ cursed Râvana that he should come by death if he should use violence on a woman against her inclination. Râvana had *not* been cursed by Rambhâ herself, but by Nala Kuvera in *her* interest. 'Thy head shall be sundered in seven when thou forcest a female against her will.' Umâ had cursed Râvana that for a woman he should meet with death on the shaking of the peak of Kailâça.—Nandiçwara had cursed him that as he had slighted and scoffed at him, he should find his fate at the hands of the monkeys, being emanations of himself.—T.

strength of Sakra himself ?" Hearing the speech of the lord of the Râkshasas, the Râkshasas, bestirring themselves, went to the abode of Kumbhakarna. And desired by Râvana, those feeding on flesh and blood went off hurriedly, taking perfumes and wreaths and a mass of food. And entering Kumbhakarna's charming cave having a wide gateway, measuring a *yoyana* breathing around perfumes of flowers,—those highly powerful ones, pushed off by Kumbhakarna's breath, with the utmost energy they could summon up stood their ground and entered the cave. And then entering that charming cave having floors paved with gold and gems, those Nairitas endowed with great strength, saw that one of dreadful prowess, lying down. And then they together set about waking up the slumbering Kumbhakarna looking like a hill extended,—and sunk in profound slumber; with his body having its down standing on end; lying down; like a sighing serpent; rolling people* with his powerful breath,—reposing; possessed of dreadful prowess; having a huge nose; of a person vast as the nether sphere; lying stretched at length; smelling of fat and blood; decked with golden *angadas;* and waring a diadem endowed with the splendour of the Sun. And (they) saw that subduer of enemies and foremost of Nairitas—Kumbhakarna. And then they piled up Meru-like animals for conferring rare gratification, and heaps of deer and buffaloes and boars. And the Râkshasas made an astounding heap of rice. And then the enemies of the immortals put up before Kumbhakarna jars of blood and various kinds of food, and smeared that repressor of foes with excellent sandal, and made him inhale perfumes and the aroma of wreaths. And they made (the place) rife with the incense of *dhupa*, and extolled that smiter of enemies. And then the Yâtudhânas roared around here and

* An instance of the material sublime unsurpassed in all literature. Kumbhakarna himself is the emblem of the material as contrasted with the spiritual typified by Râma.—T.

there like clouds. And they winded conchs beaming moon-like. And they incapable of being beaten shouted in full chorus. And the night-rangers shouted and struck at their arms with their hands and began to pull him. And for rousing Kumbhakarna, mighty was the din that they raised. And hearing those loud sounds of conchs and drums and *panavas*; and those proceeding from persons striking at their arms with their hands; and leonine roars,—rushing on all sides and riving the very heavens,—birds suddenly dropped down. And when the high-souled Kumbhakarna sleeping soundly did not awake at that terrific tumult, the Rākshasas took up *Bhushandis** and maces. And then the Rākshasas, drawing near, smote Kumbhakarna sleeping sweetly in the chest with mountain-peaks, maces and clubs. But the Rākshasas could not stay before Kumbhakarna owing to the hurricane heaving at his breath. Then tightening their cloth† (about their waist), those Rākshasas of dreadful prowess sounded *mridangas* and *panavas*, conchs and *kumbhas*. And ten thousand Rākshasas together surrounded that one resembling a heap of dark-blue collyrium and fell to rousing him. But albeit assailed with shouts and smit with weapons, he did not wake up. And when they succeeded not in rousing him, they more than ever exerted themselves. And then they smote him with horses and camels, and mules and snakes, rods and lashes and hooks, and with might and main sounded kettledrums and conchs and *mridangas*. And they struck his body with innumerable huge blocks of wood. And summoning up their dearest energy, they dealt him blows with maces and clubs. And at that mighty uproar, entire Lankā was filled with her woods and hills; yet he did not wake up. And then they simultaneously sounded a thousand kettle-drums beaten with sticks of polished gold.

* A variety of the mace.

† Another reading is, *Tatah prapuritâh gârham*—then densely filling the cave.—T.

And coming under the sway of the curse,* when that one sunk in slumber did not wake up, the night-rangers were wrought up with wrath. And overcome with choler, they endowed with dreadful prowess addressed themselves vigorously to awakening him ; and others put forth their energy. And others smote the kettle-drums, and others set up loud cries. And others cut off his hair, and others bit his ears. And others poured into his ears a thousand vessels of water. But Kumbhakarna come under the spell of a mighty slumber did not wink. And others—strong ones—armed with poniards (*kutas*) and maces, made their poniards and maces alight on his person. And struck with *sataghnis* bound with cords,† that huge-bodied one did not wake up. And then when a thousand elephants rushed against his body, recovering his consciousness, he awoke. And assailed with mountain-peaks and trees descending on his body, he, without minding those tremendous blows,—on sleep having been dispelled, suddenly got up, yawning,—suffering the pangs of hunger. And then that night-ranger resembling an elephant or a serpent or a mountain-peak, casting about his arms superior in force to the thunder-bolt itself, and opening his deformed mouth like unto that of a mule, yawned (again and again). And as he yawned, his mouth resembling the subterraneous regions, looked like the Sun stationed at the summit of Meru. And that night-ranger possessed of unwieldly strength woke up, yawning. And the breath that he breathed resembled a storm raging in a mountain. And then as he sat up, Kumbhakarna's form appeared like that of the Destroyer himself at the universal wreck,—intent upon consuming all creatures. And the large eyes of that one, resembling a live flame and endowed with the splendour of lightning, appeared like a pair of glowing planets. And then they pointed unto him all those heaps of

* Brahmá had cursed him, as will appear afterwards.—T.

† What does this mean ?

edibles, various and profuse,—bears and buffaloes,—and that powerful (Rākshasa) fell to. And hungering, he fed on flesh and athirst, drank blood. And then that enemy of Śakra drank vesselfuls of fat and blood. And concluding that he was replete, the night-rangers came up; and bowing down their heads, stood circling him on all sides. And then with his eyes discolored and drooping from drowsiness, he casting his eyes around, addressed those night-rangers. And that foremost of Nairitas cheered all those Nairitas; and surprised at his having been roused,—spoke unto the Rākshasas,—"Why, being honored, have I been awakened by you? Is it well with the king? Or hath any fear sprung up here? Or hath a mighty fear presented itself forsooth from among others; for which I have been speedily awakened by you? This very day will I uproot quite the fear of the sovereign of the Rākshasas. I will split up the great Indra himself,—or make Fire himself give up his heat. One doth not awaken my like for a light cause. Therefore do ye give the real truth of the cause of your awakening me." Thereat a minister of the king, named Yupāksha, with joined hands said unto that humbler of foes—Kumbhakarna—wrought up with wrath, who was thus speaking,—"No fear anywise springs to us from the Deities. But, O king, a great fear doth cross us, coming from a mortal. And never fear so cometh unto us anywise from Daityas or Dānavas, as it hath arrived from a man, O king. This Lankā hath been hemmed in by monkeys resembling mountains. And terrific is the terror that cometh even from Rāma scorched with fire springing from the ravishment of Sitā. Ere this by a single monkey was this splendid city burnt down. And the prince Aksha hath been slain along with his following and elephants. And that thorn in the sides of deities, that lord of the Rākshasas—Pulasta's son himself—hath been set free in conflict by Rāghava endowed with the splendour of the Sun,—saying—'Go thou.' And what had been done unto the king by neither the gods

nor the Daityas nor yet the Dānavas, hath been done by Rāma; and he hath been set free, having come to a pass imperilling his life." Hearing Yupāksha's speech and hearing of the defeat of his brother, Kumbhakarna, with his eyes whirling, spoke unto him, saying,—"To-day, O Yupāksha, after vanquishing in battle the monkey-army together with Lakshmana and Rāghava, shall I see Rāvana. And I shall regale the Rākshasas with the flesh and blood of the monkeys, and myself drink the blood of Rāma and Lakshmana." Hearing his words as he haughtily spoke thus with his spirit of insolence magnified by much, that foremost of the Nairita soldiers, Mahodara, with joined hands observed,—"O long-armed one, having at first heard Rāvana's words and considered their justice or otherwise, thou wilt afterwards defeat the foe in fight." Hearing Mahodara's words, the exceedingly energetic and mighty (Kumbhakarna) surrounded by the Rākshasas, prepared to depart. And having roused from his slumbers that one of terrific prowess having dreadful eyes,—the Rākshasas speedily arrived at the residence of the Ten-necked one. And presenting themselves before the Ten-necked one seated on a superb seat, all the night-rangers spoke with joined hands,—"O lord of the Rākshasas, thy brother, Kumbhakarna, hath been roused. Shall he march from there; or wilt thou see him come here?" Thereat, Rāvana, pleased, spoke unto those Rākshasas who had presented themselves,—"I wish to see him here, and do ye honor him fittingly." Thereat, saying 'So be it', the Rākshasas, directed by Rāvana, going back, spoke unto Kumbhakarna,—"That foremost of all the Rākshasas—the king—wisheth to see thee. So mind thou going, and gladden thy brother." And the irrepressible Kumbhakarna possessed of prodigious prowess, learning the mandate of his brother, saying,—'So be it,'—rose up from his bed. And washing his face, and having bathed, that one, feeling refreshed and enjoying exceeding exhilaration of spirit,—wishing to drink, urged (the

Rākshasas) to bring the nerve-conferring draught. And then the Rākshasas, at the command of Rāvana speedily procured wine and various kinds of viands. And having drunk two thousand vessels (of wine), he prepared to go. And slightly swolen and flushed, Kumbhakarna, attaining access of strength and fire, waxed wroth, and resembled the Doom and Destroyer —Yama himself. And striding to the residence of his brother backed by the Raksha force, Kumbhakarna shook the earth with his tread. And illuming the highway with the splendour of his person, like the thousand-rayed (Sun) discovering the earth with his rays, (Kumbhakarna) went on, engirt around by joined hands resembling wreaths,—like Satakratu* going to the abode of the Self-sprung. And suddenly seeing that slayer of foes of immeasurable prowess, resembling a mountain-summit,—walking along the highways, the wood-rangers stationed outside (the monkey-camp), along with the leaders of bands, were seized with affright. And then some sought the shelter of Rāma, worthy of being so sought; and some, stricken (with panic), dropped to the earth; and some, suffering (from fear), fled to the carindal points; and some through stress (of apprehension) lay down on the ground. And seeing that one resembling a very mountain-peak, decked with a diadem, seeming to touch the Sun himself with his energy, of colossal altitude, and wonderful to behold,—the wood-rangers, tormented with fright, began to scamper on all sides.

* Lit. *him of an hundred sacrifices*—an appellatiou of Indra.—T.

SECTION LXI.

AND then the exceedingly energetic Râma possessed of prowess, taking his bow, saw Kumbhakarna, having a huge body and decked with a diadem. And seeing that foremost of Râkshasas looking like a mountain ; filling all the heavens as formerly Nârâyana had done; resembling clouds charged with rain ; and adorned with golden *angadas*,—the mighty army of monkeys began to run away at the top of its speed. Seeing the army scamper and the Râkshasa swelling, Râma struck with surprise, said unto Bibhishana,—"Who is that tawney-eyed one, decked with a diadem, and looking like a hill ? And in Lankâ the hero appeareth like a mass of clouds embosoming lightning. And alone he seemeth like an ensign of the Earth; and seeing him the monkeys dart away hither and thither. Tell me who he is,—whether a Raksha or an Asura. The like of him mine eyes had never before lighted on." Accosted by the king's son—Râma of untiring deeds—the exceedingly wise Bibhishana said unto Kâkutstha,—"By whom in battle Vivasçwata's offspring* and Vâsava himself had been vanquished, this is he—the wondrous powerful Kumbhakarna —son unto Viçravân. No Râkshasa is there that equalleth this one in size. O Râghava, this one in battle hath brought down Dânavas and Yakshas and Serpents† and flesh-feeders and Gandharvas and Vidyâdharas and Pannagas‡ by thousands. The immortals themselves thinking the dart-handed and fierce-eyed Kumbhakarna possessed of great strength, as the Destroyer himself,—were overwhelmed with stupor and were foiled in their exertions to slay him. The exceedingly powerful Kumbhakarna is mighty by nature : the strength of other

* Yama—son of Vivaçwata or the Sun.

† *Bhujangâh* :—semi-divine serpents.

‡ Semi-divine serpents.

redoubtable Rākshasas is owing to boons obtained by them. As soon as this high-souled one was born and was a babe, he began to devour up countless creatures by the thousand. And on these having been devoured, creatures, afflicted with affright consequent on those having been eaten up, sought the shelter of Sakra and told him what had happened. And thereat the great Indra, waxing wroth, smote Kumbhakarna with the whetted levin. And hit at with Sakra's thunderbolt, that high-souled (hero) shook, and in wrath set up roars. And hearing the roars of the Rākshasa—Kumbhakarna—as he kept crying, creatures, seized with fear, were greatly agitated. And thereat, enraged with the great Indra, the mighty Kumbhakarna plucking a tusk of Airāvata, hurled it at Vāsava's chest. And with blood overflowing his person, Vāsava looked as if aflame. And thereat, all of a sudden the gods and the Brahmarshis and the Dānavas were dispirited. And then they informed the lord of creatures touching the ravages of Kumbhakarna, and informed the gods about Kumbhakarna's devouring up creatures, destroying asylums and outraging others' wives. "If this one devour creatures constantly, in a short space the world would be empty of any." Hearing Vāsava's speech, the Great-father of all called up* the Rākshasas and saw Kumbhakarna (before him). And seeing Kumbhakarna, Prajāpati† was seized with exceeding great fear. And then, pacifying Kumbhakarna, the Self-sprung addressed him, saying,—"Forsooth for compassing the destruction of creatures, hast thou been begot by Paulasta.‡ Therefore from this day forth, thou shalt lie down as one dead." Stricken with the curse of Brahmā, Kumbhakarna fell down before the Lord. Then, extremely agitated, Rāvana said,—"Thou hewest down a golden tree when about to bear fruit. O lord of creatures, thou ought not to curse

* *By reciting a certain scriptural formula.—T.*

† *Lit.—lord of creatures.*

‡ Viçravá.

thus thine own grandson. Thy words will never go for naught; sleep he will, without doubt. But do thou appoint a time for his sleeping and one for his awaking." Hearing Rāvana's speech, the Self-sprung said,—"Having slept for six months, he shall wake for one day. And for a single day, that hero, coming under the influence of hunger, shall range the earth, opening his mouth wide open, and devouring people like a fire that hath spread far and wide. And now king Rāvana struck with terror at thy prowess, encompassed with peril, hath waked up Kumbhakarna. And that hero possessed of dreadful prowess, wrought up with high wrath, sallying forth from his camp, rusheth about, eating up monkeys. And soon as the monkeys see Kumbhakarna, they fly away. And How can they resist in battle the enraged Kumbhakarna? Do thou tell the monkeys this is an uplifted engine. Thus assured, the monkeys shall take heart." Hearing Bibhishana's words informed with reason and tending to the good (of the monkeys), Rāghava then addressed general Nila, saying,—"Let you, monkeys, equipped with weapons and holding hill-tops in your hands,—and furnished with mountain-summits and trees and rocks, stay, occupying the highways and the bridges." Thus instructed by Rāghava, that powerful monkey, Nila—general of the forces—accordingly issued his orders to the monkey-hosts. And then Gavāksha and Sarabha and Hanumān and Angada, themselves endowed with the splendour of mountain-summits, taking up mountain-tops, drew towards the gateway. And hearing Rāma's words,* the heroic monkeys inspired with intrepidity, fiercely fell on the foe with trees. And then that dreadful army of monkeys, upraising crags and holding trees in their hands, appeared like mighty masses of scowling clouds bordering a mountain.†

* Namely, "that is an uplifted engine."

† This is apt, seeing that Lanká was situated on a hill.—T.

SECTION LXII.

AND that tiger-like Rākshasa possessed of prowess, (still) under the influence of slumber, strode along the picturesque highway. And that exceedingly unconquerable one, surrounded by thousands of Rākshasas, went on, showered with blossoms from the houses (standing by). And then he saw the grand and graceful residence of the lord of the Rākshasas, having golden networks and sun-bright to behold. And entering the mansion of the Rākshasa sovereign, like the sun entering into a mass of clouds, he saw his elder brother seated at a distance; even as Sakra sees the Self-sprung seated. And Kumbhakarna surrounded by numbers of Rākshasas, entered his brother's abode, making the very earth tremble with his tread. And arriving at the abode and passing the entrance, he saw his superior anxiously seated on the car, Pusphaka. Seeing Kumbhakarna come, the Ten-necked one, exceedingly rejoiced, raised him up and drew him near himself. And then the exceedingly mighty Kumbhakarna saluted the feet of his brother and said,—"What dost thou say?" Thereat, delighted, Rāvana, springing up, again embraced (his brother). And embraced (by his brother), and duly greeted by him, that brother (of Rāvana)—Kumbhakarna seated himself on a shining and superb seat. And seating himself on that seat, the wondrous powerful Kumbhakarna, with his eyes reddened in wrath, addressed Rāvana, saying,—"O king, why, honoring me, hast thou awaked me? Tell me, whence springeth thy fear? And who shall be a ghost?"* Thereat, Rāvana, waxing wroth, and with his eyes rolling in rage, said unto Kumbhakarna, seated,—"O highly powerful one, thou hast slept away a long

* *Having been slain by me.*

space of time. And having been asleep, thou dost not know the great fear of mine springing from Rāma. This graceful son unto Daçaratha possessed of strength, along with Sugriva, having crossed the ocean, is destroying our race. Alack! see in own Lankā, woods and forests have been flooded with an ocean of monkeys coming without any ado by the bridge (which they have constructed). Those Rākshasas that were prime, have been slain in battle by the monkeys; but I find no destruction of the monkeys in fight. Nay, the monkeys have never been before even vanquished (by the Rākshasas) in battle. And therefore hath this fear sprung up (in my heart). Save me from this, O exceedingly powerful one. Do thou now destroy these. It is for this that I have roused thee. Do thou, favoring me, whose exchequer is empty, save this city of Lankā, having only young folks and the aged left. And, O long-armed one, do thou perform thy dearest acts in behalf of thy brother. And, O subduer of enemies, I had never before said so unto my brother. In thee is my affection and great is the probability of thy succeeding. In the wars of the celestials and Asuras, O foremost of Rākshasas, countless were the celestials that thou as an antagonist hadst beaten. Therefore, O thou of dreadful strength, summon thy entire energy. Him find I not among all beings, who is thy peer in prowess. And, O lover of battle! O dear unto friends, as thou likest, do this beloved good office, this prime benefit, unto me. By thy own energy, smite the hostile hosts, even as a mighty and strong wind (scattereth away) autumnal clouds.

SECTION LXIII.

HEARING the lament of the king of Râkshasas, Kumbhakarna, laughing, said,—"That evil which on the occasion of the conclave we had seen, hath befallen thee, who hast passed by what was fraught with thy good. Even as a sinner reapeth perdition, verily hath the fruit of thine unrighteous act found thee. At first, O mighty king, thou didst not ponder over this course of conduct; nor, from pride of prowess, didst thou at all take note of the evil thereof. He that doeth last what should be done first, and first what should be done last, is ignorant of what is prudence and what not. Acts not performed in harmony with season and place, like unto acts performed counter to season and place, are the occasions of misery, and resemble clarified butter poured into fire that hath not been sanctified. He stayeth well in the path that, in consultation with his counsellors, ascertaineth the five ways touching the three kinds of action.* The king that aided by his own intelligence as well as his counsellors acteth after reflection in consonance with the science of polity, that distinguisheth his friends (from his foes), and, O lord of the Râkshasas, that seasonably† pursueth righteousness, or profit, or desire,—or any two, or all these combined,—truly hath understanding.‡ But the king or the heir-

* The five ways are (1) the means of commencing an act (2) person, thing and wealth, (3) division of season and place, (4) providing against mischance, (5) success. The three kinds of action are treaty, war, *etc.* All this is nebulous; and the commentator is sadly reticent over this extremely important passage.—T.

† Religion is to be sought in the morning, profit in the afternoon, and desire at night,—so the commentator.—T.

‡ One is at sea in the midst of these formless generalities. The tantalized intellect makes a desperate attempt to grasp the body of the shadow seeming substance, but the empty air mocks his pains. A translator, however, is fast bound to the oar and must pull on, will be, nil he.—T

apparent, that, having heard what is prime among the three, doth not understand, hath spent his time in vain on his erudition. He that, controlling his own self, consulteth with his counsellors seasonably touching gift, forbearance, difference and prowess, as well as virtue, profiit and desire,—doth not in this world come by calamity. Perceiving the fair fruit (of a line of action) accruing to him here, a king should act in consultation with counsellors endowed with intelligence and versed in the import of things. Not understanding the sense of the scriptures, persons possessed of beastly intelligence,—entering into the heart of their counsellors,—are inspired with a desire of speaking out of sheer volubility.* Albeit uttered heedfully, the speech of those that are ignorant of learning and the knowledge of the sense of things,—and who are intent upon attaining abounding affluence,—should not be acted upon. And those—spoilers of business—who from recklessness talk of pernicious as if profitable,—should certainly be rejected as counsellors. Some counsellors—destroyers of their masters—joining intelligent enemies (of their lords), act in a way opposed to their interests in this world. Their lords, at the hour of consultation, by their behaviour should know these counsellors—enemies in the guise of friends—who have been won over (by the opposite party). Even as the fowls of the air enter the hole in the Krauncha,† enemies find an easy entrance into the shortcomings of him that is fickle‡ and that rusheth into act without heed. He that disregarding his foe, omitteth to guard himself, cometh by disasters and loseth his place. Even what had been advanced by thy beloved§ and my younger

* The sense is obscure, and the commentator does not help me.—T.

† The hole indented by Skanda the celestial generallissimo in the mountain named in the text.—T.

‡ *Chapala—fickle.* The commentator, however, reads between the lines. According to him the epithet means—*he that is pleased with speech immediately agreeable.* But the received sense answers.—T.

§ Râvana's principal queen, Mandodari.

brother, is fraught with our welfare. Do thou now what thou wishest." Hearing Kumbhakarna's words, the Ten-necked one knit up his brows, and, wrought up with wrath, said unto him,—"I am worthy of being honored by thee, like thy superior. What needs this verbal travail? Do thou what is fit. Vain is the mention now of what I did either through stupor or delusion or pride of prowess. Now bethink thee of what is proper. Do thou through thy prowess assuage the sorrow of mine springing from my impolitic conduct, if thou cherishest any feeling for me, if thy strength stayeth, and if thou deemest this business of mine as by far more momentous unto thee. He is a friend that succoureth one fallen in distress and is undergoing affliction; and he acts friendly that helpeth a person lapsing from the path of morality." As he was speaking thus in words sedate yet severe, Kumbhakarna, concluding that Rāvana was delighted, made his remarks mildly. And seeing his brother extremely sorry, Kumbhakarna, pacifying him, gently said,—"O king, intently hear my words, O repressor of foes! O lord of Rākshasas, banish this sorrow, and casting away thy wrath, return thou to nature. And, O king, so long as I live, thou must not suffer thy heart to fare thus. Him will I slay for whom thou grievest. But whatever condition thou mayst be in, I must tell what is for thy welfare; and therefore from sentiment of friendship as well as from fraternal affection I have spoken thus unto thee, O king. And what a friend from affection should do at a time like this, I shall do the same. See the havock I spread among the foes in fight. And, O long-armed one, behold, on Rāma having been slain by me on the edge of battle along with his brother, the monkey-army in headlong flight. And to-day seeing Rāma's head brought by me from the field, be thou, O long-armed one, happy; and let Sitā be overwhelmed with woe. And let those Rākshasas in Lankā who have had their kindred slain (in battle), see that dear sight—Rāma slain (in fight). And to-day shall I slaying the enemies in

battle, wipe the tears of those who mourn their friends slain and are overwhelmed with grief. To-day behold the lord of monkeys—Sugriva—resembling a mountain or a mass of clouds lighted up by (the living) sun,—lying stretched on the field. But why, O sinless one, albeit comforted by these Rākshasas eager for slaying Daçaratha's son, as well as by me,—dost thou persist in thy sorrow? Rāghava forsooth shall slay thee after slaying me. But, O lord of Rākshasas, I cannot come by grief* (at Rāghava's hands). O repressor of foes, do thou now command me, O thou of unparalleled prowess, thou needst not thyself face the foe in fight. I shall abolish thy foes endowed with redoubted might. If even Sakra himself, and Yama, and the god of Fire, and the god of Wind, and Kuvera, and Varuna—shall range themselves against me, them shall I encounter in fight. Purandara himself is seized with fright at sight of me, having a body measuring a mountain,—equipped with sharpened spears,—furnished with sharp teeth,—and setting up shouts. And who wishing to save himself shall be able to stay before me as I casting away my weapons keep pounding my enemies with celerity? No need of the dart, or the mace, or the sword, or whetted arrows. I shall with my bare arms alone slay (Rāma) along with the thunderer himself. If Rāghava bear the impetus of my blows, then shall the vollies of my shafts drink his life-blood. Why, O king, while I remain, dost thou burn in anxiety? And I am ready to sally out for compassing the destruction of thine enemies. Cast off all terror of Rāma. I shall slay in battle Rāghava and Lakshmana and the exceedingly powerful Sugriva and the Raksha-destroying Hanumān, who made Lankā blaze. I shall eat up the monkeys present in the encounter. And signal is the celebrity that I shall confer on thee. And, O king, if thy fear springs from Indra

* *Santâpam gachchheyam—come by grief.* According to the commentator *santâpa* means *fear*; and the sense is: *I entertain no fear (on account of Râma).—T.*

or the Self-create, even the immortals shall measure their lengths on the earth when I am wrought with rage. And I shall subdue Yama himself and devour the God of Fire. And I shall bring down the very welkin garnished with stars. And I shall slay Satakratu and drink up the abode itself* of Varuna. And I shall crush the mountains and rive the earth. And to-day let all creatures as they are being eaten up, witness the prowess of Kumbhakarna, after he hath slept for a long time. Even the celestial regions do not suffice for me as my fare. I go for securing felicity ushuring in pleasures plenteous flowing from the destruction of Daçaratha's son. And slaying Rāma along with Lakshmana, I shall eat up all the foremost of monkey-bands. Make merry,my king ; to-day drink Vāruni. Enjoy pleasures, banishing sorrow. And to-day on my having despatched Rāma to the mansion of Yama, Sitā shall come under thy control for good."

SECTION LXIV.

HEARING the speech of the huge-bodied, long-armed and mighty Kumbhakarna, Mahodara said,—"O Kumbhakarna, although sprung in a noble line, thou art wondrous haughty and of a vulgar form; and thou art not everywhere competent to discern thy course. It certainly cannot well be that the king cannot distinguish between proper and improper ; but thou hast from thy youth upwards been insolent ; and thy joy is in talking perenially. But the foremost of the Rākshasas is versed in place and increase and injury,—and knoweth the duties touching season and place,—and how to advance his own party and lower that of the foe. But what

* Ocean.

person ever acteth according to what is proposed feebly* by one having strength, yet of inferior intelligence, and who hath never respected the aged? And thou art not naturally competent to understand what thou thyself sayest touching the opposed virtue, profit and desire. Verily action is the spring of all agencies of happiness or misery; and it is only those that act either well or ill that reap the results of their acts. Virtue,† and interest‡ bring about emancipation as well as heaven and prosperity. But evil cometh from unrighteousness and harms spring therefrom.§ People reap the fruit of their acts in this world or the next; but the fruit of desire is reaped readily. Therefore should a king set about attaining his desire. And this also had we advised thee with our soul. And what is the harm that one should display his prowess before a foe? Dost thou show the reasons for thy taking the field alone? But I shall point thee out what is improper and unreasonable in this (proposed) course. How shalt thou alone vanquish that Rāghava who formerly routed in Janasthāna innumerable Rākshasas possessed of exceeding strength? Dost thou not to-day in the palace behold those prowerful Rākshasas that had been beaten in Janasthāna,—cowed down in fear? Alas! thou wishest to awake Rāma,—son unto Daçaratha—knowing full well that he resembles an enraged lion or a sleeping serpent. But whom doth it behove

* *Vaktum açakyam—incapable of saying.* But what sense can be attached to—"What man acteth according to what is *not* advanced by one having strength.....aged?" I therefore venture to render the passage—*feebly proposed—i.e. proposed with vascillation or half-heartedly.—T.*

† The maxims enunciated by this counsellor are hardly all of a piece. The text may have been tampered with.—T.

‡ *Artha* means sacrifices, gifts, &c., which are capable of being performed with wealth. 'Sacrifice, gift, and asceticism purify the pious.' *The Lord's word.—T.*

§ *Dharma,* remarks Râmanuja, is here used for contemplation and recitation of scriptural formula performed without regard to happiness as the fruit of those actions. This is what hath been termed *nishkâm dharma*—disinterested piety.—T.

to confront him ever flaming in energy, difficult of being approached when enraged,—and unbearable even like Death himself? On approaching the foe, this whole host itself shall be imperilled; and therefore, my child, thy marching alone doth nowise recommend itself to me. Who is there that, albeit weak bent on renouncing his life, wisheth to bring under subjection a foe that is powerful,—as if he would act with reference to one that is inferior? O foremost of Rākshasas, why dost thou wish to fight with him whose peer there is none among men, and who is equal to Indra and Vivaçwata himself?" Having said this unto Kumbhakarna wrought up with wrath, Mahodara addressed that destroyer of creatures—Rāvana—in the midst of the Rākshasas,—"Having already obtained Vaidehi, why dost thou delay? If thou wishest it, Sitā shall come under thy control. I have perceived a way as to how Sitā may smile upon thee. Do thou listen; and should it please thee, act thou accordingly. Do thou proclaim it about that I and Dwijibha and Sanhrādi, and Kumbhakarna and Vitardana—these five—are marching for compassing the destruction of Rāma. And we, marching out, shall battle with Rāma, putting forth our uttermost. And if we succeed in securing victory, no expedient need we resort to (or bringing Sitā round). But if our foe live after fight and we also having faught the fight, then shall we do what I conceive in my mind. We shall come hither from the field, bathed in blood, and having our bodies cleft with arrows marked with the name of Rāma. And we shall give out that both Rāma and Lakshmana have been eaten up by us. And then we shall hold thy feet, saying,—'Do thou gratify us.' Then, O king, do thou through Gajaskandha publish it all round that Rāma hath been slain along with his brother and the army. And, O repressor of foes, (pretending to be) well pleased, do thou dispense—viands, and servants, and objects of enjoyments, and wealth unto thy retainers; and unto the many heroes and warriors distribute wreaths and attires and

unguents. And do thou (simulating) delight, drink. And on this report—name that Râma hath been eaten up by the Râkshasas along with his friends,—having spread round and round and entering (the açoka wood), and soothing and pacifying Sitâ in solitude, allure her with corn and riches and gems. By this deceit, O king, working powerfully through Sitâ's sorrow, she, albeit unwilling, shall, having lost her lord, come under thy control. Losing her charming husband, she from despair and female frailty, shall come under thy sway. Having formerly been brought up in happiness, she, although worthy of felicity, (ultimately) had come by misfortune. And now finding happiness to be in thy custody, she shall unreservedly come over to thee. In my opinion this is the properest course to follow. As soon as thou seest Râma, evil shall befall thee. Remain here. Do not wish (to go to the field). By refraining from fight, thou shalt acquire great good. And, O lord of people, by conquering the foe without battle, thou without losing thy forces and putting thyself to peril, thou, O lord of earth, shalt attain fame and high religious merit, and prosperity and renown for ever and for ever.

SECTION LXV.

THUS addressed, Kumbhakarna rebuking Mahodara, said unto that foremost of Râkshasa—his brother—Râvana,—"Even I shall remove thy great fear by slaying the wicked-minded Râma. On thy foe having been slain, attain thou ease. It is not for naught that the heroes roar, like unto clouds containing no rain.* Behold thou their roaring resulting in action in the field! Heroes do not vaunt; but

* *i. e.* autumnal clouds and which roar but do not pour.—T.

without boasting of their prowess in speech, they perform feats difficult of being achieved. O Mahodara, what thou sayest is ever acceptable only to kings that are incompetent, and foolish, pluming themselves on their knowledge. All the affairs of the monarch have been wrecked by you—cravens in fight,—sleek-tongued,—following the king (fawning) ye have made Lankā contain only the king, the treasury is lean; and the forces have been slain. By the king ye have done like foes in the guise of friends. For repairing in mighty conflict the wrong that ye have perpetrated, I am about to set out for battle for routing the enemy." Thus addressed by the intelligent Kumbhakarna, the lord of Rākshasas, laughing answered,—"Sure this Mahodara is affrighted at Rāma. And therefore, my child, O thou versed in warfare, he doth not relish battle. Like thee have I none either in friendship or strength. Therefore, O Kumbhakarna, go for destroying the foe and securing celebrity. I have waked thee up that wast lying down, in order that thou mightst destroy the enemy. O subduer of foes, perilous is the time for the Rākshasas. Go forth, grasping thy spear, like the noose-handed Destroyer himself. Do thou devour up the monkeys as well as the princes possessed of the energy of the Sun himself. On seeing thy form, the monkeys shall flee away; and the breasts of Rāma and Lakshmana shall be riven." Having spoken thus unto Kumbhakarna endowed with prodigious might, that foremost of Rākshasas—the exceedingly energetic Rāvana—felt as if he had received life over again. And well acquainted with Kumbhakarna's might, and knowing his prowess, the king felt delighted, like the cloudless Moon." Having been thus accosted, that highly powerful one, went out cheerfully.* And hearing the king's speech, he made ready for fight. And he took a whetted dart, destructive to foes on account of its impetuous

* He did not, however go yet awhile.—T.

vehemence ; entirely made of black iron ; flaming ; decorated with garniture, of shining gold ; looking like Indra's *açani* ; ponderous as the thunder-bolt ; capable of destroying gods and Dânavas, Gandharvas, Yakshas and Pannagas ; adorned with festoons of crimson flowers ; and belching forth flames. And taking that huge dart decked with the blood of foes ; the wondrous energetic Kumbhakarna spoke unto Râvana, saying,—"I shall go alone : let this mighty host remain here. To-day hungry and enraged, I shall devour up the monkeys. Hearing Kumbhakarna's words, Râvana said,—"Go thou, surrounded by the forces bearing darts and maces in their hands. The monkeys are high-souled, heroic and well-skilled in battle ; and if they find thee alone or unwary, they may slay thee with their teeth. Therefore do thou exceedingly irrisistible, go, enwironed by the forces ; and destroy the entire party of the foes, who are bent upon doing harm unto the Rakshas." Then starting up from his seat, the exceedingly energetic Râvana hung on Kumbhakarna's neck a wreath stringed with gems in the centre. And Râvana also decked that high-souled one with *angadas*, and finger-fences, and noble ornaments, and a chain resembling the Moon. And Râvana adorned his person with garlands gorgeous and fragrant, and set ear-rings to his ears. And adorned with golden *angadas* and Keyuras and other ornaments of gold, the large-eared Kumbhakarna appeared like a fire fed full of sacrificial libations. And with his great dark girdle he seemed like the Mandara fastened by the serpent on the occasion of the churning of the sea. And donning on his impenetrable golden mail,splendid like lightning, and shining in its own brilliance, Kumbhakarna appeared like the monarch of mountains enveloped with evening clouds. Having all his limbs adorned with ornaments, and bearing a dart in his hand, the Râkshasa resembled Nârâyana in elation of spirits, when he covered heaven and earth and the nether regions with three paces. And then embracing his brother

and going round him and bowing down the head unto him, that exceedingly powerful one went out. And Rāvana sent him with choice benedictions,—while he caused kettle-drums and conchs to be sounded and forces equipped with excellent weapons, to accompany Kumbhakarna. And high-souled mighty warriors followed that foremost of heroes with elephants and steeds and chariots sending out rattle resembling the rumbling of thunder. And mounting serpents and camels and asses and lions and leopards and deer and birds, (Rākshasas) followed the grim Kumbhakarna endowed with tremendous strength. And strewn with blossoms, and, with an umbrella held over him, that exceedingly terrible enemy of the Deities and the Dānavas, wielding a dart in his hand, —went out, maddened with the smell of blood. And countless footmen wondrous powerful and mighty and dreadful and fierce-sighted Rākshasas, carrying weapons in their hands, went in his wake. The Rakshas measuring each many a *vyâma* and red, eyed, and resembling masses of dark-blue collyrium,—went out upraising darts and swords and sharpened axes and *bhindipâlas* and *parighas* and maces and huge *tâlaskandhas* and irrisistible *Kshapanis*. And the exceedingly energetic Kumbhakarna endowed with prodigious strength sallied forth, assuming another form terrific and dreadful to behold. And the gigantic huge-faced and fierce Kumbhakarna, measuring an hundred bows in breadth and six hundred in altitude, having eyes resembling car-wheels, and resembling a towering hill, or a mountain burnt,—marshalling the Rakshas, said with a complacent countenance, —"Like fire consuming insects, shall I to-day, wrought up with wroth, burn up one by one the bands of the flower of the monkey-forces. But the wood-ranging monkeys have not transgressed anywise unto the like of us. That species is the ornament of the gardens attached to our residences. The cause of the seige of the city is Rāghava along with Lakshmana. He being slain, all are slain. Therefore shall

I slay him in battle." As the Raksha—Kumbhakarna—was speaking thus, the Rākshasas sent up terrific shouts, as if making the very sea shake. As the intelligent Kumbhakarna sallied out speedily, dreadful were the omens that presented themselves on all sides. Clouds containing meteors and lightning looked dark like asses. And the earth shook with her oceans and woods. And fierce jackals began to cry, opening their flaming mouths. And birds began to wheel at the left. And as he marched a vulture alighted on his dart. And his left eye throbbed and his left arm shook. And a meteor dropped down with a tremendous crash. And the sun was bedimmed, and the air did not blow, enhancing pleasure. But without heeding these mighty omens that took place, capabale of making people's down stand on end, Kumbhakarna went out, urged on by the force of the Finisher. And leaping over the wall with his legs, that one resembling a mountain saw the wonderful array of the monkeys, resembling clouds. And seeing that foremost of Rākshasas resembling a hill, the monkeys began to disperse in all the ten cardinal directions like clouds driven by the wind. And seeing that terrific host of monkeys scattering in all directions, like clouds broken through (by winds), Kumbhakarna possessed of the splendour of clouds, from joy, emitted roars like clouds. Hearing those terrible shouts like unto the roaring of clouds in the welkin, innumerable monkeys dropped to the earth even as *sâla* trees that have their roots severed. And issuing forth for destroying the foe, the high-souled Kumbhakarna, equipped with a tremendous bludgeon, struck extreme terror into the monkey-ranks, like unto the Lord armed with the Fatal rod at the Universal wreck.

SECTION LXVI.

HAVING leapt over the wall, the exceedingly powerful and gigantic Kumbhakarna resembling a mountain-summit, speedily went out of the city. And then he sent up a mighty shout making the sea resound, and as if drowning the roar of the thunder and riving mountains. And seeing that fierce-eyed one, incapable of being vanquished by Maghavān or Varuna or Yama, the monkeys began to fly away. And seeing them scamper, the king's son—Angada—said unto Nala and Nila and Gavāksha and the mighty Kumuda,—"Forgetting your lineage and prowess, whither do ye, exercised with fear, fly,—like inferior monkeys? Ye amiable ones, desist. Why should ye save yourselves? This Raksha doth not come to fight,—this is only a great phenomenon to affright. We shall by our vigor destroy this fearful phenomenon of the Rākshasas that hath presented itself. Therefore, let the monkeys desist. Cheered with much ado, the monkeys rallying, took up trees and advanced to the field of fight. And ceasing from flight, the wood-rangers waxing enraged, began to assail Kumbhakarna, like unto elephants in rut. And the exceedingly strong* Kumbhakarna, attacked with towering mountain-peaks and crags and trees with flowering top, did not shake. And countless crags descending on his person, were shattered; and trees with flowering tops, being broken, fell down to the earth. And incapable of containing himself (through rage), Kumbhakarna on his part fell to agitating the ranks of the powerful monkeys, even as a fire breaking out burneth down a forest. And many a prime monkey, crimsoned and drenched (with blood) lay down (on the ground); and many, resisted dropped to the earth, like trees bearing coppery flowers. And without looking before

* *Mahavalâh—plu*—evidently a misprint for *mahavalah*—sing.—T.

or after, the monkeys bounded and rushed. And on being attacked by the Rākshasa with ease some of those heroes dropped into the deep, and some entered the wilderness. And some ran by the same way by which they had crossed the ocean; and some with pale faces darted into downs. And some of the bears ascended up trees, and some took shelter in mountains. And others dropped* down; and some ran on. And some fell down to the earth, and some lay insensible† as if dead. Seeing the monkeys break down, Angada addressed them, saying,—"Stay we shall fight. Desist, ye monkeys. Going round this Earth place find I none where ye may rest. Stop ye all. What is the need of preserving your lives. Ye poltroons, if ye fly away leaving your arms behind, your wives shall deride you; and that is more painful to honorable persons than death itself. Born in long and noble lines, whither go ye, suffering from fear, like abject monkeys? When renouncing your prowess, ye fly away in fear, forsooth ye are base. Where now is gone that talk of yours anent your nobility and the welfare (of your king) which you had held in society. He that liveth, despised (of all), hear the reproach of being a craven. Therefore do ye follow the way frequented by the worthy, and cast off fear. We will either lie down on the earth, being slain in consequence of our shortness of days, and thus attain the region of Brahmā incapable of being attained by dastards; or achieve renown by slaying the foe in fight and slain in battle, we shall enjoy the wealth of the region of heroes. Like an insect coming to a glowing and flaming fire, Kumbhakarna, seeing Kākutstha, shall not away hence living. If we save our lives by flight, and if the many are brought down by one, we shall lose our fame utterly." As Angada decked in golden *angadas* was saying this, the monkeys, flying away spake unto that hero words not worthy of being spoken unto an

* *For fighting*, remarks the commentator.

† *Suptâh—sleeping;* but here, I presume, it means *senseless*.—T.

hero,—"Great is the havoc that the Rākshasa—Kumbhakarna—hath spread amongst us. 'Tis not the time to stay: life is dear unto us." Having said this the monkey-bands darted to the ten cardinal points; as they saw that dreadful and grim-eyed one approach. And as those flower of the forces were on the flight, those heroes were made to desist by Angada with words of comfort and hope pointing to the future. On being cheered by the intelligent son of Vāli, all the monkey-bands stood expecting his commands.—

SECTION LXVII.

And having desisted on hearing the words of Angada, those huge-bodied ones, regaining calmness, became (again) intent on fight. And attaining energy at the exhortation (of Angada), and summoning up their prowess, they stayed in the field agreeably to the words of the powerful Angada. And inspired with spirits, the monkeys, determined to face their fate, rushed into the conflict, and, casting away all care for their lives, entered into a furious fight (with the foe). And speedily upraising trees and gigantic crags, the huge-bodied monkeys charged Kumbhakarna. Thereat the mighty Kumbhakarna possessed of a prodigious person waxing wroth, taking up his mace let the same alight on the enemies. And attacked by Kumbhakarna, seven, eight hundreds and thousands of monkeys measure their lengths on the earth. And casting about his arms, he rusheth on, devouring sixteen, eight, ten, twenty or thirty. And he devoured (the monkeys like Garura swallowing up serpents. And then cheered up with much ado, the monkeys meeting together, and taking trees and rocks in their hands, stood their ground in the van of

battle. Then uprooting a crag, Dwivida—foremost of monkeys—resembling an extended mass of clouds rushed against (Kumbhakarna) having the aspect of a mountain-summit. And uprooting it, the monkey hurled it at Kumbhakarna. And without descending on him, the crag fell down amidst the army, and smashed steeds and elephants and cans and choice chargers. And then taking another mountain top, Dwivida hurled it at other Rakshas. And smit with the impetus of the peak, Kumbhakarna had his chargers and his charioteers slain; and the terrific field overflowed with the blood of Rakshas. And Râkshasa car-warriors by means of arrows resembling the Destroyer himself, cut off the heads of the foremost monkeys who had been setting up roars. And the high-souled monkeys also, uprooting giants trees, destroyed cars and horses and elephants and camels and Râkshasas.—And remaining in the sky, Hanumân discharged at Kumbhakarna's head mountain-peaks and rocks and various trees. And all those mountain-tops he cut off with his dart; and the mighty Kumbhakarna also baffled the shower of trees.—Then grasping his sharpened spear, Kumbhakarna darted against that terrific array of monkeys. And as he charged them, Hanumân armed with a mountain-peak, stood before him. And waxing enraged (Hanumân) vehemently smote Kumbhakarna with a gigantic crag. And overpowered by that, Kumbhakarna experienced great torments, and his body was covered with fat and blood. And then as Guha had pierced Krauncha with his fierce dart, Kumbhakarna the mountain-like smote the Wind-god's son in the chest with his dart resembling lightning or like a glowing mountain-summit. And having his mighty chest pierced in the mighty encounter, Hanumân, overwhelmed, and vomitting blood,—transported with wrath, set up roars resembling the roaring of the clouds at the universal disruption. And then, beholding him in torments, the Rakshas suddenly rejoiced, emitted shouts; and the monkeys aggrieved and

overcome with fright, began to fly Kumbhakarna in battle. And then the powerful Nila, arranging his forces, discharged a mountain-peak at the intelligent Kumbhakarna. And seeing it descend, he dealt it a blow; and struck by the blow, the mountain-top was shattered in pieces; and dropped to the earth glowing and shooting living flames. And then Rishabha and Sarabha and Nila and Gavâksha and Gandhamâdana—these five terrific monkeys—rushed against Kumbhakarna. And in the encounter those mighty monkeys began to sorely assail the huge-bodied Kumbhakarna with crags and trees and slaps and kicks and blows. But those blows seemed to him like touches* and did not at all pain him. Then he fastened the vehement Rishabha with his arms. And agonised on being fastened with Kumbhakarna's arms, that foremost of monkeys, the dreadful Rishabha, fell down to the earth, vomitting blood by his mouth. And then the enemy of Indra smit, Sarabha with blow, and Nila, in the conflict with his thigh, struck a slap at Gavâksha. And suffering great pain in consequence of the blows (dealt by Kumbhakarna those monkeys), deprived of their senses and bathed in blood, dropped down to the earth like Kinçukas that have been cut down. And on those high-souled and mighty monkeys falling down, thousands of monkeys rushed at Kumbhakarna. And ascending a mountain-summit, those foremost of monkeys,† possessed of the splendour of a mountain-peak, sprang upon him and tore him with their teeth. And those foremost of monkeys attacked the long-armed Kumbhakarna with their claws and teeth and blows and arms. And then with thousands of monkeys on him that extraordinary one that fearful Râkshasa —resembling a hill,—looked like a mountain with trees on it. And like Garura eating up serpents, that wondrous

* *Like the feel*, remarks Râmânuja, *of wreaths, unguents, etc.*—*T.*

† *Plavagânshavâh*—foremost of the monkeys occurs twice—one is left out in the translation.—T.

strong one, wrought up with rage, devoured those monkeys, seizing them with his arms. And cast by Kumbhakarna into his mouth resembling the nether regions the monkeys emerged from his nose and ears. And eating up the monkeys, that foremost of Râkshasas resembling a hill, growing wroth, and fired with rage,* began to break the monkeys down.—And transported with passion, that Râkshasa, making the earth miry with flesh and blood, spread among the monkey-ranks like unto the fire at the time of the Universal dissolution. And in that encounter, Kumbhakarna armed with his dart in his hand, resembled the thunder-handed Sakra, or the noose-handed Destroyer himself. And as a conflagration† burneth up a withered forest in the summer, Kumbhakarna burnt that host of the monkeys. And thus beaten (by Kumbhakarna), those monkeys, with their ranks destroyed, the monkeys,‡ racked with anxiety, began to cry in unnatural tones. And having innumerable monkeys slain by Kumbhakarna, the monkeys, aggrieved and their hearts riven with sorrow, sought the shelter of Râghava. Seeing the monkeys broken in the terrific encounter, the son of the thunder-handed,§ darted impetuously against Kumbhakarna. And taking up a mighty crag, he momentarily setting up roars, and thereby terroizing all the Râkshasas—followers of Kumbhakarna, he discharged the mountain-peak right against Kumbhakarna's crown.—And struck with that mountain-peak, Indra's enemy—Kumbhakarna—flamed up in fierce wrath. And the loud-throated Kumbhakarna, terrifying all the monkeys vehemently darted against the enraged son of Vâli; and then that wondrous strong one hurled his dart

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* *Sankrudha*—infuriated, and Krudha, *angered*—this pleonasm is in the text.—T.

† The text has *pâvaka*—fire.—*T.*

‡ *Plavangamâh* and *vanarâh*—both mean *monkeys.* One is left out.—T.

§ The *thunder-handed* is Indra—his son is Vâli; and Vâli's son is Angada, who is meant in the text.—T.

at Angada. And as the dart descended, that foremost of monkeys endowed with strength,* and skilled in battle, evaded the weapon from his fleetness. And then swiftly springing up, he slapped (his antagonist) in the chest. And thereat that one resembling a hill, lost his senses. And recovering his senses, that exceedingly strong Rākshasa, dealt a blow at Angada; and the latter dropped down senseless. And on that powerful monkey falling down insensible, Kumbhakarna, taking his dart, rushed against Sugriva. And seeing the exceeding stout Kumbhakarna approach, the heroic king of monkeys—Sugriva—sprang up; and taking a mountain-top that one possessed of great strength darted against the mighty Kumbhakarna. And seeing that monkey, Kumbhakarna, stretching his limbs, stood before the lord of monkeys. And seeing Kumbhakarna, with his body laved in the blood of monkeys; and eating up mighty monkeys, Sugriva addressed him, saying,—"Thou hast felled heroes done deeds difficult of being performed; and hast devoured the warriors; and thou hast thus attained renown. But let go now the monkey-army. What shalt thou do with the ignoble? Do thou, O Rākshasa bear the descent of this mountain." Hearing those words of the monkey-king instinct with strength and fortitude, that terrible Rākshasa—Kumbhakarna—said,—"O monkey, thou stormest, because thou art the grandson of Prajāpati† and the son of the king of bears; and because as such thou art endowed with fortitude and prowess." Hearing Kumbhakarna's speech, Sugriva whirling that mountain-peak, suddenly let it go; and with that rock resembling *Vajra* or the thunder-bolt, smote Kumbhakarna in the chest. And on coming in contact with his wide breast, that mountain-peak was at once shattered in shivers. And thereat the monkeys grew

* *Valaván*—strong occurs twice.

† *Riksharajas*—the father of Sugriva, was produced from the yawning of Prajâpati or Brahmâ.—T.

dispirited and the Rākshasa's ranks shouted in joy. And struck with the mountain-summit, Kumbhakarna was fired with wrath; and roared, expending his face. And then, whirling his dart resembling lightning displayed, he hurled it for compassing the destruction of the master of monkeys. Then swiftly bounding up, the Wind-god's son, resisting that whetted dart fastened with golden chains,—with his hands violently snapped it in twain. And placing the same on his thighs, (Hanumān) snapped that ponderous and terrible dart composed of black iron, and thereat the monkeys waxed delighted. And seeing the dart severed by Hanumān, the monkey-army, growing delighted, set up countless shouts and rushed in all directions. And the Rākshasa was seized with fear and turned away (from the field.) And the monkeys excessively delighted, set up loud shouts, and finding the dart broken, poured forth thanks to the Wind-god's son. Then the mighty-minded lord of Rākshasas seeing the dart thus severed, uprooted a peak from the Malaya and with it smote Sugriva. The king of monkeys struck with the mountain-peak fell senseless upon the field, and the demons finding him in this plight shouted out in great joy. Then Kumbhakarna coming to the wonderfully mighty master of monkeys, took him up and stole away from the field, as a violent gust of wind stealeth away a patch of cloud. Kumbhakarna, who resembled a mountain in loftiness of stature, while taking him away like a mass of cloud appeared like Sumeru overtopped with lofty peaks. Thus the lord of Rākshasas went on hearing thanks (from the Rākshasas) and shouts from the lords of the heavens, wondered at the capture of the foremost of monkeys. Thus taking him captive, that mighty one resembling Indra in puissance, thought his death would destroy the entire host of the opponents together with Rāghava. Then Hanumān,the shrewd son of Maruta, finding the whole host of monkeys scattered in all directions, as well as Sugriva captured by Kumbhakarna bethought himself—

"What ought to be done by me now that our king has been captured? I will doubtless do as befits me now—let me assume the shape of a mountain and kill the Rākshasas. Let me kill the mighty Kumbhakarna, splitting his body with my strong fist and thus relieve the master of monkeys—thus let the whole host of monkeys become delighted. Or, even when captured by the whole host of gods or Asuras or serpents he is mighty enough to extricate himself. Meseems, the lord of monkeys struck with dart in battle by Kumbhakarna has not yet recovered his senses. Else in a moment he would do the needful for himself as well as the monkeys. Should the relief of the mighty-minded Sugriva come from me, I should be incurring his displeasure and it would certainly lead to the loss of his reputation for ever; then I must wait a moment and see his own might displayed by himself when relieved. Meanwhile let me cheer up the monkey-host." Thinking thus within himself, Hanumān, that son of Maruta, began to stay the mighty host of monkeys. In the meantime Kumbhakarna entered Lankā with Sugriva trembling, being honored with the showering of beautiful flowers from the sky, the buildings on the main roads and the town-gate. Then the mighty one (Sugriva) slowly recovered his senses with the shower of fried paddy and sweet scent and the sprinkling of water as well as with the coolness of the streets. Then that mighty-minded (Sugriva), caught in the arms of the powerful Rākshasa, having with difficulty come to his senses and surveying around him the streets of the town bethought himself:—"When thus within the grasp of the enemy how can I take revenge? Or let me do what will be acceptable and advantageous to our army." Then advancing all on a sudden, he with his nails and sharp teeth cut off the ears and nose of that lord of the enemies of the gods and split both his sides with the blow of his feet. And Kumbhakarna losing his ears and nose and having his sides split with nails and teeth grew angry, and becoming all

covered over with blood, threw Sugriva to the ground and pressed him. Thus pressed upon the ground with main force and severely struck by the enemies of gods, he flew to the skies like a ball-rolling, and once more joined Rāma. The mighty Kumbhakarna having lost his nose and ears and drenched in blood, appeared like a mountain covered all over with streamlets. That huge-bodied Rākshasa, younger brother of Rāvana, terrible in appearance, resembling a mass of deep black collyrium, and covered all over with blood, appeared like an evening cloud; and (once more) made up his mind to appear in battle. Sugriva having thus escaped, that dreadful enemy of the king of the celestials in wrath again rushed to battle; and finding himself destitute of arms took up a fearful mace. And then that mighty-minded one, the Raksha Kumbhakarna, issuing out of the city began to devour the terrific host of monkeys, as doth the mighty fire eat up people at the end of a Yuga. On entering the mighty host of monkeys,the hungry Kumbhakarna, hankering after flesh and blood,ate up the monkeys,and with them,devoured many a Rākshasa and Pisācha by,mistake. Thus, as Death devoureth creatures at the end of a Yuga, he destroyed the mighty monkeys. And he in wrath,taking up with one hand the monkeys along with the Rākshasas, hurriedly threw them into his mouth,—one,two three,or many at a time. And blood and fat flowed copiously down his body; and though struck by the monkeys with peaks of mountains, the mighty one devoured all those monkeys. And the monkeys as they were being devoured, saught the shelter of Rāma. And Kumbhakarna wrought up with wrath, chased amain hundreds of monkeys, eating up seven, eight, twenty, or thirty. And fastening (the monkeys) with his arms, he, devouring them, rushed on. And resembling the Destroyer of prodigious dimensions at the end of a Yuga, that one furnished with extremely sharp teeth, having his body covered with fat, marrow and blood, and coiling entrails about his ears, began

to discharge darts. And at this moment, that subduer of hostile hosts and captor of the capitals of foes—Sumitrā's son—Lakshmana, growing enraged, entered on an encounter with the enemy. And Lakshmana endued with prowess shot seven shafts at Kumbhakarna's body; and next, taking up other arrows also discharged them (at his antagonist). And thereat that Rākshasa, smarting under the wounds inflicted by that weapon,* cut it off (by means of a weapon). Thereupon grew enraged the powerful Lakshmana—enhancer of Sumitrā's joy. And then as the wind overspreadeth evening clouds, he with his shafts covered his† shining and graceful mail entirely made of gold. And smit with arrows dight with gold, that one resembling a mass of dark-blue collyrium appeared beautiful like the ray-furnished Sun surrounded by clouds. Then that dreadful Rākshasa voiced like masses of clouds, scornfully addressed the enhancer of Sumitrā's felicity, saying,—"By dauntlessly fighting with me, who have without ado brought down the Destroyer himself in battle, thou hast established thy heroism. Even by staying before me, who am equipped with arms in this encounter, and who in mighty conflict resemble Death himself, thou deservest to be honored. What shall I say of thy fighting? Not even that lord—Sakra himself—mounted on his Airāvata, and engirt by all the immortals,—had ever before stayed before me in the field. But to-day, O Sumitrā's son, albeit a boy, thou hast gratified me with thy prowess. Now taking thy leave, I wish to go to Rāghava. And as I have been well pleased in battle with thy vigour and strength and enthusiasm, I now wish to slay Rāma alone, who being slain, all are slain. On Rāma being here slain by me, the rest remaining in the encounter—them shall I undertake with my all-crushing vigour." When that Raksha had spoken thus,

* But Lakshmana had *not* discharged a single weapon only against Kumbhakarna.—T.

† Kumbhakarna's.

(Lakshmana), Sumitrā's son, present in that contest, answered him laughing in terrible words, saying,—"That thy prowess is incapable of being borne by Sakra and other celestials,—is true. It is not otherwise, O hero. To-day I myself have witnessed thy prowess. Yonder is Daçaratha's son—Rāma—staying like a moveless mountain." Hearing this, that night-ranger —Kumbhakarna—possessed of immense might, disregarding Lakshmana and passing beyond Sumitrā's son, rushed against Rāma, making the earth tremble. Thereat Daçaratha's son, Rāma, employing a terrific weapon, discharged sharpened shafts at Kumbhakarna's breast. Thereat flames mixed with live embers shot out from the mouth of that enraged one suddenly rushing (against Rāma),—as Rāma pierced him (with his arrows). And on being frightfully pierced by Rāma's weapons, that foremost of Rākshasas, roaring wrathfully darted against Rāma, and pursued the monkeys in the conflict. And those shafts adorned with peacock's plumes, alighting on (Kumbhakarna's) chest, his mace, escaping his hand, dropped to the earth; and all his (other) arms also were scattered on the ground. And when that exceedingly powerful one saw himself deprived of all his arms, he began to spread a huge havoc by means of his clenched fists and hands. And with his body entirely covered with arrows and bathed in blood, he began to bleed like a hill overflowing with fountains. And fired with wrath and maddened with blood,* he rusheth on, devouring monkeys and Rakshasas and bears. And that redoubtable one possessed of dreadful prowess, resembling the Reaper himself, whirling a mighty mountain-peak, hurled it aiming at Rāma. Thereat Bharata's elder brother, the righteous Rāma, ere that prodigious peak had alighted, severed the same by means of seven straight-speeding shafts wrought with gold. Intent on finishing Kumbhakarna, the virtuous Lakshmana, revolving many a means, (at last) spoke unto Rāma,—"O king, this one

* Perhaps with the *smell* of blood.—T.

knoweth not monkeys and Rākshasas,—maddened with the smell of blood, he eateth up his own as well as his enemies. Now let the foremost monkeys, putting forth their best, mount on him; and let the leaders of bands according to their rank, stand surrounding him. And then to-day this wicked-minded Rākshasa, oppressed with a mighty weight, will no longer be able to eat up any more monkeys." Hearing the words of the intelligent prince, those exceedingly powerful monkeys with alacrity ascended Kumbhakarna. And Kumbhakarna mounted by those monkeys, waxing exceedingly enraged, shook them vehemently, even as mad elephants shake the drivers thereof. And Rāghava seeing them shaken, and concluding the Rākshasa to be wroth, furiously sprang forward, taking his bow. And with his eyes crimsoned with choler, the gentle Rāghava, as if burning up the Rākshasa with his eyes, rushed forth vehemently, summoning up all his impetuosity, thereby cheering up the leaders of bands that had been sore tried by the might of Kumbhakarna. And equipped with an excellent quiver and arrows, Rāma cheering up the monkeys sprang forward, taking a bow, resembling a serpent; terrific; having a stout string; and embellished in gold. Then surrounded by exceedingly invincible monkey-bands, that highly powerful hero, followed by Lakshmana, marched forth. And he saw the redoubtable and high-souled Kumbhakarna, with his body drenched in blood, and with blood-shot eyes; rushing against all, like unto an infuriated elephant of the cardinal points; pursuing the monkeys; wrought up with wrath; environed by Rākshasas; appearing like the Vindhya or the Mandara; decked with golden *angadas*; bleeding from his mouth; like clouds pouring showers; licking at the corners of his mouth laved with blood; smashing the monkey-ranks; and resembling Yama the Destroyer. And that best of persons, seeing that foremost of Rākshasas having the splendour of a living fire, stretched his bow to its full bent. And fired with wrath at

the twang of his bow, that foremost of Râkshasas, inflamed with wrath,—not brooking that report, rushed against Râghava. Thereat, the gentle Râma, endowed with arms resembling the body of the sovereign of serpents, in that encounter addressed Kumbhakarna, like unto an elevated cloud and possessed of the splendour of a mountain,—as he darted forward, saying,—"Come, O king of Rakshas! Let no grief be thine! Here I stay, taking my bow in my hand. Know me for the destroyer of the race of the Râkshasas—thou who in a moment shalt be deprived of thy senses." Kowing that this was Râma, (Kumbhakarna) laughed in frightful accents; and then, wrought up with wrath, rushed against the monkeys in the encounter. And as if riving the breasts of all the monkeys (present),the exceedingly energetic Kumbhakarna, laughing frightfully and in a terrific manner, —resembling the rumbling of clouds, addressed Râghava, saying,—"Take me not for Virâdha, or for Kavandha, or yet for Khara. I am not Vâli or Mâricha. I am Kumbhakarna, that am come. Behold my dreadful and mighty mace entirely made of iron. By help of this I had formerly brought down deities and Dânavas. It doth not behove thee to scorn me in that my nose hath been severed. I do not feel any the smallest torment in consequence of my ears and nose having been cut off. O tiger of the Ikshwâku line, O sinless one, do thou witness the prowess that is in my frame. And thereafter, when thou shalt have displayed thy prowess and power, shall I devour thee up." Hearing Kumbhakarna's words, Râma discharged (at him) shafts furnished with knobs. And smit with these having the impetus of the thunderbolt, the foe of the celestials did not feel any pain or smart. And those shafts which had severed the seven stately *sâlas*, and, to boot, had slain Vâli—best of monkeys,—they resembling the thunder itself—could not impart any pain to Kumbhakarna's body. And drinking up in his body those arrows resembling a shower, the enemy of the great Indra

whirling his mace possessed of fierce vehemence, put out the arrowy discharge of Rāma. Then that Raksha whirling his mace washed in blood, capable of striking terror into the mighty hosts of gods and Dānavas, and possessed of fierce impetus,—made the monkey-army take to its heels. Then Rāma, taking a mighty *Vâyavya* weapon, used the same against the night-ranger; and cut off his arm with the mace. And having his arm cut off, he set up tremendous roars. And his arm with the mace, resembling a mountain-peak, cut off by Rāghava's arrows, fell in the midst of the army of the monkey-king, and destroyed that army.* Thereat the monkeys remaining after those broken and slain,—dispirited, and having their limbs wounded,—moving aside, looked on the dreadful encounter between the Raksha and the lord of men. And then Kumbhakarna, having his arm severed, resembling the foremost of mountains with its crest hewn away by a mighty sabre, tore up a tree with his (remaining) arm and in the conflict rushed against the monarch of men. Thereupon with a shaft plated in gold, set upon a weapon of Indra, Rāma cut off his uplifted arm with a palm tree, looking like the body of a *pannaga*. And that arm of Kumbhakarna, being severed, dropped inert on the earth, like a hill, and crushed trees and rocks and crags and monkeys and Rākshasas. And Rāma, seeing that one shorn of his arms suddenly spring up, roaring,—took up two whetted crescents, and in the contest cut off the legs of the Rākshasa. And thereupon those legs (of his), making all sides and quarters and rocks and caves and the mighty main and Lankā herself and the army of the monkeys and the Rākshasas,—resound,—dropped down (on the ground). And having his arms cut off and his legs also severed, (Kumbhakarna), opening wide his mouth resembling in sheen the mouth of a mare, roaring swiftly darted against Rāghava,—even as Rāhu pursueth the Moon in the firmament. Then Rāma stuffed his mouth full of

* This, of course, is not to be taken literally.—T.

sharpened shafts having their feathered parts furnished with gold. And having his mouth filled, he could not articulate; but with extreme effort uttered indistinct accents and swooned away. Then Rāma took an arrow of Indra,—whetted and knobbed, impetuous as the wind, resembling the effulgence of the Sun, and like unto the very banner of Brahmā, or the Destroyer himself; and fatal to foes. And then Rāma hurled it at the ranger of the night. And thereat that weapon hurled by Rāma's arm, resembling a smokeless flame, lighting up the ten cardinal points with its own glory,—saught him that was possessed of the dreadful energy of Sakra's thunder-bolt. And therewith he (Rāma) cut off the head of the lord of Rakshas resembling a mountain-summit, furnished with prominent teeth,—from which the ear-rings had fallen off,—even as formerly Purandara had cut off the head of Vritra. And then Kumbhakarna's huge head deprived of the ear-rings appeared like the Moon seated in the midst (of the heavens) on the rising of the Sun in the morning.† And struck with Rāma's arrow, the head of the Raksha resembling a hill fell down to the earth; and (in its fall) crushed edifices on the highways and gateways; and elevated walls also it bore down to the ground. And then that Raksha of gigantic proportions and vast to the view plunged into the deep; and crushing huge and mighty fishes and serpents, saught the depths. And on that enemy of the Brāhmaṇas and gods, endowed with immense strength,—having been slain in battle, the earth shook and the mountains also; and from excess of joy the celestials shouted aloud. And those deities and saints and Maharshis and Pannagas, and celestials and (other), beings and birds and Guhyakas, together with Yakshas and Gandharbas,—all these who had stationed themselves in the welkin,—were rejoiced at the prowess of Rāma. And at his (Kumbhakarna's) great destruction, the intelligent adherents of the king of Nairitas,—aggrieved exceedingly, began to cry at the sight

† This *sloka* is wanting in many texts.—T.

of that best of the Raghus, even as mad elephants cry at sight of a lion. And like unto the Sun emerged from the mouth of Râhu, and destroying the darkness of the celestial fields,—shone Râma in the midst of the monkey-army having slain Kumbhakarna in battle. And countless monkeys experienced the very height of delight; and on (their) foe of terrific strength having been slain, they with countenances resembling awaked lotuses paid homage unto the king's son—Râghava—the sharer of good fortune. And as the monarch of the immortals had rejoiced on slaying the mighty Asura—Vritra—Bharata's elder brother rejoiced on having in battle slain that smiter of celestial hosts, Kumbhakarna in mighty conflict, never (before) vanquished in renowned encounters.

SECTION LXVIII.

SEEING Kumbhakarna slain by the high-souled Râghava, the Râkshasas conveyed the tidings to the lord of the Râkshasas—Râvana; (and addressed him, saying),—"O king, that one resembling the Destroyer himself, urged on by Death,—having scoured the monkey-army and eaten up monkeys,—and for a while displayed his prowess, hath met with his quietus at the hands of Râma exerting his energy. And with half his body immersed in the dreadful deep, thy brother, Kumbhakarna, with his nose and ears cut off, and blood besmearing his body,—with his head and limbs hewn away, and his body uncovered,—mountain-like blocketh up the gate of Lankâ with his person,—and resembleth a tree that hath been consumed by a forest-fire." Hearing the mighty Kumbhakarna slain in battle, Râvana burning in

grief, swooned away and dropped to the earth. And hearing their uncle slain, Triçiras* and Atikāya—destroyers of gods and men,—began to weep, oppressed with sorrow. And Mahodara† and Mahāpārçwa‡ hearing of their uncle slain by Rāma of untiring deeds, were overcome with grief. Then regaining his senses with extreme exertion, that foremost of Rākshasas, distressed in consequence of the destruction of Kumbhakarna, mourned with his senses overwhelmed, saying,—"O hero! O humbler of the pride of the foe! O mighty Kumbhakarna! Leaving me, thou through Destiny, hast gone to the abode of Yama. O exceedingly powerful one, leaving me (lone) whither dost thou wend, without extracting my dart as well as that of thy friends? Now really I am not, inasmuch as my right arm hath dropped. Backed by this one, I would not fear celestials and Asuras. How to-day forsooth hath such a hero—crusher of the hauteur of gods and Dānavas—resembling the Fire arisen at the hour of universal wreck,—been slain in fight by Rāghava? He who could not be harmed by the concussion of the thunderbolt itself—how can he, smitten with Rāma's arrows, sleep soundly on the earth? These gods stationed in the sky along with the saints,—beholding thee slain in battle, are shouting in glee. Surely to-day the monkeys overjoyed,—finding occasion, will scale all the gateways and fortifications of Lankā. I have nothing to do with empire. And what shall I do with Sitā? And deprived of Kumbhakarna, I do not even wish to live. If I do not slay in encounter that slayer of my brother—Rāghava,—certainly death is even that which is good for me,—otherwise, this life is useless. This very day will I repair to that place where my younger brother is. Forsaking my brother, I forsooth dare not live for a moment; for the gods shall laugh on seeing me, who had formerly

* Three-headed.—T.

† Huge-bellied.—T.

‡ Mighty-flanked.—T.

wronged them. But, how, O Kumbhakarna, thou having been slain, shall I conquer Indra? Now the beneficial words of Bibhishana have been verified. And as through blindness I did not accept the advice of that high-souled one, Kumbhakarna and of Prahasta, this disaster arisen, shameth me sore. And as I had disgraced the virtuous and graceful Bibhishana, this peril producing grief, hath been the consequence of my conduct." Having thus piteously and long lamented Kumbhakarna, the Ten-necked one, with his inmost soul overwhelmed with sorrow, and sore distressed in consequence of grief,—fell down, knowing his brother—the enemy of Indra—slain in battle.

SECTION LXIX.

HEARING the lamentations of the wicked-minded Rāvana, overwhelmed with grief, Triçiras addressed him, saying,—"O Sire, this second uncle unto us possessed of mighty prowess hath* forsooth been slain in fight. But, O king, heroes never indulge in grief as thou doest. O lord, thou certainly alone art competent to conquer the triple world. Wherefore then dost thou vent such sorrow like an ignoble one? Thou hast thy dart conferred on thee by Brahmā; and thy mail and thy weapon—the bow—and thy car yoked with a thousand asses, sending forth clatter resembling the rumbling of clouds. The deities and the Dānavas have by means of thy arms been terrified over and over again. And furnished with all arms, thou ought to chastise Rāghava. But stay at thy pleasure, O mighty sovereign, I will go out

* *Evameva—forsooth*, as I render it. The commentator, however, says it means *such as thou hast described him.—T.*

to battle; and even as Garura captureth serpents, will I capture thine enemies. And as Samvara was vanquished by the lord of the immortals, or Naraka by Vishnu, will I bringing down Rāma in battle make him sleep (in the field)." Hearing Triçiras' words, Rāvana—lord of Rākshasas—urged on by Fate, considered himself as having regained his life. And hearing the speech of Triçiras, Devāntaka, and Narāntaka, and the energetic Atikāya also, were wrought up with martial enthusiasm. And then those foremost of Nairitas—the heroic sons of Rāvana—endowed with the prowess of Sakra himself—roared out, 'I will go,' 'I will go.' And all could range the sky, and all were skilled in illusion, and all were crushers of the pride of the immortals; and all were irrisistible in encounter. And all of them were endowed with superior strength, and all had achieved wide celebrity. They had never been heard of as having been beaten in fight even by the gods along with the Gandharvas, or the mighty serpents accompanied by the Kinnaras. And all were skilled in weapons and heroic; and all were versed in warfare. And all were possessed of the higher knowledge; and all had obtained boons. And then the king surrounded by those sons of his, appearing like celestials,—capable of injuring the force and fortune of the foe,—looked splendid like Maghavān environed by the immortals, humblers of the hauteur of mighty Dānavas. And embracing his sons and adorning them in ornaments,—he sent them to the field with his best benedictions. And Rāvana sent the brothers—Yudhyonmatta and Matta—for protecting the princes in the field. And then, saluting the high-souled Rāvana—destroyer of creatures,—and going round him, those huge-bodied ones marched forth. And furnished with every description of medicinal herbs and perfumes, these six Nairitas—foremost of their kind—endowed with great strength,—burning for battle, marched forth,—Triçiras and Atikāya, and Devantaka and Narāntaka, and Mahodara and Mahāpārçwa went out,

urged on by Fate. Then Mahodara mounted the elephant—Sudarçana—sprung in the race of Airâvata, and resembling dark-blue clouds. And accoutred in every weapon, and decked with quivers, he looked splendid on his elephant like the Sun ascending the crest of the Setting-hill. And Râvana's son—Triçiras—ascended a car yoked with excellent steeds, and furnished with every variety of arms. And having ascended the car, Triçiras bow in hand appeared beautiful like a mass of burning clouds having lightning and meteors, and crowned with Indra's bow.* And dight with three diadems, Triçiras looked splendid in that superb car, like the monarch of mountains Himavân—with the three golden hills. And then that foremost of all bowmen—the powerful Atikâya—son unto the lord of Râkshasas—ascended the best of cars, having excellent wheels and *akshas*, and yoked with excellent steeds,—and furnished with bottoms and holes; flaming with quivers and bows; and bristling with *prâças* and swords and blugdeons. And adorned with a crown plated with wrought gold and (other) ornaments, he looked like the Meru swimming in its own splendour. And that powerful son of the king surrounded by the Nairitas looked lovely on that car like the thunder-handed (Deity) engirt by the immortals. And Narântaka mounted a white steed resembling Uchchaiçravâ, caparisoned in gold, having a large frame and endowed with the velocity of the Wind. And taking a *prâça*, Narântaka appeared like the energetic Guha mounted on the peacock, grasping his dart. And taking a bludgeon decked in golden ornaments, Devântaka resembled Vishnu at the time of the churning of the ocean, holding the Darbhyâ,† and staying burthening (the earth). And the powerful Mahâpârçwa endowed with terrific energy, taking his mace, appeared like Kuvera holding in his hand a

* The rain-bow is called sometimes *Indra's bow* and at others *Râma's bow*.—T.

† The mountain Mandara which served as the churning-stick.—T.

mâce in the encounter. And like immortals issuing out of Amarāvati, they marched out with elephants and steeds and cars sending out clatter resembling the rumbling of clouds. And them followed high-souled Rākshasas equipped with mighty-arms. And those sun-bright high-souled princes decked with diadems appeared splendid like burning planets in the firmament. And the various gorgeous attires which they had worn resembled rows of cranes in the sky, looking like autumnal clouds. Resolved on dying or conquering the foe in fight, those heroes sallied out seeking encounter. And those high-souled ones, incapable of being repressed in fight, roared and shouted and discharged shafts and held them. And the earth shook as they sent up leonine roars and struck at their arms with their hands; and the sky seemed riven with the leonine roars of the Rakshas. And issuing out cheerfully, those foremost of Rākshasas endowed with great strength beheld that monkey-army staying with upraised rocks and stones. And the high souled monkeys also saw that mighty host of Rākshasas thronging with elephants, horses and cars, and ringing with hundreds of bell-lets; resembling dark-blue clouds; upraising mighty arms; and environed on all sides by Nairitas resembling flaming fire. And seeing that force advance, the monkeys, finding opportunity, upraising giant crags, momentarily set up shouts. And thereat, the Rākshasas, incapable of bearing those shouts, shouted in reply unto the monkeys. And again the monkeys shouted unto the Rakshas, who were unable to put up with that cry. And hearing that loud shout of the monkey-leaders, the mighty Rakshas incapable of bearing that noise expressive of exhilaration,—shouted still more dreadfully. And then diving into that dreadful Rākshasa army, the monkey-leaders began to range it with uplifted rocks,—like unto mountains. And equipped with trees and stones, the monkeys enraged, ranged the Raksha army, now rising into the sky, and now coming down to the earth. And

some among the powerful monkeys went about taking broad-shouldered trees. And the encounter that took place between the thronging Rakshas and monkeys was something terrific. And (the monkeys) began to pour a wonderful shower of trees and rocks and cliffs. And the monkeys of dread prowess were resisted with vollies of shafts. And in the contest the monkeys and Rākshasas emitted leonine roars. And monkeys crushed Yātudhānas with rocks, and, wrought with rage, (they) in the encounter slew (Rākshasas) covered with armour and ornaments; and some slew heroes mounted on cars and elephants and steeds. And the monkeys on a sudden slew heroic Yātudhānas. And smit with mountain-peaks on their persons, and with their eyes falling off, the foremost of Rākshasas moved, dropped down, or roared in the scene of conflict. And the Rākshasas (on their part) pierced the foremost of monkeys with sharpened and keen darts and clubs and scimitars; and slew them with darts and *prâcas*. And, eager for bringing down each other, the monkeys and the Rākshasas with their persons washed with the blood of their antagonists felled each other. And in a moment the earth was covered with crags and swords discharged by monkeys and Rākshasas, —and was drenched in gore. And the field was blocked up with scattered mountain-like Rakshas influenced by martial ardour,—mangled by their enemies. And the monkeys thrown down and felled by means of broken crags and monkeys* and arms and legs,—waged a wonderful war. And those foremost of Nairitas slew monkeys with (the dead bodies of monkeys); and the monkeys smote Rākshasas with (the dead bodies of) Rākshasas; and the Rākshasas slew (the monkeys), hurling rocks and crags. And snatching away their own arms by main force, the monkeys finished Rakshas; and they slaughtered them with mountain-peaks, and also wounded each other. And the monkeys and

* *i.e.* the carcasses thereof.

Râkshasas emitted leonine roars in the encounter. And the Râkshasas, slain by the monkeys, having their mail and defence for the body rent, bled like unto trees exuding sap. And in that encounter, some among the monkeys destroyed cars with cars, elephants with elephants, and steeds with steeds. And the Râkshasas rived the trees and rocks of the foremost monkeys by means of *Kshurapras* and crescents and sharpened *Bhallas* and arrows. And in that encounter, the earth became impassable, having been scattered with crags baffled and severed trees and (warriors) slain by monkeys and Rakshas. And those monkeys, equipped with various weapons, and with their vigor unworn, entering upon the conflict casting off fear,—cheerfully putting forth efforts springing from pride of spirit, warred on with the Râkshasas. And in that fearful conflict, which was being waged, on the monkeys having been exhilarated and the Râkshasas having been brought down, the Maharshis and the deities sent up shouts. Then mounted on a charger endued with the celerity of the Wind, and grasping a whetted dart, Narântaka entered into that fierce army of monkeys, like a fish diving into the deep. And that hero by means of an effulgent bearded dart pierced seven hundred monkeys ; and at one time the high-souled enemy of Indra slew the army of the foremost of monkeys. And the Vidyâdharas and Maharshis saw that high-souled one mounted on horseback, ranging the monkey-ranks. And his course was discovered, miry with flesh and blood and blocked up with mountain-like monkeys fallen. And when the monkeys set their hearts on displaying their prowess, Narântaka, baffling them, pierced them with shafts. And he consumed the monkey-army, like fire burning a forest. And when the wood-rangers uprooted trees and crags, they slain by bearded darts dropped down like mountains riven by the thunder. And raising a glowing *prâça*, the powerful Narântaka began to range about in the rear*

* *Sangrâmânte*, I presume, means *rear of the forces*; although literally it

of the forces; dashing everywhere (against the foe) in fight, like the wind in the rainy season. And the heroes could not appear prominently, or keep their posts. And how could they then move freely? And that one endued with prowess pierced everyone, whether springing, or staying, or moving. And broken through by a single *prâça*, resembling the Reaper, and furnished with solar effulgence, the monkey-ranks began to roll on the earth. And the monkeys were ill fitted to bear the impetus of that *prâça* having the touch of thunder itself; and they raised a loud cry. And the appearances of those monkey-heroes falling were like mountains toppling, having their summits riven with the thunder-bolt. Those high-souled and powerful monkeys that formerly had been brought down by Kumbhakarna,—having recovered, were present with Sugriva in this encounter. And Sugriva, looking around, saw that monkey-army flying in all directions, agitated with the fear of Narântaka. And after seeing the army in flight, he saw Narântaka himself, advancing, wielding a *prâça*, and mounted on a steed. And as soon as he saw (that hero), the exceedingly energetic lord of monkeys—Sugriva—addressed the heroic prince Angada, endowed with strength equal to that of Indra, saying,—"Go against this heroic Râkshasas that is mounted on a steed; and speedily deprive of life that one who is devouring up the ranks of his foes." Hearing his master's speech, Angada descended from that host resembling clouds, like the powerful Sun himself. And resembling a mass of crags, Angada—foremost of monkeys—adorned with *Angadas*, appeared beautiful like a mountain with metals on it. And weaponless himself, and furnished only with nails and teeth, Vâli's son attacking Narântaka, said,—"Stay! What shalt thou do with these inferior monkeys? This *prâça*, having the feel of the thunder-bolt, do thou hurl at my heart itself."

means, *at the conclusion of the conflict*,—because this interpretation would not be proper, the battle being now at its hottest.—T.

Hearing Angada's words, Narântaka was fired with wrath. And knawing his upper lip with his teeth and sighing like a serpent, Narântaka, wrought with wrath, approached Vâli's son. And then whirling his *prâça*, he suddenly discharged that flaming (weapon) against Angada. And then it was snapped on the breast of Vâli's son, resembling the thunder-bolt, and dropped to the earth. And seeing the *prâça* broken in pieces, like a powerful snake severed by Suparna, Vâli's son, raising his hand, dealt a slap at the head of his (Narântaka's) steed. Thereat, with his legs sinking down and his eye-balls coming off and his tongue hanging down, and wearing the look of a mountain,—on being smit with that slap, Narântaka's steed fell down to the ground, with its head lying at random. And Narântaka seeing his charger slain and fallen, was seized with a furious wrath, and raising his clenched fist, that one endowed with exceeding great energy in that conflict hit Vâli's son on the head. Thereat Angada having his head wounded by that blow, warm blood gushed out plentifully. And momentarily burning and momentarily swooning, he, regaining his senses, was amazed. Then Vâli's son, the high-souled Angada clenching his fist into a blow resembling Death itself in energy, and like unto a mountain-peak, let it descend on the chest of Narântaka. Thereat, with his breast riven and broken down, vomitting flames and having his body bathed in blood, Narântaka dropped down to the earth, like a hill shattered by the impetus of the thunder-bolt. And on Narântaka of exceeding prowess having been slain by Vâli's son in battle, there arose a tremendous uproar in the firmament from the wood-rangers and the foremost of celestials. And Angada having performed that difficult deed of prowess, capable of delighting the mind of Râma, was seized with amazement;* and that one of terrific feats in fight was again inspired with delight in the encounter.

* Probably, *at his own prowess*.—T.

And seeing Narântaka slain, the foremost of Nairitas —including the thre-headed Devântaka and Pulastya's descendant, Mahodara,—began to cry (in chorus). And then the vehement Mahodara, mounted (on horseback), rushed against Vâli's son endued with energy. And aggrieved in consequence of the calamity that had befallen his brother, the strong Devântaka grasping a dreadful bludgeon, darted against Angada. And ascending a car resembling the Sun yoked with superb steeds, the heroic Triçiras rushed against Vâli's son. Then charged by those three powerful Râkshasas —crushers of the hauteur of immortals, Angada uprooted a tree furnished with gigantic branches. And as Sakra hurleth the mighty flaming thunderbolt, that hero—Angada —at once hurled against Devântaka that mighty tree having giant branches. And Triçiras cut off that tree in pieces by means of shafts resembling serpents. And seeing the tree severed, Angada darted up; and* then that foremost of monkeys showered crags and trees. And all those Triçiras wrought with wrath cut off by means of whetted arrows; and Mahodara snapped those trees with the end of his bludgeon. And then Triçiras rushed against that hero—Vâli's son—with shafts; and Mahodara chased him,† mounted on an elephant; and struck Angada in thechest with *tomarvs* resembling the thunder-bolt. And Devântaka, enraged advancing, hit Angada with his bludgeon, and then, endowed with velocity, he swiftly turned away. And attacked simultaneonly by those three powerful Nairitas, the exceedingly energetic son of Vâli possessed of prowess, did not feel any pain. And that impetuous one incapable of being conquered, summoning his utmost vehemence, rushing on, pealt a slap at his‡ mighty elephant. And thereat the elephant fell down in his very sight and expired. And then

* The text has *Angada*, avoided for euphony.

† The text has Vâli's son.

‡ Mahodara's.

pulling out his tusks, the highly powerful son of Vāli, darting against Devāntaka, dealt him a blow therewith in that encounter. And thereupon that strong one overwhelmed like a tree buffetted by the wind, began to discharge blood profusely, looking like the hue of lac. And then cheering him, the exceedingly energetic and powerful Narāntaka, violently whirling his bludgeon with might and main, hit Angada with it. And albeit struck with the bludgeon, the son of the lord of monkeys, going down on his knees, again darted up. And as he sprang up, Triçiras hit at the temples of the son of the king of monkeys with three straight-speeding terrific shafts. And seeing Angada assailed by the three redoubtable Rākshasas, Hanumān and Nila proceeded (to his rescue). Then Nila hurled a mountain-top at Triçiras; and thereat that son of Rāvana severed it with sharpened arrows. And that mountain-top on being riven, dropped down, aflame and shooting out sparks of fire. And seeing him* yawning in joy, the stalwart Devāntaka in that encounter pursued the Wind-god's son with his bludgeon. And as he rushed on, that foremost of monkeys—Hanumān—dealt on the crown of his head, a blow resembling the thunder-bolt itself. And the mighty and heroic son of the Wind-god hit (at his antagonist); and that redoubted monkey also with his roars made the Rākshasas tremble (in fear). And thereat with his head crushed and cleft, and his teeth and eyes falling out, and his tongue hanging down, that son unto the sovereign of the Rākshasas suddenly dropped to the earth, deprived of life. On that fierce and mighty Rākshasa warrior—that foe of the immortals—having fallen in fight, the Three-headed one, waxing wondrous enraged began to shower terrific sharpened shafts on Nila's chest. And Mahodara, getting enraged, again swiftly mounted an elephant like the ray-furnished (Sun) mounting Mandara. Then even as a mass of roaring clouds poureth down showers enwheeled with

* Triçiras.

levin on a mountain, he showered arrows right on Nila's breast. Thereat showered with those shafts, that leader of monkeys Nila with his person pierced, had his body riven and was stupified by that exceedingly powerful one. Then that (monkey) possessed of tremendous vehemence, having regained his senses, uprooting a crag with a whole tract of trees, struck it at Mahodara's head. And struck by that mighty enemy, Mahodara, broken down by the impetus of that rock, deprived of his senses, dropped down dead on the ground, like a cliff smit with the thunder-bolt.

Seeing his uncle slain, Triçiras took up his bow; and inflamed with fury pierced Hanumān with whetted arrows. And thereat the Wind-god's son, enraged, hurled a mountain-peak (at his adversary). And Triçiras by means of keen arrows severed the same in shivers. And seeing the mountain-peak baffled, the monkey in the encounter began to shower trees on Rāvana's son. And Triçiras endowed with prowess by means of sharpened shafts cut off that descending arrowy shower in the sky and shouted (in delight). Then Hanumān flying into a fury, bounding to the welkin, with his nails ript the steed of Triçiras, even as a lion cleaveth a powerful elephant. Then taking a dart even as the Destroyer employeth the Fatal Night, Rāvana's son—Triçiras—discharged it at the offspring of the Wind-god. Thereat catching the dart of resistless course as it descended from the sky, the powerful monkey snapped it and then shouted. And seeing that dreadful dart broken by Hanumān, the monkeys, transported with delight, sent up shouts, even as clouds rumble. Then upraising his sword, that foremost of Rākshasas—Triçiras—brought it down on the breast of the monkey-chief. Overpowered with the sword-blow, Hanumān—son unto the Wind-god,—endowed with energy, dealt the Three-headed one a slap on the head. And smitten with that slap, the highly powerful Triçiras, with his hands and attire dropping off, fell down to the earth, deprived of consciousness.

Then that mighty monkey resembling a hill broke his sword as he fell, and roared, terrifying all the Rākshasas. But not brooking that uproar, that night-ranger sprang up; and springing up, he dealt a blow at Hanumān. And at that blow, the redoubtable monkey was wrought up with wrath; and inflamed with rage, he smote that foremost of Rākshasas about his diadem. And then with a sharp sword the Wind-god's son cut off his heads decked with diadems and furnished with ear-rings; even as Sakra had severed the heads of Tashtri's son.* Thereat even as burning stars, loosened, drop down from the course of Indra, the large organs of sense, and eyes flaming like glowing fire, and heads of that foe of Indra, dropped down to the ground. On Triçiras—enemy of the immortals—having been slain by Hanumān endowed with the prowess itself of Sakra, the monkeys shouted, the earth shook, and the Rakshas began to fly on all sides. And seeing Triçiras and Yudhyonmatta slain and seeing also the irrepressible Devāntaka and Narāntaka slain (in the encounter), that highly irascible and powerful Rākshasa—Matta—was transported with passion, and then took up a flaming mace entirely wrought with iron inlaid with gold; frothy with flesh and gore; mighty to behold; gratified with the blood of foes; with its end flaming in splendour; decked with red wreaths; and capable of striking terror into Airāvata and Mahāpadma and Sārvabhauma.† And flaming up like the Fire arisen at the end of a *Yuga*, that foremost of Rākshasas—Matta—wrought with fury,—rushed against the monkeys. Then the mighty and powerful monkey—Rishabha—springing up before Rāvana's son, stood before the hosts of Matta. And seeing that mountain-like monkey staying before (him), Matta, enraged, dealt him a blow on the breast. And smit with the mace, that foremost of monkeys, with his breast riven and trembling, began to

* Viçwarupa.

† Elephants of the cardinal points.—T.

bleed copiously. And regaining his senses after a long while, Rishabha—lord of monkeys—inflamed with wrath, pouting out his upper lip, gazed at Mahāpārçwa.* And then impetuously approaching the Rākshasa, that foremost of heroic monkeys resembling a hill, endowed with vehemence, clenching his fist, suddenly smote him with a blow on his breast. Thereat like a tree whose roots have been severed, he suddenly dropped on the ground, covered with blood. And thereupon, (Rishabha) swiftly snatched his dreadful mace resembling the rod of Yama himself; and shouted. Only for a moment did he† remain like one dead. Recovering his senses, the enemy of the immortals, looking like evening clouds in hue, suddenly springing up, attacked the son of the king of waters.‡ And thereat, he dropped down to the earth, senseless. In a moment regaining his consciousness, he again bounded up,—and whirling the mace resembling a peak of the foremost of mountains, in that encounter dealt (Matta) a blow therewith. And descending on the body of that dreadful one—the enemy of deities, sacrifices and Vipras—that terrific mace rived his breast; and he began to bleed profusely, even as the lord of mountains discharges minerals and water. And taking the terrific mace of the high-souled (Matta) and swinging it again and again, (Rishabha) rushed (against the Rākshasas). And that high-souled one began to slaughter Matta's forces in the field. And broken down by his own mace, Matta dropped down like a hill, with his teeth and eyes shrivelled up; and he dropped to the earth deprived of strength and life, with his eyes paling. And on that Rākshasa falling, the Rākshasa forces began to fly. And on that brother of Rāvana having been slain, that host of Nairitas appearing like the ocean in

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* Otherwise called *Matta.—T.*

† Matta.

‡ Varuna.

grandeur, leaving its arms behind,—solely for life rushed away, like unto the deep riven (by the winds).

SECTION LXXI.

SEEING in sore straits his own mighty forces capable of making people's down stand on end,—and seeing his brothers resembling Sakra in prowess, routed; and seeing also his uncles brought down in battle, as well as his brothers—Yudhyonmatta and Matta—foremost of Rākshasas, that crusher of the pride of deities and Dāñavas—the exceedingly energetic Atikāya—resembling a hill, who had obtained from Brahmā a boon in battle, was fired with wrath. Ascending a car effulgent like a thousand suns mingling their rays into a burst of brilliance, that enemy of Sakra, charged the monkeys. And stretching his bow, (Atikāya) decked with a diadem and wearing polished ear-rings, proclaimed his name (among the monkey-ranks) and shouted in lofty tones. And with his leonine roars and the proclamation of his name, and the tremendous twang of his bow-string, he struck terror into the monkeys. Seeing the magnitude of his person, the monkeys thinking that it was Kumbhakarna who had come, —and affrighted thereat, sought the shelter of each other. And seeing his form like unto that of Vishnu when he displayed his threefold energy, the monkey-warriors seized with fear, began to scour on all sides. And on Atikāya appearing before them, the monkeys, stupified in that conflict, saught the shelter of Lakshmana's elder brother. And from a distance Kākutstha saw the mountain-like Atikāya mounted on the car and equipped with his bow, like unto roaring clouds (seen) on the occasion of the universal disruption.

And seeing that huge-bodied one, Rāghava struck with surprise, comforting the monkeys, addressed Bibhishana, saying,—"Who is this one resembling a mountain, furnished with a bow and having leonine eyes, that is stationed on a large car yoked with a thousand steeds,—he that with effulgent sharpened darts and keen *prâças* and *tomaras,* shineth like Maheçwara environed by spectres—he that displaying his fatal tongue, appeareth splendid, surrounded with darts in his car; like a mass of clouds graced with lightning. And his bows adorned and backed with gold all over, beautify his car even as Indra's bow beautifyeth the firmament. And who is this foremost of Rākshasas and best of bowmen that embellishing the field of battle, approacheth on a car glorious as the sun; who, displaying the ten cardinal points with his shafts resembling the rays of the sun, appeareth handsome with his peak of a banner bearing the figure of Rāhu—whose bow bent in three places, emitting roars resembling the rumbling of clouds, and plated with gold, looketh like the bow itself of Satakratu? And his mighty car furnished with a banner and ensign and bottom, and having clatter resembling the roaring of clouds, hath four horsemen (attached to it). And there are on the car eight and thirty quivers and dreadful bows and yellow-golden bow-strings. And there are (in that car) two effulgent swords at his side, illumining it,—their hafts measuring four hands and their blades ten each. And that calm (warrior) wears red garlands about his neck, and resembles a mighty mountain. And a very Destroyer, he hath a mighty mouth, appearing like that of the Destroyer himself; and he looketh like the sun stationed on clouds. And with his arms adorned with golden *angadas*, he appeareth splendid like that best of mountains—the Himavān with its towering summits. And with his pair of ear-rings, his charming yet terrific countenance shineth like the full Moon entering into Punarvaçu.* O mighty-armed

* The seventh lunar asterism.—T.

one, tell me all about this foremost of Rākshasas, seeing whom the monkeys, overwhelmed with fear, fly away in all directions." Asked by the king's son—Rāma of immeasurable prowess—the exceedingly energetic Bibhishana spoke unto Rāma, informing him,—"The highly powerful king, Vaiçravana's younger brother of dreadful deeds, the high-souled Rāvana—is the sovereign of the Rākshasas. This one is his mighty son, like unto Rāvana himself in strength. He serveth the aged, is of wide celebrity and is the prime of those versed in all branches of knowledge. And he is competent to ride horses and elephants, to wield the sword or draw the bow,—or in sowing dissensions, or giving away, or in counsel,—he reposing in whose arm Lankā hath cast off fear. Know him to be Atikāya, son unto Dhānyamāli. Having adored the pure-souled Brahmā with austerities, he hath obtained weapons, and hath defeated his foes (in fight)." 'Thou shalt be incapable of being slain by celestials and Asuras'—was the boon conferred on him by the Self-sprung; and he also gave him this celestial mail and this car resembling the effulgent Sun himself. He hath vanquished (in battle) hundreds of deities and Dānavas; and he hath (always) protected the Rakshas, and destroyed Yakshas. And this intelligent one resisted the thunder-bolt itself of Indra; and in encounter baffled the very noose of the king of waters. This one is Atikāya—foremost of Rākshasas; and that son of Rāvana is the humbler of the hauteur of deities and Dānavas. Therefore, O best of persons, do thou endeavour thy best. This one with his shafts slaughtereth the monkey-hosts before (us)." And then the powerful Atikāya entering that monkey-force, stretched his bow and shouted again and again. And the high-souled principal monkeys, seeing that (hero) possessed of a dreadful person, that best of car-warriors—stationed on his car, rushed forward. And Kumuda and Dwivida and Mainda and Nila and Sarabha dashed on at one time with trees and mountain-

peaks. Thereupon that foremost of those skilled in weapons, the exceedingly energetic Atikāya, severed those trees and rocks by means of shafts dight with gold. And in that encounter that powerful one possessed of a gigantic person, skilled in arms, pierced all those monkeys staying before him with arrows entirely made of iron. And agonised, having their persons pierced in that mighty conflict by that arrowy shower, they were incapable of resisting the same. And the Rākshasa terrified that host of monkey-heroes, even as an enraged lion priding in his youth terrifyeth a society of deer. And in the midst of those bands of monkeys, that lord of Rākshasas did not slay anyone without battle. And then springing up before Rāma, that one furnished with his bow and quiver, addressed him in haughty words, saying,—"Stationed in this car holding the bow and arrows in my hands, I will not fight any that is ignoble. Him that hath strength, and that also understandeth this business,—let him to-day speedily give me battle." Hearing his speech, that slayer of foes—Sumitrā's son—was fired with wrath. And not bearing him, he sprang forward disregarding his antagonist's words, and took up his bow. And flying unto fury, Sumitrā's son, darting up, took out arrows from his quiver, and stretched his mighty bow in front of Atikāya. And filling the entire earth and the sky and the ocean and all the cardinal quarters,—the terrific twang of Lakshmana's bow struck terror into the (hearts of the) night-rangers. And hearing the dreadful twang of the bow of Sumitrā's son, the exceedingly energetic and powerful son of the lord of Rākshasas was struck with surprise. Then Atikāya, enraged, seeing Lakshmana advance, taking sharpened shafts, spoke unto him,—"Thou art a boy, O Sumitrā's son; and as such knowest not how to display prowess. Go thou. Why wishest thou to fight with me resembling Death itself. Not Himālaya itself or the firmament or the earth is capable of bearing the impetuosity of shafts shot by my arms. Thou

wishest to rouse a fire slumbering sweetly. Leaving alone thy bow, do thou return. Do not lose thy life by coming in contact with me. Or it may be that thou art proud; and, therefore, hast no mind to return. Stay then. Renouncing thy life, thou shalt go to Yama's mansion. Behold my whetted arrows—crushers of the insolence of foes—resembling the weapon itself of the Lord,*—adorned with burnished gold. And even as a lion enraged sheddeth the blood of a mighty elephant, this arrow of mine resembling a serpent shall shed thy blood." Having delivered himself thus, he fired with wrath set his shaft on his bow. Hearing in that encounter Atikāya's wrathful speech fraught with hauteur, the highly powerful and intelligent son of the king possessed of exceeding grace, was transported with passion; and he said,—"Thou canst not attain pre-eminence solely by virtue of thy speech. One cannot be a worthy person simply by say. O wicked-minded one, do thou display thy strength on me equipped with the bow and holding arrows in my hands. To-day shall my shafts decked in gold, drink thy blood flowing from thy person and issuing out of wounds inflicted by my arrows resembling darts.—'This one is a boy','thinking this, thou ought not to slight me. Whether I am a boy or an old† man' —death shalt thou know in the conflict. It was as a boy that Vishnu had overpowered the triune world with his prowess." Hearing Lakshmana's words, fraught with reason and high sense, Vidyādharas and ghosts, deities, Daityas and Maharshis, and the high-souled Guhyakas then beheld that marvel.‡

Then Atikāya, enraged, setting his arrow on his bow, shot it at Lakshmana, as if devouring up the welkin. Thereat, Lakshmana—slayer of hostile heroes—with a crescent sever-

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* *Isvara—Siva.*—His weapon is the trident.—T.

† The commentator says the passage means—"Thou knowest (me) *for death* itself'. I prefer the sense given.—T.

‡ The encounter that ensued between Lakshmana and Atikāya.—T.

ed that sharpened shaft resembling a venomous serpent, as it was descending. And seeing the shaft severed,like a serpent having its person cut off, Atikāya waxing exceedingly enraged,took up five arrows; and the night-ranger discharged them at Lakshmana. Thereat Bharata's younger brother cut off the approaching arrows with whetted shafts. And having severed them with sharpened shafts, Lakshmana—slayer of hostile heroes—took up a sharpened arrow, as if flaming in energy. And taking it, Lakshmana set it on his excellent bow; and drawing the latter, vigorously discharged the shaft. And that hero endowed with prowess hit that foremost of Rākshasas in the forehead with that shaft having bent knots, discharged from his bow drawn to its full bent.—And that arrow piercing the forehead of that dreadful Rākshasa, and smeared with blood, appeared like the lord of serpents in a mountain. And the Rākshasa, smarting under Lakshmana's shaft, showered, like the dreadful gateway of Tripurā battered by Rudra. Then recovering himself and reflecting, he said,*—"Excellent well! By this discharge of thy shaft, thou approvest thyself as a foe in whom I can well glory." Having spoken thus candidly, he, folding his hands at ease, and seated on the platform of his car, began to range in it. And then that foremost of Rākshasas began to take up, set, and shoot one, three, five, or seven shafts. And those shafts resembling Fate itself, plated with gold at the feathered parts,—and looking like the Sun himself (in splendour),—discharged from the bow of the lord of Rākshasas, lighted up the heavens. Thereat Rāghava's younger brother by means of many a sharpened shaft calmly cut off all those vollies of arrows shot by the Rākshasa. And finding all those arrows riven in the encounter, that enemy of the lord of the immortals, Rāvana's son, was fired with wrath, and took up a whetted shaft. And then aiming that arrow, that highly powerful one suddenly shot it; and with that, rushing

* *Chintayámása—thought*, I apprehend, means *said* in this connection.

on, hit Sumitrā's son in the chest. And struck in the encounter by Atikāya, the son of Sumitrā began to bleed copiously, like a mad elephant discharging the temporal juice. And then that lord at once extricated the arrow ; and then took up a keen shaft and fixed the same on his weapon.* And then he set a shaft (on his bow-string) reciting a formula for the Agneya† weapon ; and thereat his arrow as well as bow flamed up. Then the highly powerful Atikāya took up a Raudra‡ weapon; and thereon fixed a shaft plated with gold at the feathered part, and resembling a serpent in sheen. And even as the Reaper hurleth his rod, did Lakshmana hurl that weapon inspired with divine energy, dreadful and aflame,—at Atikāya. And seeing that shaft set upon an Āgneya weapon, that night-ranger discharged a Raudra arrow set upon a Solar weapon. And there like a pair of infuriated serpents, those arrows with their heads flaming in energy, baffled each other in the sky. And burning each other, the shafts fell on the earth ; and those best of arrows, shorn of brilliance and reduced to ashes, were deprived of their splendour. And having blazed in the welkin, those two fell down to the earth reft of their lustre, Then Atikāya wrought up with wrath discharged an arrow called Aishika dedicated to Tashtri. Thereat the powerful son of Sumitra severed that shaft by an Aindra§ weapon. Seeing Aishika baffled, that Prince—son unto Rāvana—fired with rage, fixed an arrow on a Yāmya‖ weapon ; and then the night-ranger shot that weapon at Lakshmana. And Lakshmana resisted it by a Vāyavya¶ weapon. And then as a mass of clouds poureth down showers, Lakshmana, enraged, poured volleys

* *i.e.* the bow.

† Belonging to the god of Fire.

‡ Relative to Rudra.

§ Belonging to Indra.

‖ What could this be like ? The commentator is silent over this important point.—T.

¶ Belonging to the Wind-god.

of shafts on Rāvana's son. Thereupon, hitting Atikāya, those arrows coming in contact with his mail, had their barbs broken, and fell down to the earth. And seeing them baffled, that slayer of hostile heroes—the renowned Lakshmana—began to shower shafts by thousands. And albeit showered with those arrows, that Rākshasa—the mighty Atikāya—in that encounter was not pierced by them on account of his impenetrable mail; and that best of men failed to hurt him in the contest. Then approaching him, the Wind-god spake unto him, saying,—"This one hath received a boon from Brahmā, and is covered with an impenetrable mail. Pierce him with a Brāhma* weapon. He cannot otherwise be slain. This one clad in mail and endowed with prowess is forsooth incapable of being slain by others." Hearing the words of the Wind-god, Sumitrā's son like unto Indra in prowess took an arrow endowed with fierce impetuosity, and at once set it on a Brāhma weapon. And on that sharp-headed best of arrows being fixed on that foremost of weapons, the cardinal quarters and the Moon and the Sun and the mighty planets and the sky were seized with affright; and the earth shook. And inspiring that arrow furnished with a feathered part and resembling an emissary of Yama himself, and fixing the same on his bow, Sumitrā's son in that encounter discharged that shaft like unto the thunder-bolt at the son of the enemy of Indra. And in that conflict Atikāya beheld that shaft fair-feathered and having its feathered part dight with splendid diamonds, acquiring enhanced vehemence arising from its having been discharged by Lakshmana,—and hissing and rushing on with tremendous impetuosity. And seeing it, Atikāya swiftly resisted it with countless sharpened shafts. But endowed with the energy of Suparna himself, that shaft vehemently went to him. And seeing that shaft flaming and resembling the Fatal Destroyer himself,—coming, he, exerting himself to the utmost resisted

† Belonging to Brahmâ.

it with darts and *rishtis* and maces and adzes and javelins and arrows. But beating down all those weapons of wonderful forms, that arrow alive with flames, coming to the diadem-decked head of Atikāya, severed the same (in twain) And that head furnished with a corsalet, cut off by Lakshmana's arrow, suddenly dropped to the earth, like a summit of Himavān toppling (to the ground). Seeing him rolling on the earth, with his attire and ornaments scattered about, those night-rangers that survived were overwhelmed with grief. And with pale forces and distressed, they, fatigued in consequence of the thrashing they had undergone, suddenly began to cry in frightful accents. And on their leader having been slain, those night-rangers that were about (Atikāya), without waiting any longer,—overwhelmed with panic, rushed towards the city. And on their foe endowed with terrific prowess and incapable of being confronted, having been slain, innumerable monkeys filled with excess of joy, and displaying countenances resembling blown lotuses, paid homage unto Lakshmana working out their welfare.

SECTION LXXII.

HEARING Atikāya slain by the high-souled Lakshmana, the king was filled with exceeding great anxiety and spoke thus, —"Dhumrāksha exceedingly wrathful,—best of those equipped with all arms—and Akampana and Prahasta and Kumbhakarna—all these exceedingly mighty heroes—Rākshasas ever seeking warfare, conquerers of the forces of foes, and never defeated by antagonists, have together with their hosts been slain by Rāma of untiring feats. And other Rakshasas having gigantic bodies and skilled in various arms,—countless

high-souled heroes—have also been brought down. These brothers were formerly bound by my son Indrajit of renowned strength and prowess with terrific shafts, obtained as boons. And I do not know by what power or superhuman virtue or stupifying energy did those brothers—Rāma and Lākshmana—liberate themselves from those dreadful bonds, which could be loosed neither by celestials nor the highly powerful Asuras combined nor Yakyas, Gandharbas and Pannagas. And all those heroic Rākshasa warriors that marched forth at my bidding, have been destroyed by monkeys of marvellous might. Him see I not that can now slay Rāma with Lakshmana, —that hero together with his forces and Sugriva and Bibhishana. Alack! mighty must be Rāma and wondrous is his strength of weapon—he coming in contact with whose prowess, these Rākshasas have met with their deaths. Now let this palace be everywhere guarded by a vigilant garrison, —as also the *açoka* wood where Sitā is being guarded. We should always be acquainted with the ingress and egress (of every person). And do ye, surrounded by forces, remain where there are garrisons. And the night-rangers should in the evening, at midnight and in the morning always watch the movements of the monkeys. The monkeys should by no means be slighted. And ye should know whether the enemy putteth forth (fresh) efforts,—and whether they advance or remain stationed where they at present are."—Thereupon those exceeding mighty Rakshasas did as they had been desired. And having directed them, Rāvana—lord of Rākshasas—bearing the dart of ire (in his heart), in forlorn guise entered his own mansion. And with the fire of his rage blazing up, the exceedingly powerful sovereign of the night-rangers, absorbed with the danger that had befallen his son, began to sigh momentarily.

SECTION LXXIII.

THOSE Rakshas that remained after the others had been slain, swiftly informed Rāvana that all those foremost of Rākshasas—Devantaka and the rest, Triçiras, Atikāya and others—had been slain. And suddenly hearing them slain, the king with his eyes charged with brine, thinking of the disastrous destruction of his sons and brothers, was extremely agonized. Thereupon, seeing the king afflicted, and sunk in a sea of sorrow, that foremost of car-warriors—son unto the Rākshasa king—Indrajit, addressed (his sire), saying,—"O father, it doth not behove thee to be overcome with this excessive grief, inasmuch as, O lord of Nairitas, Indrajit yet breaths. Smit by the enemy of Indra, (Rāghava) can by no means save his life in encounter. To-day behold Rāma along with Lakshmana with their bodies torn with my shafts,—lying down lifeless on the ground, having their persons covered with my sharpened arrows! Hear this vow of the foe of Indra, never swerving and instinct with prowess and divinity,—this very day will I with unfailing shafts slay Rāma along with Laksmana. To-day let Indra and Vaivaçwata and Vishnu and Rudra and Sādhyas and Vaiçwas and men and the Sun and the Moon, behold my immeasurable prowess, terrific like that of Vishnu at the sacrificial ground of Vāli." Having spoken thus, that foe of the lord of celestials endowed with exceeding energy, taking the king's permission, ascended a car having the velocity of the wind itself, yoked with asses, and furnished with every variety of weapons. And ascending the car, resembling the car of Hari himself, that exceedingly powerful repressor of enemies at once set out for the field of battle. And as that high-souled (hero) marched, he was followed by countless mighty (Rākshasas) breathing spirits; bearing bows in their strong

hands. And some of those, resembling mountains, were mounted on elephants, and some on superb steeds, and some on bears, and some on beasts of prey, and some on lions and jackals,—and some of the Rākshasas endowed with dreadful vigor were mounted on crows, and some on swans, and some on peacocks,—they were equipped with *prâças* and maces and *nistrinças* and axes and clubs. And all sides were filled with the blares of conchs and the sounds of kettle-drums. And then that enemy of the lord of celestials marched forth with impetuosity. And with an umbrella hued like the Moon, that destroyer of enemies appeared like the full Moon stationed in the sky. And that hero garnished in golden ornaments—that foremost of all bowmen—was fanned by an excellent and graceful golden *chowri*. And with Indrajit furnished with the splendour of the Sun himself, and possessed of peerless prowess, Lankā looked beauteous even as the firmament graced with the glorious Sun.

Arriving at the scene of conflict, that highly powerful repressor of foes arrayed his forces aound the car. And then that foremost of Rākshasas with choice *mantras* duly offered libations unto Fire.* And that powerful lord of Rākshasas there worshipping Fire with fragrant wreaths and fried paddy, sacrificed unto it. And arms served for *Kâça* and *Bibhitakas* for fuel ; and there were red cloths and a ladle made of black iron. And spreading Fire there, with *tomaras* representing *Kâça*, he seized the neck of a living goat. And then the kindled smokeless fire blazing up brilliantly, displayed signs betokening victory. Thereat, with his right tongue whirling, the Deity of Fire himself looking like one made of gold,—arising, accepted the offering. And then that (Rākshasa) skilled in weapons acquired a Brāhma weapon (from that Deity), and inspired his bow and car with *mantras*. On that weapon baving been

* Hutabhoktâram—*eater of sacrificial offerings*—a designation of Fire.

invoked,* and on (the god of Fire) also having been worshipped, the firmament furnished with the suns and stars and planets was afflicted with affright. Having worshipped (the god of Fire), that one endowed with the splendour of Fire itself, that one possessed of the prowess of the great Indra and gifted with inconceivable vigor, accoutred in bows and arrows and swords and having steeds and cars and darts,—disappeared in the sky. Then burning for battle, setting up roars went out the Rākshasa ranks, thronging with steeds and cars, and graced with pennons and standards. And they fell to slaughtering monkeys in the engagement with countless shafts, sharp, variegated and decorated; as also with *tomaras* and *hooks.* And Rāvana's son, fired with wrath, seeing those night-rangers, addressed them, saying,—"Do ye, burning with a desire to destroy the monkeys, fight cheerfully." Thereat all those Rākshasas, eager for victory, smitting roars, covered the dreadful monkeys with showers of shafts. And environed by Rakshas in that encounter, he† poured on the monkeys *nâlikas* and *narâchas* and maces and clubs. And trembling in the encounter, those monkeys armed with trees at once began to shower rocks and trees on Rāvana's son. Then the exceedingly powerful Indrajit, son unto Rāvana, endowed with wondrous energy, pierced the bodies of the monkeys (with arrows). And fired with wrath, that (hero) rejoicing the Rākshasas with a single shaft pierced nine and seven monkeys in that encounter. And that invincible hero in that coflict mangled the monkeys with shafts resembling the Sun, decked with gold. And their persons pierced in that contest, and the mselves pained with those arrows, they began to fall down, giving up all intention of fight, like mighty Asuras smit by the celestials. And then waxing highly enraged, those considerable monkeys in that conflict hotly pursued (Indrajit)

* *i. e.* on the *deity* presiding over that weapon, being invoked.

† Indrajit.

resembling the Sun himself and having terrific arrows for his rays. And all the monkeys, with their bodies riven and deprived of their senses, and bathed in blood and writhing in torments,—pursued (Indrajit). And putting forth their prowess in behalf of Rāma, those monkeys, equipped with rocks in the encounter, who had set apart their very lives (for him), paused,shouting up loudly. And they in that conflict showered trees and crags and mountain-tops on Rāvana's son. And that destroyer of foes—the exceedingly energetic son unto Rāvana—resisted that mighty shower of trees and stones capable of compassing destruction. Then that Lord pierced the monkey-hosts in the encounter with shafts resembling fire or venomous serpents. And piercing Gandhamādana with eight and ten sharp arrows, he wounded Nila stationed at a distance with nine shafts. And that one endowed with redoubtable prowess pierced Mainda with seven shafts capable of piercing into the pith; and he pierced Gaja with five shafts in the encounter. And he pierced Jāmbavān with ten and Nila with thirty. And then with dreadful sharp shafts obtained as boons, he rendered Sugriva and Rishabha and Angada and Dwivida (almost) lifeless. And transported with passion, and resembling the Five arisen at Doomsday, Indrajit, harassed other principal monkeys with countless arrows. And in that terrific conflict, he agitated the monkey-hosts with swift-speeding shafts, resembling the Sun himself, deftly discharged (from his bow). Then in that encounter, leaving his army, Indrajit became suddenly invisible unto the monkey-hosts,—and began to shower fierce arrows, like dark clouds pouring rain. And with their persons torn by the arrows of the conqueror of Sakra,—slain by his power of illusion,—with their teeth uprooted, those mountain-like monkeys fell down in the field, emitting frightful cries,—like a mountain smit with Indra's thunderbolt. And in the conflict they could only see sharp-pointed shafts among the monkey-ranks; but

that foe of the celestial chief—the Rākshasa, hidden by virtue of illusion, they could not discover there. And then the high-souled lord of Rakshas covered all sides with sharp-pointed shafts resembling the rays of the Sun ; and he rived the foremost monkeys. And whirling darts and *nistraiças* and axes, flaming and having the effulgence of Fire,—and furnished with flames shooting forth sparks,—he discharged them furiously at the forces of the sovereign of monkeys. And the monkey-leaders struck with Sakrajit's shafts resembling flames, appeared like laughing Kinçukas. And some looking at the sky were struck at their eyes. And they gradually began to hide themselves in each other and drop to the earth. And that foremost of Rākshasas—Indrajit—with *práças* and darts and whetted arrows, inspired with *mantras*, pierced all those powerful monkeys,—Hanumān and Sugriva and Angada and Gandhamādana and Jāmbavān and Sushena and Vegadarçin, and Mainda and Dwivida and Nila and Gavāksha and Gavaya and Kesari and Hariloman and the monkey Vidyutdanshtra and Suryyānana and Jyotimukha and the monkey Dadhimukha and Pāvakāksha and Nala and the monkey Kumuda. And having pierced those foremost monkeys with golden-hued maces, he showered on Rāma and Lakshmana arrows resembling the rays of the Sun. And showered with those vollies of arrows, Rāma, without heeding that discharge resembling a very downpour, —reflecting, spoke unto Lakshmāna,—"O Lakshmana, this lord of Rākshasas, this foe of the lord of celestials, having obtained the Brāhma weapon,—after having brought down the monkey-hosts, are assailing us with sharpened shafts. And that high-souled heedful one, having been given a boon by the Self-sprung, hath rendered his dreadful body invisible. How can we slay him, who is fighting with upraised weapons, but who hath hid his body. The reverend Self-sprung, I deem, is incomprehensible. And this is his weapon, embodying his energy. Therefore, O intelligent one, do thou to-day

along with me calmly bear this. And let this foremost of them all—this lord of Rākshasas—cover all sides with the showers of his shafts. And in consequence of this, the army of the monkey-king with its greatest heroes fallen, doth not appear to advantage. And seeing us also fallen senseless,—and desisting from fight with our joy and anger gone off from us, for certain will the enemy of the immortals, taking the Fortune of fight seek his home." And assailed by Indrajit with networks of arrows, they were then sore distressed in the field. And having struck them with sadness, Indrajit from joy shouted in the encounter. And having thus worsted in battle that monkey-army and Rāma along with Lakshmana, he speedily entered the city ruled by the hand of the Ten-necked one. And extolled by the Yātudhānas, he, filled with, delight, related everything unto his sire.

SECTION LXXIV.

AND they* were rendered inert in the field; and the army of the monkey-leaders was stupified, with Sugriva and Nila and Angada and Jāmbavān,—and they did not show any signs of activity. Thereupon, seeing them dispirited, that foremost of intelligent persons—Bibhishana—cheering them up with his peerless speech, said,—"Ye heroes of the king of monkeys, do not give way to fear. This is not the time to indulge in grief at this place; for the sons of that noble one,†—inactive and depressed, and seeming to be wounded with the showers of Indrajit's shafts,—are in reality

* *i. e.* Râma and Lakshmana.

† Daçaratha.

in this plight, for showing reverence unto the words* of the Self-sprung one.—On him the Self-sprung hath conferred the mighty Brahmā weapon of unfailing power; and the king's sons are doing honour to it by lying down on the field of battle. Why then do ye grieve now?" Hearing the words of Bibhishana and honoring the Brahmā weapon, Hanumān spoke as follows:—"The host of the quick-paced monkeys hath been slain by this weapon. Let us go and console them who are still living." And those two great heroes—Hanumān and that foremost of the Rākshasas, with fire-brands in their hands, began to range to and fro in the battle field. And they beheld there the earth strewn on all sides with monkeys lying down like so many hills and various shining weapons. And some of these monkeys were deprived of their tails, some of their hands, some of their thighs, some of their legs, some of their fingers, and some of their heads. And blood was gushing out from the persons of some, and others were urinating out of fear. And Bibhishana and Hanumān beheld there Sugriva, Angada, Nila, Gandhamādana, Jāmbavān, Sushena, Vegadarshin, Mainda, Nala, Jyotimukha, and the monkey, Dwivida,—almost slain. And Bibhishana and Hanumān saw in the field seven and sixty *kotis* of fleet-footing monkeys slain (in battle) at the fifth part of the day by the darling of the Self-sprung. And surveying that host worsted, dreadful like the surges of the sea, Hanumān and Bibhishana began to search for Jāmbavān. And finding that heroic son of Prajāpati, afflicted with natural decrepitude, aged, and resembling smouldering fire,—wounded with hundreds of shafts, Pulastya's son said,—"O noble one, hath not thy life been destroyed with those sharp shafts?" Hearing Bibhishana's words, Jāmbavān—best of bears—evoking utterance with extreme effort, said,—"O foremost of Nairitas, endowed with exceeding prowess, I know thee by thy voice. Having my person pierced with sharp shafts, I

* Mantra.

cannot see thee with my eyes. Doth he through whom Anjanâ as well as Mâtariçwa* are blessed with fair offspring,—doth that prince of monkeys—Hanumân—live?" Hearing Jâmbavân's speech, Bibhishana said,—"Why, passing by the son of the high and mighty,† dost thou enquire after the Wind-god's offspring? O noble one, thou dost not show that overflowing affection either for king Sugriva or Râghava that thou showest for the son of the Wind-god." Hearing Bibhishana's words, Jâmbavân said,—"Hear, O foremost of Râkshasas, why I enquire after the Wind-god's son. While this hero is alive, this force, albeit destroyed, liveth; but if Hanumân is reft of life, although living, we are destroyed. O child, if the Wind-god's offspring, resembling his sire himself or (the deity of) Fire in prowess, is alive, there is hope for our lives." Then approaching that aged one, Hanumân—son unto the Wind-god—saluted him humbly, holding Jâmbavân's feet. Hearing Hanumân's voice, that foremost of monkeys, with his senses sorely smarting, deemed himself as having regained his life. Then that exceedingly energetic one addressed Hanumân, saying,—"Come, O powerful monkey. It behoveth thee to rescue the monkeys. There is none else. Endowed with profuse prowess, thou art the greatest friend of these. This is the hour when thou shouldst display thy might. Any other see I not. Do thou cheer up this host consisting of bears and monkeys; and do thou also heal the wounds of these two tormented by them. Bounding sheer over the main, thou, O Hanumân, shouldst repair to the Himavân—foremost of mountains. There thou wilt see that best of mountains—the golden Rishabha of terrific aspect, and, O smiter of foes, the peak also of Kailâça. Lying in the lap of these two, thou, O hero, O powerful monkey, wilt see the mountain of medicines, fraught with healing herbs of all kinds. On its summit thou wilt find four medicinal herbs

* The Wind-god.

† *Vide Hamlet.*

flaming ard illumining the ten cardinal quarters—*viz.*, Mritasanjivani,* Viçalyakarani,† Suvarnakarani,‡ and the mighty medicine, Sandhāni. O Hanumān, providing thyself with these, thou shouldst come hither without delay. Do thou, O offspring of the Wind-god§ bringing back lives unto these monkeys, cheer them up." Thereat Hanumān filled himself with energy, even as the Ocean heaveth with the force of the winds (blowing on its breast). And ascending the summit of that mountain,‖ and hurting it with his tread, that hero—Hanumān—appeared like a second mountain. And crushed under the tread of that monkey, the mountain was dispirited; and sore distressed, it could hardly contain itself. And the trees on it began to topple to the earth; and on account of the vehemence of the monkey, they flamed up. And smitten by Hanumān, its peaks were scattered around. And monkeys could no longer dwell on that foremost of mountains, which, being hard pressed (by Hanumān), was trembling all over, with its slopes covered with broken trees and rocks. And with her giant gateways shaking, and the doors of her edifices broken, that night Lankā, overwhelmed with fright, seemed to be dancing. And the offspring of the Wind-god, resembling a mountain itself, bringing that mountain to sore straits, agitated the entire earth with her Oceans. And hurting the mountain with his tread, he, opening wide his mouth resembling that of a mare, sent up loud shouts, terrifying the night-rangers. And hearing those tremendous roars as he kept emitting cries, the powerful Rākshasas were quite stupified. And bowing down unto the Ocean, that subduer of enemies, the Wind-god's son, endowed with dreadful prowess, began to ponder

* *Lit.* reviving the dead.

† *Lit.* healing wounds inflicted by darts.

‡ *Lit.* transmuting any thing to gold.

§ *Gandhabahâtanaya*—lit., son unto the bearer of smell—a designation of the Wind in Sanskrit.—T.

‖ Trikuta.

over the mighty mission with which he had been entrusted in the interests of Rāghava.—And, then upraising his tail resembling a serpent, bending his back, contracting his ears, and opening his mouth looking like that of a mare, that one possessed of terrific impetuosity, bounded into the sky. And with the vehemence of his rush,—he carried away in his wake whole tracts of trees, and rocks, and crags, and inferior monkeys ;* and after having been carried away some distance by the vehemence of his arms and thighs, they, at length losing their velocity, fell into the waters (of the Ocean.) And stretching his arms resembling serpents, the son of the Wind-god endowed with the prowess of Garura† coursed on towards the monarch of mountains, as if making all the quarters tremble. And seeing the sea with its hosts of billows rolling furiously, and with the confideracies of aquatic animals bewildered by the angry waters, he coursed on rapidly, like the discus discharged by the hand of Vishnu. And surveying hills and birds and pools and rivers and tanks and splendid cities and flourishing provinces, that one equal to his sire himself in celerity, held his way. And that hero—Hanumān—like unto his father in prowess, and incapable of being fatigued, vigorously proceeded along the orbit of the Sun. And that powerful monkey possessed of the speed of the Wind itself, and having mighty impetuosity, careered, making all sides resound with his roars. And remembering Jāmbavān's words, that redoubtable monkey, son unto the Wind-god, possessed of terrific prowess, and resembling a mountain, suddenly saw (before him) the Himavān ; furnished with countless cascades and numerous caves and rivulets; with splendid summits appearing like massess of pale clouds ; and graced with various trees. And arriving at that lord of mighty mountains, furnished with excellent towering golden summits, he saw the great sacred asylums (of the

* Residing in the Trikuta mountain.

† The text has, *the Foe of serpents*—an appellation of Garura

ascetics), inhabited by the flower of celestial saints. And he saw Brahmakoça(*a*) and Rajatālaya(*b*) and Sakrālaya(*c*) and Rudraçarapramoksha(*d*) and Hayānana(*e*) and the flaming Brahmaçiras,(*f*) and the servants of Vaivaçwata.(*g*) And he saw the abode of the Fire-god, and the abode of Vaiçravana and the effulgent Suryyanivandhana,(*h*) and the abode of Brahmā,(*i*) and the bow of Sankara, and the navel of the Earth.(*j*) And he saw Kailaça of terrific aspect,and the stone(*k*) of Himavān, and that bull,(*l*) and the golden mountain, and that foremost of mountains furnished with all medicinal herbs, flaming, and illuminated with every kind of medicinal plants. And beholding that flaming mass of fire, the off-spring of Vāsava's(*m*) emissary wondered. And bounding up to the lord of medicinal mountains, he fell to searching for the drugs. And that mighty monkey—the Wind-god's son—leaving behind a thousand *yoyanas*, began to range the mountain containing the divine remedies in its entrails. And those potent medicines,in that foremost of mountains, knowing (before-hand) that one was coming seeking for them, rendered themselves invisible. And not seeing them, the high-souled Hanumān was angered; and from wrath he set up roars.

(*a*) The place of Hiranyagarbha.

(*b*) The place of Rajatanâbha—*silver-naveled*—another form of Hiranygarbha.

(*c*) The abode of Sakra.

(*d*) The place wherefrom Rudra discharged his arrow on the occasion of the destruction of Tripurâ.

(*e*) The place of the Horse-necked.

(*f*) The place of the deity presiding over the Brahma weapon.

(*g*) An appellation of Yama.

(*h*) The spot where the suns meet.

(*i*) The place of the four-faced Brahmâ.

(*j*) The spot of Prajâpati.

(*k*) On which Rudra sat when engaged in asceticism.

(*l*) Which had been mentioned by Jâmbaván.

(*m*) The emissary of Vâsava in his cloud-form is the Wind driving the cloud; and the passage refers to Hanumân.—T.

And not brooking that, (Hanumān) with eyes resembling glowing fire, addressed that foremost of mountains, saying,—"What is this that thou hast decided on, that thou showest no compassion for Rāghava? But, O lord of mountains, to-day witness thyself, overpowered by my arms and torn in pieces!" And (anon) on a sudden, he violently rooted up its summit with trees and elephants and gold, and furnished with thousand varieties of ore,—having its tops torn and its slopes aflame. And uprooting it, he sprang into (the bosom of the air), terrifying the worlds containing celestials and the lords thereof. And hymned by countless rangers of the air, that one endowed with the terrific impetuosity of Garura himself, taking that summit furnished with the splendour of the Sun, went along the orbit of the Sun. And near the Sun, that Sun-like one seemed to be another Sun. And with that mountain, the offspring of the bearer of perfumes appeared surpassingly grand, like very Vishnu equipped with the flaming discus having a thousand edges. And seeing him, the monkeys shouted,—and he also, seeing them, shouted in delight. And hearing their tremendous cheers, those residing in Lankā shouted still more dreadfully. And then the high-souled one dropped on that best of mountains in the midst of the monkey-forces; and, bowing down unto the principal monkeys there, he embraced Bibhishana. And then those sons of that king of men, smelling the perfume of that mighty medicine, were then and there healed of their wounds; and the heroic monkeys also sat up. And all the heroic monkeys were instantly healed and cured; and those also that were slain (in battle), through the smell of that best of drugs, sat up, like persons risen after sleep at break of day. Ever since the monkeys and Rākshasas had begun to fight, for maintaining honor, all those Rākshasas that were slain there by the mighty monkeys, were thrown into the sea. Then that monkey, the offspring of the bearer of fragrance, endowed with terrific speed, took that medicinal mountain

(back) unto Himavān and again presented himself before Rāma.

SECTION LXXV.

THEN the exceedingly energetic lord of monkeys, Sugriva, said unto Hanumān these words fraught with import,—"Inasmuch as Kumbhakarna hath been slain as also the princes,* Rāvana can no longer defend the city.† Now let those principal monkeys that are endowed with great strength and that are furnished with fleetness, taking fire-brands (in their hands) rapidly rush towards Lankā." Then when the Sun had set and at the terrific front of Night, those foremost of monkeys marched towards Lankā, equipped with fire-brands. And charged at all points by numbers of monkeys armed with fire-brands, those fierce-eyed (Rākshasas) that guarded the gates‡ suddenly fled away. And thereat, (the monkeys) delighted set fire to gates and upper apartments and spacious high-ways and various by-ways and edifices. And the fire§ burnt their‖ mansions by thousands; and mountain-like superstructures toppled headlong to the earth. And there burnt *aguru*, and sweet sandal, and pearls, and sheeny gems, and diamonds and corals. And there

* *Nishuditāh—slain*, left out for euphony.

† *Upanirhāram* is a contested term. Kataka gives the sense adopted by me. Tirtha says it means 'Rávana cannot give battle in the open field.' According to others, it means 'He cannot offer truce to us.—T.

‡ *Arakshāh*—according to some means *gates*. According to others, a *gulma* or *division of an army.—T.*

§ *Hutabhuk—lit.* eater of sacrificial offsprings—a designation of Fire.

‖ According to the commentator this refers to the fire lighted by the monkeys. I differ.—T.

burnt linen and fine silk and *âvikas* and various kinds of woolen cloths; and vessels of gold, and weapons; divers kinds of furniture, trappings and ornaments of steeds; cords for tying elephants; burnished ornaments for cars; armour of warriors; and hides of horses and elephants. And swords and bows and bow-strings and arrows and *tomaras** and *ankuças*† and darts. And blankets and *chowris* and tiger-skins and musk and other things. And pearls and excellent gems; and edifices all around. And there the fire burneth heaps of various kinds of arms. And then the fire burnt various kinds of curious structures, and the dwellings of Râkshasas and all householders. And there the fire flaming up again and again burnt down by hundreds and thousands the houses of the denizons of Lankâ,—clad in curious golden mail; and wearing wreaths and ornaments and attires; having their eyes wildly moving in intoxication; reeling in drink; those whose paramours were dressed in flowing apparels; or those wroth with their foes; or bearing maces and darts and swords in their hands; or engaged in eating or drinking; or asleep with their beloved on costly couches; or, who, agitated with fright, were hastily going taking their sons with them.—And that fire burnt down firm-based rich dwellings furnished with innumerable apartments, and garnished with golden Moons and crescents,—and mansions having graceful crests; and variegated windows and daises raised there, embellished with rubies and lapises, and seeming to touch the Sun; and piles resembling mountains in grandeur,—and resonant with the cries of Krauncbas and peacocks and the tinklings of ornaments. And the flaming gateways all round appeared like clouds in the rainy season lighted up by lightning, or like the peaks of a mighty mountain ablaze with a forest-

* An Iron club.—T.

† The hook used to drive an elephant.—T.

conflagration. And superb damsels asleep in lofty edifices,* being burnt, cast away their ornaments and shrieked. And consumed by the fire, buildings began to drop down like the summits of a mighty mountain smit with the thunder-bolt of the thunderer. And those burning, appeared from a distance like the peaks of Himālaya aglow. And in consequence of those tops of the edifices burning and of the living flames, that night Lankā looked as if swarming with flowering Kinçukas. And with elephant-riders, and elephants, and steeds let loose, Lankā appeared like the Ocean at the hour of Universal tumbling,—with its ferocious aquatic animals whirling in wild chaos. Sometimes, an elephant seeing a steed let loose,—was flying away in fear; and sometimes a horse seeing a frightened elephant, was stopping, himself seized with fear.—And on Lankā burning, the mighty main with the reflection (of the conflagration) looked like an Ocean of red waters. And in a short time that city set on fire by the monkeys, looked like the earth glowing at the time of the Universal dissolution. And the cries of the females amidst the drift of smoke, heated by the flames, could be heard from an hundred Yoyanas. And as Rākshasas having their bodies burnt came out of houses, monkeys eager for encounter on a sudden sprung upon them. And the shouts of the monkeys and the cries of the Rākshasas made the ten cardinal quarters and the ocean and the Earth resound.

And on those high souled ones—both Rāma and Lakshmana—having been cured of their wounds, possessing themselves in calmness, took up their excellent bows. And Rāma drew that best of bows. And thereat there was heard a tremendous twang striking terror into the Rākshasas. And drawing his redoubtable bow, Rāma appeared like the reverend enraged Bhava, drawing his bow having sounds and instinct with Brahma energy. And the twang of Rāma's bow, drowning the roars of both the

* *Vimāna*, according to Rāmānuya, is a seven-storeyed edifice.—T.

monkeys and the Rākshasas,—was alone heard. And the ululations of the monkeys and the cries of the Rākshasas and the rattle of Rāma's bow—these three filled the ten cardinal quarters. And with the shafts discharged from his bow, the gateway of the city resembling the summit of Kailāça was crushed in pieces, scattered around on the ground. And seeing Rāma's shafts in cars and dwellings, the preparations for conflict were pushed on with great vigor. And in consequence of the foremost Rākshasas preparing for fight, and emitting roars, that night appeared like the Fatal Night itself. And the foremost monkeys were directed by the high-souled Sugriva, saying,—"Ye monkeys, do ye fight, approaching the gate lying at hand. But he that flyeth from his ranks, should be slain by main force". As the principal monkeys stationed themselves at the gate, equipped with fire-brands, wrath took possession of Rāvana. And as he yawned, the wind (blowing) from his mouth), filled the ten cardinal regions; and his wrath resembled that appearing in the person of Rudra. And wrought up with a mighty rage, he sent forth Kumbha and Nikumbha—both sons of Kumbhakarna—in company with innumerable Rākshasas.—And in accordance with Rāvana's command, Yupāksha and Sonitāksha, and Prajangha, and Kampana went with Kumbhakarna's sons. And, setting up leonine roars, he commanded all those highly powerful Rākshasas, saying,—"Do ye go this very day for battle." Thus directed, those heroic Rākshasas, equipped with flaming weapons, went out, roaring again and again. And the firmament was illuminated with the splendour of the ornaments of the Rākshasas and the splendour of their persons and the fire kindled by the monkeys. And there the light of the Moon and that of the stars and the brilliance of their ornaments,—combined, lighted up the welkin.—And the beams of the Moon and the brilliance of the ornaments and the flaming splendour of the planets emblazoned all round the forces of the monkeys and

Rākshasas. And the light of half-burnt houses, again, falling on the restless ripples of the sea, made it wear an extremely beautiful aspect. And those dreadful Rākshasa hosts, possessed of dreadful prowess and energy, were seen,—with ensigns and banners; excellent swords and *paracwadhas*,* terrific steeds and cars and elephants rife with *paths*,† and flaming darts and clubs and scimitars and *yrâsas* and *tomaras* and bows; bearing blazing *prâsas*; ringing with the tinklings of hundreds of balls; with their arms encased in golden networks; flourishing axes; whirling their mighty weapons; fixing shafts on their bows; making the air swoon away with the perfumes of their wreaths; extremely terrific; swarming with heroes; sending out sounds like those of the sea. And seeing the army of the Rākshasas incapable of being coped with advance, the monkey-forces began to move and send up loud cheers. And thereat that array of Rākshasas vehemently sprang forward before the force of the foe, like unto insects plunging into a flame. And whirling with their arms bludgeons and *acanis*, that army of Rākshasas appeared exceedingly grand. And the monkeys, eager for encounter, darted forward like maniacs; and began to despatch the night-rangers with rocks and trees and clenched fist. And Rākshasas possessed of dreadful prowess with whetted arrows swiftly cut off the heads of falling monkeys. And the Rākshasas ranged there, with their ears torn with teeth, or their heads broken by blows, or their limbs crushed with the discharge of crags. And in the same way other grim-visaged night-rangers slew with sharpened swords the foremost of monkeys on all sides. And one about to slay another was himself slain by the latter; and one, about to bring another down, was himself brought down (by his adversary, and one that was railing at another, was in turn

* A platoon consisting of one chariot, one elephant, three horse and five foot.—T.

† A kind of sword.

rebuked by his enemy; and one who was going to bite his foe, was himself bitten by him. And one was crying 'Give,'* and his adversary anon giveth; and another, again said,—'I will give. Why puttest thyself to trouble? Stay.' Thus there did they accost each other. And there was waged a terrific encounter between the monkeys and the Rākshasas,—in which arms lay scattered about; and armour and weapons strewn around; and mighty *prâcas*† were upraised; and which was faught with blows and darts and swords and *Kuntalas*.‡ And in that conflict the Rākshasas slaughtered monkeys by tens and sevens. And then the monkeys hemmed in the Rākshasa-forces, with their apparels falling off and with their mail and standards strewn around.

SECTION LXXVI.

On that furious and destructive carnage proceeding, Angada, eager for encounter, approached the heroic Kampana. Thereat, challenging Angada in wrath, he assailed him with impetuosity. And Kampana dealt a blow to Angada with his mace; and thereat, wounded with it, he reeled. Then regaining his senses, that energetic one hurled a mountain-top. Borne down by the blow, Akampana dropped down to the earth. And seeing Kampana slain in the conflict, Sonitāksha mounted on a car, intrepidly rushed against Angada. And he then impetuosly pierced Angada with sharpened shafts, keen and capable of cleaving the body

* Battle.

† A bearded dart.

‡ What could this be like? The commentator is mute. Wilson has *Kuntalikā*—butter-knife or scoop. *Kuntala* may, however, mean a *plough*.—*T.*

and resembling the Fatal Fire itself in appearance,—with Kshuras(*a*) and Kshurapras(*b*) and Nārāchas(*c*) and Vatsa-dantas(*d*) and Siliumkhas(*e*) and Karnis(*f*) and Salas(*g*) and Vipātas,(*h*) and countless (other) whetted arrows. And the powerful son of Vāli—Angada—endowed with prowess having his person pierced with arrows suddenly smashed (his adversary's) car and arrows and dreadful bow. And thereat, Sonitāksha swiftly took up his sword and shield; and without reflecting for a moment, that vigorous one sprang forward. And the powerful Angada, speedily bounding up, seized his enemy's sword and holding the same with his hands shouted. And then hitting at (Akampana's) shoulder-blade, that powerful monkey—Angada—hewed him in twain, his blow going obliquely down like the sacred thread. And taking that terrific sword, and shouting again and again, in the field, Vāli's son rushed against other enemies. And then strong and heroic Yupāksha accompanied by Prajangha,—mounted on a car, wrathfully approached the mighty son of Vāli. And taking an iron mace, that hero, Sonitāksha, adorned with a golden *angada*,—attaining a little respite, advanced against Angada. And that redoubtable hero, the powerful Prajangha, also, accompanied by Yupāksha, fired with wrath, equipped with a mace, advanced towards the son of Vāli endowed with exceeding prowess. And placed between those two—Sonitāksha and Prajangha—that foremost of monkeys appeared like the full Moon placed between the Visākhās.(*i*) And Mainda and Dwivida defending Angada,

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(*a*) Arrows having razor-like edges.
(*b*) Crescent-shaped shafts.
(*c*) Arrows made entirely of iron.
(*d*) Arrows resembling the teeth of calves.
(*e*) Arrows resembling the feathers of the Kanka.
(*f*) Arrows furnished with two sides resembling *carś*.
(*g*) Arrows with short leads.
(*h*) Arrows resembling the tops of Karaviras—Tirtha.
(*i*) The asterisks so named.

remained beside him, desirous of witnessing the encounter between those two (combatants). And fired with fury, those huge-bodied Rākshasas endowed with dreadful prowess, equipped with swords and shafts and maces,—being on their guard, fell upon the monkeys. And the encounter that took place between those three lords of monkeys combined (on one side), and the three redoubtable Rākshasas (on the other), was dreadful and capable of making people's down stand on end. And they,* taking up trees, hurled them in the conflict (against their antagonists); and the powerful Prājangha resisted all those with his swords. And (the monkeys) in the contest showered rocks and trees on the cars (of their enemies: and the exceedingly strong Yupāksha cut them off with vollies of arrows. And the powerful Sonitāksha, endowed with prowess, with his mace severed in the middle the trees which Dwivida and Mainda had uprooted and discharged. And summoning speed, Prajangha darted against Vāli's son, upraising a huge scimitar capable of piercing into the vitals of trees. And seeing him approach, that lord of monkeys possessed of exceeding strength and great prowess struck him with an Açwakarna tree; and with a blow smote his antagonist on his arm holding a *nistringa*. And seeing the sword resembling a mace dropped to the earth, that exceedingly mighty one clenched his fist into a blow like unto the levin; and that one, endowed with wondrous energy, smote in the forehead that foremost of monkeys possessed of redoubtable prowess. And thereat he for a moment was staggered. And then recovering his senses, the energetic and powerful son of Vāli by means of his clenched fist severed Prajangha's head from his body. Thereat Yupāksha, seeing his uncle slain in battle, with his eyes filled with tears, finding his shafts exhausted, swiftly descended from his car and took a sword. And finding Yupāksha charge, Dwivida, waxing wroth, speedily smote him on the breast; and that

* The monkeys.

powerful one also seized him. And finding his brother taken, the highly energetic Sonitāksha then dealt the mighty Dwivida a blow in the chest. And overcome by that blow, that one endowed with great strength, shook; and Dwivida seized his antagonist's upraised mace. In the meanwhile Mainda came to the side of Dwivida. And Sonitāksha and Yupāksha, bestirring themselves, began to vehemently and forcibly drag and pull those (two) monkeys. And Dwivida with his nail tore Sonitāksha's face; and that powerful one violently bringing him down to the earth, pressed him with might and main. And fired with wrath, Mainda—foremost of monkeys—grasped Yupāksha with his arms; and that one dropt down dead on the earth. And thereupon the force of the lord of the Rākshasas, having its foremost heroes slain,—and aggrieved thereat, went to where Kumbhakarna's son was. And then cheering up the flying forces, that best (of Rakshas),—the energetic Kumbha—seeing that Raksha host with its mighty heroes slain by highly powerful monkeys crowned with success, began to perform difficult feats in the encounter. And heedfully taking his bow, that first of bowmen discharged shafts resembling venomous serpents capable of piercing the body. And his excellent bow with shafts shone resplendent like the very bow of Indra himself affluent with the splendour of Airāvata and lightning. And then drawing his bow to its utmost bent, he hit Dwivida with a feathered shaft knobbed with gold. And suddenly wounded with it, that best of monkeys having the splendour of Trikuta, fell down senseless to the earth, stretching his legs wide. And Mainda, seeing his brother, broken in mighty encounter, furiously rushed forward, taking a gigantic crag; and that one possessed of great strength, hurled it at the Rākshasa. And thereat Kumbha severed that crag with fire shafts discharged (from his bow). And then aiming other fair-headed arrows resembling venomous snakes, that exceedingly energetic one smote Dwivida's elder brother in the chest.

And struck (with those arrows), that leader of monkey-bands, Mainda, with his marrow pierced therewith, fell down to the earth, deprived of his senses. And Angada seeing his uncles* endowed with exceeding prowess, overpowered, darted vehemently at Kumbha staying with bow upraised. And as he descended, Kumbha pierced him with fire shafts; and as one pierceth an elephant with *tomaras*, he also pierced (Angada) with three other arrows. And the powerful Kumbha pierced Angada with a great many arrows, sharp-pointed, whetted, keen and ornamented with gold. And Vāli's son Angada, albeit pierced all over in his person, did not shake; and he kept showering on his† head stones and trees. And the graceful son of Kumbhakarna cut off and cleft all those (stone and trees) discharged by Vāli,s son. And seeing him spring up, Kumbha pierced that monkey-leader on the ground with shafts, even as one assaileth an elephant with fire-brands. And blood gushed out of his closed eyes. And then covering his eyes with his hand, Angada with another took a *sâla* that was hard by. And placing on his breast the *sála* furnished with shoulders, and pulling its branches and bending its top, he cleared it of its foliage, in that mighty encounter. And then in the sight of all the Rakshas he violently discharged that tree resembling the very banner of Indra and appearing like Mandara itself. And thereat he‡ severed it with seven sharp shafts capable of piercing the body. And Angada experienced a sharp pang and fell down deprived of his senses. And seeing the invincible Angada down like ebbing sea, the foremost monkeys informed Rāghava of it. And Rāma, hearing that Vāli's son had come to grief in terrific fight, directed the principal monkeys, headed by Jāmbavān. And hearing Rāma's command, the monkeys, fired with wrath, charged

* Maternal uncles.

† Kumbha's.

‡ Kumbha.

Kumbha, staying with his bow upraised. And those powerful monkeys, with their eyes crimsoned with choler and bearing rocks and trees in their hands, were engaged in defending Angada. And Jāmbavān and Sushena and the monkey, Vegadarçi, wrought with wrath, darted against that hero—son unto Kumbhakarna. And seeing them spring forward; he covered up those exceedingly mighty lords of monkey, with showers of shafts, even as a crag obstructeth the course of a current. And even the great deep cannot see his own shores, those high-souled lord of monkeys, coming within the range of his arrows, could not even see. And seeing those monkeys sore distressed by the shafts, the king of the monkeys, Sugriva, in that conflict taking his brother's son on his back, rushed against the son of Kumbhakarna, even as a powerful lion rusheth at an elephant ranging on the slopes of a mountain. And that mighty monkey, uprooting many an *açwakarna* and other mighty trees of various kinds, discharged them (at the foe). And by means of his sharp arrows the graceful son of Kumbhakarna cut off that downpour of trees covering the welkin; and incapable of being resisted. And being baffled those trees looked like *çataghnis*. And seeing that shower of trees riven by Kumbha, the graceful lord of the monkeys endowed with exceeding strength and prowess, did not feel any mortification. And suddenly attacked, he bearing those arrows, seized Kumbha's bow resembling in resplendence the very bow of Indra. And swiftly bounding up and performing that feat difficult of being achieved, he, exceedingly enraged, addressed Kumbha resembling an elephant shorn of his tusks, saying,—"O elder brother of Nikumbha, marvellous are thy might and the force of thyself as well as the modesty and prowess that are thine and Rāvana's. And, O thou equal unto Prahrada or Vāli or the slayer of Vritra or Varuna or Kuvera! thou alone walkest in the wake of thy yet mightier father. As mental anguish doth not dog one that hath controlled his senses,—the

celestials cannot cope in conflict with thee alone, O repressor of foes, O of mighty arms, bearing thy dart in thy hand. O thou of high intelligence, put forth thy prowess! and do thou also witness my work. It is only by virtue of the boon he hath received, that thy uncle can bear the deities and the Dānavas. But Kumbhakarna copeth with the immortals and Asuras by means of his native might. And in the bow equal to Indrajit himself and in power equal to Rāvana, thou now in might and energy art the foremost of Rākshasas. And to-day let all creatures witness the mighty and wonderful encounter in conflict between thee and me, like unto the meeting of Sakra and Samvara. And unparalleled is the feat thou hast performed; and thou hast displayed thy skill in weapons. And heroic monkeys endowed with dreadful vigor, have been brought down by thee. And, O hero it is only because of the apprehension* of censure of the people that I do not slay thee who art fatigued in consequence of the acts that thou hast performed. And reposing from fight, do thou see my strength!" And being thus honored (by Sugriva) with fair speech, (Kumbha) flamed up like a flame into which oblations have been poured. And then Kumbha seized Sugriva by the arms. And like two elephants in rut, they sighing momentarily, fastened on each other's person, and possessed each other,—and from fatigue emitting from their mouth flames mixed with vapour. And with the stamping of their feet, the earth was rent into rivers, and the main was waxed, with its billows surging furiously. Then Sugriva lifting up Kumbha clean, violently plunged him into the salt wash, making his eyes acquainted with the locality of the deep. And in consequence of Kumbha's plunge, the waters heaving up, rolled on all sides like the Vindhya or Mandara. Then springing up, and bringing Sugriva down, Kumbha, transported with wrath

* *i.e.* Lest people should censure me, saying,—'Sugriva slew Kumbha when he was fatigued in fight.—T.

dealt a blow on his chest, like unto the levin. And thereat his skin was rent, and blood began to gush out,—and the impetus of that blow broke Sugriva's bones. And the vehemence (of the blow) caused a great fire to blaze up at that spot; even as the thunder-bolt smiting the mountain Meru, maketh place blazed. And the mighty Sugriva—foremost of monkeys—sorely handled by him, fastened his fingers into a box resembling the thunder-bolt, and furnished with all the effulgence of the solar disc having a thousand rays. And then that powerful one made that blow descend right on Kumbha's breast. And agonised with that stroke, Kumbha reft of his senses, dropped like unto a fire that hath lost its brightness. And overpowered by that blow, the Rākshasa anon dropped down, like unto the bright Lohitānga dropping from the firmament urged on by Destiny. And the aspect of the falling Kumbha with his breast broken by the blow, appeared like that of the Sun routed by Rudra. And on his being slain, in encounter, by the foremost of monkeys endowed with terrific strength, the earth with her hills and woods, shook; and a mighty fear took possession of the Rakshas.

SECTION LXXVII.

SEEING his brother slain by Sugriva, Nikumbha, gazed at the lord of the monkeys, as if consuming him with his passion. And then that one endowed with calmness, grasped a bludgeon entwined with wreaths, and furnished with an iron ring measuring five fingers, and resembling the top of the Mahendra;* plated with gold and embellished with

* The mountain, so named.

diamonds and lapises,—and looking like the rod of Yama himself; dreadful, and capable of removing the fear of the Rakshas. And whirling this, that highly powerful one, resembling the banner itself of Sakra in energy, Nikumbha possessed of terrific strength, with his mouth wide open, set up shouts. And with gold adorning his breast, and *angadas* placed on his arms and a pair of curious and variegated earrings, Nikumbha, with his ornaments and that same bludgeon, appeared beautiful like a mass of roaring clouds laughing with lightning and furnished with the iris. And the head of that huge-bodied heroe's *parigha* undid the conjunction of the Seven* Winds and appeared† like a noiseless and smokeless flame. Along with the gyration of Nikumbha's *parigha* the whole welkin, together with the excellent city‡ of the Gandharbas, and the planets, stars and the moon, began to whirl. And Nikumbha was hard to approach like unto the fire of dissolution, being resplendent with the brilliance of *parigha* and other ornaments and having his anger for its fuels. And the Rākshasas and monkeys did not dare stir even out of fear. And the heroic Hanumān, spreading his breast, stood before him. And thereat the powerful (Nikumbha) having long-arms§ threw his *parigha* resembling the Sun at the breast of that powerful one. And falling on the firm and spacious breast of Hanumān it was broken into hundred pieces. And the broken portions, being scattered, appeared like hundreds of fire-brands in the sky. Like unto a mountain standing still even at the time of an earthquake that mighty monkey was not moved albeit struck with the *parigha*. Being thus hurt that highly powerful Hanumān, the foremost of the monkeys, with great velocity clenched his fist. And with this, the powerful (monkey)

* This indicates the length of the Parigha.

† This might refer to Kumbha as well.

‡ Some say *Vitapabati* and some say Alakâ.

§ *Lit.* arms resembling *parighas.*

gifted with great impetuosity, and resembling the wind in prowess, struck Nikumbha on his breast. And with that fist, his (Nikumbha's) armour* was riven and blood gushed out. And a light rising out of his breast suddenly disappeared like unto lightning disappearing in a mass of clouds. And being struck with his (Hanumān's) fist Nikumbha was greatly moved and restoring himself attacked the mighty Hanumān and pulled him up. And beholding in conflict the terrible and powerful Hanumān pulled up by Nikumbha, the residents of Lankā began to shout with joy. Being thus put to shame by that Raksha, Hanumān the son of the Wind, struck him with his iron fist. And releasing himself from the grasp of Nikumbha, Hanumān the Wind-god's son instantly planted his foot on the earth. Inflamed with ire, he, throwing down Nikumbha, began to crush him; and gifted with vehemence, he, with great impetuosity, leaped up and sat on the breast (of the Raksha). And holding his head with two hands, he, emitting loud roars, displaced his head. Nikumbha being thus slain in conflict by the Wind-god's son, there ensued a terrible conflict between the highly enraged armies of the son of Daçaratha and the lord of Rākshasas. And Nikumbha being deprived of his life, the monkeys began to shout—as if resounding all the quarters. And with it the whole earth moved and the abode of the celestials dropped down. And the Rākshasa-hosts were greatly terrified.

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* Some texts read *charma* (skin) in the place of *Barma*—(armour) *i. e.* his skin was rent—This equally indicates Hanumân's strength.—T.

LIBRARY OF THE BOMBAY BRANCH R.A.S.

SECTION LXXVIII.

BEHOLDING Kumbha and Nikumbha slain, Rāvana was excited with ire like unto flaming fire. And being beside himself, simultaneously with wrath and grief Rāvana* spoke unto Makarāksha, Khara's son, having spacious eyes, saying, —"O child, do thou proceed at my command with the army and destroy Rāghava and Lakshmana with all the monkeys." Hearing the words of Rāvana, Khara's son, Makarāksha, proud of his own prowess, delightedly spoke unto the night-ranger, saying, "Be it so." And saluting and circumambulating the Ten-necked one, that hero, at Rāvana's behest, issued out of the house. And Khara's son spoke unto the commander who was near him, saying,—"Do thou speedily bring the chariot here and all the soldiers." And hearing his words, that commanding night-ranger, soon led before him the army and the chariot. And going round the chariot and addressing the charioteer that night-ranger (Makarāksha) said,—"O charioteer, do thou soon drive the chariot." And Makarāksha addressed those Rākshasas, saying,—"O Rākshasas! do ye all fight before me. I have been commanded by the high-souled Rāvana, the lord of Rākshasas, to slay both Rāma and Lakshmana in conflict. I shall slay to-day, O night-ranger, with my excellent arrows, Rāma, Lakshmana, Sugriva and all other monkeys. Like unto fire consuming dry fuel, shall I to-day slay the host of monkeys with my darts." Hearing those words of Makarāksha, the mighty night-rangers, (addressed themselves for fight). They were armed with various weapons, cautious; assuming shapes at will, crooked, having fearful teeth, coppery eyes; roaring like elephants, having dishevelled hair and

* Nairita is another name of Rávana.

terrible. And encircling the huge-bodied son of Khara, those gigantic (Rākshasas) began to proceed, delighted and moving the earth (with the weight of their persons). There arose a terrible noise on all sides from the sound of conches, and thousands of bugles, and from the moving of the arms of the heroes. And all on a sudden the reins slipped off (the hands of) the charioteer and the flag of the Rākshasas dropped down. And the course of the steeds was thus slackend and they began to move slowly and poorly with their heads drooping down. There blew a terribly rough wind mixed with dust when the fearfully wicked-minded Makarāksha's issued out for battle. Those powerful Rākshasas neglecting those bad omens proceeded towards where Rāma and Lakshmana were. They were all black like unto clouds, elephants and buffaloes, and had marks of swords and maces on their persons. And all those night-rangers were skilled in the art of warfare and began to range to and fro (in the battle field) saying, "I shall go first."

SECTION LXXIX.

BEHOLDING Makarāksha out for battle, those foremost monkeys, leaping on a sudden, addressed themselves for fight. Thereupon ensued a terrible conflict, capable of making one's down stand on end, between the night-rangers and the monkeys like unto one between the celestials and Dānavas. And those monkeys and night-rangers crushed each other down with trees, darts, maces and *parighas*. And those night-rangers began to assail those foremost of monkeys with *sakti*,* swords, maces, *kuntas*, *tomaras*, *pattiças*,

* A short arrow thrown from the hand or shot through a tube.—T.

Vindipalas,* arrows, nooses and clubs. Being thus assailed with fearful arrows by Khara's son, those monkeys, stricken with fear, fled away. And beholding the monkeys fly away, the victorious Rākshasas began to roar like excited lions. The monkeys thus flying away to all quarters, Rāma with a downpour of shafts assailed the Rākshasas. And beholding the Rākshasas thus overpowered, the night-ranger Makarāksha, excited with the flame of ire, said,—"Stay, O Rāma, let us both fight with each other; I shall take thy life with sharp arrows discharged off my bow. Thou didst slay my father in the forest of Dandaka. Remembering thy action and finding thee before, my ire is excited. O Rāghava! O Vicious-souled one! My limbs are being burnt (with wrath) for I did not see thee then in that mighty forest. O Rāma, by my good luck, I have got thee to-day, like unto a hungry lion desiring to have other animals. Being despatched by my arrows to the world of devils, thou shalt live with those heroes, who had been killed by thee before. What is the use of speaking more, O Rāma, do thou hear my words. Let all the people behold thy as well as my prowess in the battle-field. Either with weapon or with clubs, in whatever thou art expert, do thou fight with me in the battle-field, O Rāma." Hearing the words of Makarāksha, Rāma, Daçaratha's son, smiling, replied to the words of the babbler. "O Raksha, what is the use of idle prating? None can achieve success in a battle with idle words—but with fighting. I slew in the forest of Dandaka thy father with fourteen thousand Rākshasas, Triçira and Dushana. O vile one, thou being slain to day, with thy flesh, vultures and crows, having sharp beaks and nails, and jackals, shall be satisfied.† Being thus

* An Iron spear or dart.—T.

† Here is another sloka, which is to be found in all N. W. P. texts and in one or two texts published in Bengal—but it has been omitted by many for it conveys the same meaning as the previous sloka; the meaning is:—And the birds drinking thy blood shall fly away to various quarters.—T.

addressed by Rāghava, the mighty Makarāksha, began to dart sharp arrows towards him in the battle-field. And Rāma, with his shafts, sundered into several pieces, those arrows. And being thus rendered useless those arrows, feathered in gold, fell down on the earth. Then there arose a terrible conflict between the Rākshasa Khara's son and Daçaratha's son. And there were audible in that battle-field, the outcry of the heroes and the twang of the bows stretched by their hands, like unto the muttering of the clouds in the sky. And to beheld that wondrous conflict, the celestials, Dānavas, Gandharbas, Kinnaras and the mighty serpents stationed themselves in the sky. They were wounded with the arrows discharged by each other and their strength was doubled. And they began to fight in that battle-field one attacking and the other withstanding the attack. And in that conflict the Rākshasa sundered the shafts discharged by Rāma. And likewise Rāma severed into several pieces the arrows shot by the Rākshasa. All the quarters were covered with arrows and nothing on earth or in the sky was visible. Thereupon being excited with ire, Rāghava of long arms sundered his (Rākshasa's) bow in conflict and with eight *Nāraçhas* pierced the charioteer. And with arrows Rāma sundered the chariot and killing the horses brought them down. And the night-ranger Makarāksha was brought down on the earth from the chariot. He then again rose up with a dart in his hand creating terror unto all creatures and resembling the Fire of Dissolution in resplendence. It was a terribly huge dart conferred on him by Siva, shining in the sky in its native brilliance and like unto another weapon of destruction.* And beholding which dart even the celestials fly away in fear to different quarters. And taking up that huge flaming dart, the night-ranger, being excited with ire, hurled it at the high-souled Rāghava.

* This refers to the weapon used by Siva for destruction—for Siva, according to the Hindu Mythology is the God of destruction.—T.

And Rāghava, with four shafts, sundered that dart, in the sky, flaming and hurled at him by the son of Khara. And that flaming dart, feathered in gold, being splintered into several pieces by Rāma's arrows fell down on earth like a huge fire-brand. And beholding that dart baffled thus by Rāma of unwearied actions all those, stationed in the welkin began to shout, "Well done! Well done!!" And beholding his dart thus sundered, the night-ranger Makarāksha clenching his fist spoke unto Kākutstha, saying, "Stay! Stay!" And seeing him advance thus, the descendant of Raghu, smiling, fixed a fiery arrow on his bow. And with that arrow the Raksha was slain by Kākutstha in battle. And having his heart pierced he fell down and died. And beholding Makarāksha thus slain all the Rākshasas, being afraid of Rāma's arrows, proceeded towards Lankā. And seeing that night-ranger, the son of Khara, slain by Rāma's arrows, like unto a mountain clept by a thunder-bolt, the celestials were greatly delighted.

SECTION LXXX.

HEARING of the destruction of Makarāksha, the heroic Rāvana, being excited with ire, began to grind his teeth. Being thus angered, and thinking within himself what steps to take, he ordered his son Indrajit to proceed to the battle-field. "O hero, gifted with great prowess as thou art, do thou, hidden (in clouds) or appearing before them, slay the two heroic brothers Rāma and Lakshmana. Thou didst defeat in conflict Indra of unequalled prowess. Shalt thou then neglect to slay men as they are?" Being thus addressed by the lord of the Rākshasas and obeying his father's

command, Indrajit proceeded towards the sacrificial ground to satisfy Fire (with oblations). There came some she-demons with crimson turbans and waited respectfully where Rāvana's son was offering oblations unto Fire. In that sacrifice the weapons were the leaves of *sara*,* *bibhutaks*† were fuels, and there were brought crimson clothes and *sruvas*‡ made of black iron. And spreading fire on all sides with *sara* leaves and *tomaras*, (Indrajit) caught a living goat, all black, by the neck. And the fire, with oblations of *sara*, became greatly blazed and devoid of smoke. And there were visible many good omens indicating victory. The flame of the fire was like unto gold, and moving Southwards began to receive offerings of clarified butter. And thus offering oblations unto fire and unto celestials, Dānavas and Rākshasas, he ascended an excellent car and soon disappeared. It was drawn by four horses and a huge bow, set with sharp arrows, appeared beautiful on that excellent car. The chariot was brilliant with its own native resplendence, adorned with gold and painted with the figures of deer and a cresent. It was encircled on all sides with golden bracelets, adorned with flags made of *vaidurja* and was like unto the flaming fire. And being thus well protected with Brahmā weapons resembling the Sun in brilliance, the mighty son of Rāvana became invincible. And offering oblations unto Fire in accordance with demonaic incantations and thus obtaining the power of hiding himself, that hero, ever victorious in battle, issued out of the city and said,—"Slaying these two brothers in battle, who have uselessly wandered away into the forest, shall I crown my father Rāvana with victory. Destroying Rāma and Lakshmana, and clearing the monkeys off the earth, shall I satisfy my sire greatly."

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* Saccharum—a reed or grass.

† Beleric myrobalan.

‡ A ladle with a double extremety or two oval collateral excavations made of wood to pour *ghee* upon the sacrificial Fire.—T.

Saying this, he disappeared from their view. Thereupon that fearful foe of the lord of celestials appeared in the battle-field, excited with wrath, armed with bow and sharp Nārachas and commissioned thus by the Ten-necked one. He beheld there those two heroes discharging flaming arrows and surrounded by the monkeys like unto the fearful three-hooded serpent in the midst of other serpents. And thinking "these must be Rāma and Lakshmana," and stretching his bow he began showering arrows like unto clouds. He was seated in a car in the welkin and hidden from the human gaze and began to assail Rāma and Lakshmana with sharp shafts. And being hurt with the arrows, Rāma and Lakshmana, fixing arrows on their bows, began to discharge celestial shafts. And those two highly powerful heroes could not even touch his person with their arrows resembling the Sun albeit they covered the whole welkin therewith. And clouding the whole sky with smoke that effulgent one, enveloped in frost, hid himself from their gaze. There was not audible the twang of his bow, the sound of the wheels, or the noise of the steeds. Nor was he seen by any. In that terrible darkness of clouds that one of mighty arms began to make a downpour of Nārachas and arrows like hail storms. And in that encounter, Rāvana's son, inflamed with ire, wounded Rāma, with shafts, resembling the Sun and obtained by him as a boon. And being hurt with Nārāchas, like unto mountains wet with rain, those two foremost of men, began to discharge shafts feathered in gold. And reaching the son of Rāvana in the sky and soaked in blood those golden arrows, fell down on earth. And those two best of men, hurt with his arrows, became more effulgent and baffled the shafts discharged by the Rākshasa. Thereupon Rāma and Lakshmana began to aim their sharp shafts to the direction whence the arrows came down. And stationed in his chariot that mighty car-warrior disturbed all quarters with his arrows and pierced Daçaratha's

sons with sharp shafts won by him. And being greatly hurt with those sharp-pointed and terrible arrows Rāma and Lakshmana appeared like blossoming *kingsukas*. Like unto the sun hidden in clouds they could see neither his countenance and motion, nor his bow and arrows. And being wounded with those arrows hundreds of monkeys died and fell down on the earth. Thereupon Lakshmana, being excited with wrath, spoke unto his brother, saying—"To slay all the Rākshasas shall I discharge to-day Brahmā weapon." Thereupon Rāma spoke unto Lakshmana, gifted with auspicious marks, saying—"It doth not behove thee to clear all the Rākshasas off the earth for the folly of one individual. Thou shouldst not slay him,who hath retired from battle, hath hidden himself, hath sought thy shelter, hath stood before thee with joined palms, hath fled away or who is bewildered. O thou of mighty-arms, let us try to slay him (Indrajit). And to accomplish it I shall use the weapons gifted with great impetuosity and resembling the serpents. He is hidden from the public gaze so we must slay him—had he been fighting openly the leaders of the monkey hosts could have slain that Rākshasa. Truly he shall be burnt to death with my shafts and fall down on the earth albeit he entereth the regions under the earth or the abode of the celestials." Having said these words pregnant with a high significance, the high-souled and heroic descendant of Raghu, being surrounded by monkeys, began to concert various plans for the destruction of that terrible Rākshasa of wicked deeds.

SECTION LXXXI.

HAVING read the intention of that high-souled Rāghava, he retired from the battle-field and entered into the city of Lankā. And remembering the destruction of many a quick-paced Rākshasa, his eyes were rendered coppery with ire; and that hero, the son of Rāvana, issued out of the city again. And that highly powerful, Indrajit, a descendant of Pulasta and an enemy of the celestials, issued out, encircled by the Rākshasas, by the western gate. And beholding the heroic brothers Rāma and Lakshmana prepared for fight, Indrajit spread illusions. And placing an illusory figure of Sitā on the car, encircled by a huge army he began to make arrangements for her destruction. And desiring to charm all with his illusions, that one of wicked intent, preparing himself to slay Sitā, proceeded towards the monkeys. And beholding him thus proceed, the monkeys, inflamed with ire, desirous of fighting and with crags in their hands, moved on. And preceded them all, Hanumān, the foremost of the monkeys, with a huge mountain-top in his hand. He beheld there, on Indrajit's car, Sitā, deprived of all joy, poorly, greatly reduced with fasts and wearing a single braid. And Rāghava's beloved spouse wore a piece of soiled cloth, and though highly beautiful, the grace of her person was greatly spoiled with dirt. That daughter of Janaka, was not seen by him for a long time. And beholding her and deciding instantly that she is the daughter of Mithilā, (he became greatly sorry). And seeing her on the car, innocent, poor, deprived of joy and brought under the influence of the son of the lord of Rākshasas that great monkey thought within himself—'What must be the intention of Indrajit?' and accompanied by heroic monkeys advanced towards the son of Rāvana. And beholding that monkey host, Rāvana's son

became beside himself with ire and unsheathing his weapon *Nistrinsha,* caught her by the hair. And that Rākshasa addressed himself to strike her in the presence of all those monkeys, and that illusory figure of Sitā began to bewail saying, "O Rāma! O Rāma!" And seeing her thus caught by the head, Hanumān, the son of Maruta, greatly sorry, began to shed tears. And beholding that beloved spouse of Rāma, having a tender and beautiful person, he addressed angrily the son of the lord of Rākshasas with harsh words. "It is for thy destruction, O Vicious-souled one! that thou hast touched her hair. Being descended from that great Brahmā ascetic thou art born as a Rākshasa. O! cursed art thou, since thou hast cherished such a desire and engaged in such a vicious deed. O vile! O wicked! O cruel and dishonorable wight! O thou having vice for thy prowess! O shameless! Art thou not ashamed of perpetrating such an inhuman deed. What hath Maithili done by thee, O cruel one! that thou art ready to slay her—She hath been banished from her home, territory and hath been separated from her lord. O thou worthy of being slain, destroying Sitā, thou shalt not live long as thou hast been brought under me. Thou shalt after the death reach the place which is occupied by those who murder women—a place which is avoided even by those who commit every sort of crime punishable by law." Saying this Hanumān, accompanied by monkeys armed with weapons, and excited with ire, proceeded towards the son of the lord of Rākshasas. Beholding the highly powerful monkeys advance thus the Rākshasas, inflamed with wrath, obstructed them. And assailing the monkey-hosts with thousands of arrows, Indrajit spoke unto that foremost of monkeys, Hanumān, saying,—"To-day I shall slay before you all Vaidehi, for whom thou, Sugriva and Rāma have come. Slaying her, O monkey, I shall afterwards kill thee, Rāma, Lakshmana and Sugriva and the dishonorable Bibhisana. And, O monkey, about not destroying women, of which thou

wert speaking (I might say) that we must always do what pains our enemies."* Saying this, Indrajit with a sharp sword, himself killed the illusory Sitā thus bewailing. And being sundered by him obliquely in a way in which a sacred thread lies on one's own person, the innocent (Sitā) having a beautiful countenance fell down on the earth. And slaying her Indrajit spoke unto Hanumān, saying,—"Behold I have slain (before thee) with my sword Rāma's beloved. And Vaidehi being thus slain, all your labours have been rendered useless." And destroying her with his own hand by means of a huge sword, Indrajit, greatly pleased ascended his car and began to emit dreadful roars. And the monkeys stationed near heard that terrible roar and saw him enter the castle.† And slaying Sitā‡ that wicked-minded son of Rāvana became greatly pleased. And beholding him thus delighted the monkeys being greatly sorry fled away.

SECTION LXXXII.

HEARING that dreadful uproar resembling the sound of Indra's thunder-bolt, the monkeys, casting their looks on all sides fled away. Thereupon Hanumān, the son of Maruta, spoke unto them, poorly, terrified and of a sorrowful countenance, saying,—" O monkeys, why do ye look so melancholy

* There is one *sloka* intervening according to some texts—but it has been omitted by many. The reasons for this omission are best known to them. The purport is:—"Why did Râma slay Târakâ before? And I shall therefore slay his spouse the daughter of king Janaka." Hearin Indrajit attempts to justify himself and wants to prove that Râma is equally blameable for this.—T.

† The castle built by Indrajit by means of his illusory power in the air.—T.

‡ This refers to the figure of Sitâ made by illusion.—T.

and why are you flying away? Why have ye renounced your earnest desire for fight? And where is your heroism gone? Do ye remain behind me, I shall go first in the battle." Being thus addressed by that highly intelligent son of the Wind-god, they were greatly excited with wrath and being pleased took up trees and crags in their hands. And roaring thus the leading monkeys advanced towards the Rākshasas and stood encircling Hanumān in the battle-field. And being surrounded on all sides by leading monkeys, Hanumān began to burn down enemy's host like unto fire spreading its flames. And being encircled by monkey-hosts that mighty monkey resembling Death himself began to grind the Rākshasas. And being overwhelmed with grief and wrought up with ire, that monkey Hanumān, threw a huge crag on the car of that son of Rāvana. Beholding that crag about to fall down on the car, the charioteer moved his horses and it was speedily brought at some distance. And not reaching Indrajit stationed on the car and the charioteer, that crag, uselessly hurled, fell down on the earth. And that crag falling down many of the Rākshasas were crushed. Thereupon hundreds of huge-bodied monkeys, emitting cries and taking up crags and trees proceeded towards him (Indrajit) and hurled them at him. And the monkeys gifted with dreadful prowess began to make a down-pour of crags and trees. They thus assailed the enemies and frequently emitted cries. And the grim-visaged night-rangers were thus assailed with trees in that field by the terrible monkeys. Beholding his army thus distressed by the monkeys, Indrajit, excited with wrath, and taking up his dart, proceeded towards the enemies, and encircled by his soldiers showered terrible shafts upon them. And that one of dreadful prowess slew many a leading monkey by means of darts, Açanis, swords, *pattiças* and clubs. And the highly powerful monkeys destroyed his retinue, with crags, stones and trees having strong trunks. And Hanumān thus crushed

many a Rākshasa of terrible deeds. Obstructing the Rākshasas (for some time) Hanumān spoke unto monkeys, saying,—"Stay, we should not fight now. That daughter of Janaka hath been slain, for whom we have engaged in fight, renouncing all hope of life and desiring to accomplish Rāma's satisfaction. Let us now go and inform Rāma and Sugriva of it. And we shall do as we shall be commanded by them. Saying this and desisting all the monkeys from encounter that foremost of monkeys proceeded undaunted and heroically. And beholding Hanumān proceed thus where Rāghava was that wicked-minded one (Indrajit) with a view to offer oblations unto Fire entered the sacrificial altar *Nikumbhilá*. And reaching there Indrajit lighted up fire and began to pour oblations therein. And the Fire blazed up receiving oblations of blood, and being satisfied assumed the appearance of the setting sun. And Indrajit conversant with all ceremonials, offered oblations in due form for the welfare of the Rākshasas. And they all stood there watching the result and desirous of ascertaining the success of the battle.*

SECTION LXXXIII.

HEARING the terrible war-cry of the Rākshasas and monkeys Rāghava spoke unto Jāmbavān, saying :—"O gentle one, forsooth hath Hanumān performed some mighty act—for I hear the dreadful sound of the weapons. Do thou therefore proceed speedily, O lord of bears, with all thy soldiers to assist that foremost of monkeys.

* This sloka hath been left off in some editions.—T.

Thereupon, saying, 'So be it,' that king of bears, surrounded by his forces, approached the Western gate, where the monkey, Hanumān, was stationed. And then the lord of bears saw Hanumān approach, surrounded by monkeys sighing hard, who had faught the fight. And seeing on the way that host of bears dreadful and resembling dark clouds, on the march, Hanumān made them desist. And that illustrious one along with that force, speedily presented himself (before Rāma), and with a heavy heart addressed him, saying,—"As we were fighting the field, Rāvana's son, Indrajit in our very sight slew Sitā, crying (in distress). O subduer of enemies, seeing her (in this plight), I, with my senses bewildered, have been overwhelmed with grief. Therefore I have come unto thee to inform thee of what hath befallen." Hearing these words of his, Rāghava, overwhelmed with grief, dropped down to the earth, like a tree whose roots have been severed. Seeing the god-like Rāghava down on the earth, the foremost monkeys from all sides rushed forward and came to where (he was). And with water scented with lotuses,* they fell to sprinkling that one resembling a furious fire† that hath suddenly arisen. Thereat Lakshmana, overcome with sorrow, embracing Rāma, spoke unto him words fraught with reason and import,—"Profitless‡ virtue is incapable, O noble one, of delivering from calamities thee, who hast subdued thy senses, and who ever abidest in the good path. Beings and the mobile as well as the immobile cannot have that direct perception of virtue which they have of happiness. Therefore, I ween, virtue is a non-entity. Inasmuch as the immobile (albeit devoid of any regard for

* *Padmotpalasugandhibhih*—water scented with *padmas—lotuses proper*, and *utpalas—blue lotuses—(Nymphea cerulea).—T.*

† 'Râma,' remarks the commentator, 'was a fire lighted by his grief for Sitâ.'—T.

‡ 'Profitless,' although apparently an epithet of virtue, is really the predicate of the sentence. 'Virtue, incapable of delivering thee.....is *profitless*.'—*T.*

virtue) are nevertheless happy. and as the mobile also are so, this virtue cannot lead to happiness. (If it were so), one like thee would have not been placed in peril. If unrighteousness would bring unhappiness on creatures, Rāvana should hence to hell, and thou possessed of virtue, shouldst not come by misfortune. And seeing that he is free from danger, and thou art in it, righteousness and its opposite are found to have tendencies the very reverse of those assigned to them respectively (by the Vedas). And if by means of virtue, one attaineth the felicity attached to it, and by means of unrighteouness, one reapeth its proper fruit, then let those that are unrighteous reap the fruit of their impiety,—nor let those that set their face against sin, be deprived of the fruit of their righteousness; and let those that walk in the way of virtue reap the fruit of their piety. But as prosperity attendeth those that are established in unrighteousness, and as those regardful of righteousness fare lamentably,—these* have not the senses assigned to them (by the scriptures). If, O Rāghava, (it is contended that)unrighteousness cutteth off the wicked,then whom shall Unrighteousness, himself slain by the act of slaughter of the destroyer,—slay in his turn? Or if it is said that one is slain or slayeth another by ordinance, then it is Destiny, which is touched by the sinful act and not he. O chastiser of foes, incapable of meting out retribution,†—unmanifest itself, and non-existent, how can virtue, even if we grant its existence, find out the person that should be slain? If, O foremost of the good, it had existed, thou wouldst not have come by any misfortune. But inasmuch as thou hast fallen into this plight, there is no such thing as virtue. Or itself feeble and impotent, it taketh refuge in manliness. And being powerless and bereft of dignity, it should, I deem, by no means be followed. And if virtue is a property of manliness, then carefully forsak-

* Virtue and vice.

† 'In consequence,' remarks Râmânuja, 'of their being deviod of consciousness.'

ing virtue, do thou follow strength as thou hast hitherto followed virtue. But, O subduer of enemies, if truthfulness be virtue, art thou not bound by that departing from which the king lost his life ?* And, O chastiser of foes, if virtue must be practised above all, or if prowess must have precedence,—then the thunder-handed Satakratu would not have celebrated his sacrifice, slaying the ascetic.† O Rāghava, virtue aided by prowess, destroyeth enemies. Therefore, O Kākutstha, people, for compassing their ends, resort to both virtue and prowess. This, sire, is my opinion: this, O Rāghava, is virtue. But thou, having then renounced the kingdom, hast laid the axe at the root‡ of righteousness. Like streams issuing out mountains, all acts spring from wealth flowing from various regions and attaining magnitude. Like a shrunken stream in summer, all the acts of that foolish person who hath been divorced by wealth, are annihilated.—He that renouncing riches within his reach,§ hankers after enjoyment,—being carried away by his overmastering desire, taketh to getting at wealth by sinful acts; and then he incurreth guilt. Unto him that hath wealth are friends, unto him that hath wealth are acquaintances,—he that hath wealth is an individuality in this world, and he that hath wealth is a learned person. He that hath wealth is powerful; he that hath wealth is intelligent; he that hath wealth is mighty-armed; and he that hath wealth is full of all graces. All these that I have ennumerated are the evils of forsaking fortune. (I cannot divine) what made thee, renouncing the monarchy, to adopt such a course.—

* Explains the commentator,—'King Daçaratha lost his life, because he did not observe his word of installing thee in the kingdom. Art thou not bound by his word as well ?'—T.

† The Logic is all in a jumble; but such is the text. The ascetic was Viçwarupa. The meaning, according to the commentator, is that, prowess is first and virtue next. Indra first used force, and then acquired merit.—T.

‡ 'Root', remarks Râmânuja,—'which is interest !'

§ The commentator would have *'gotten* riches.'

He that hath riches, hath virtue and desire attending on him, and hath everything auspicious. That one without wealth, that seeketh it, cannot secure the wealth of prowess, without riches and desire. And, O lord of men, cheerfulness, and desire, and pride, and piety, and anger, and self-restraint, and self-control—all these come from wealth. As the planets are not discovered on a stormy day, that wealth, the want of which renders this world naught even unto the ascetics practising righteousness,—is not visible in thee. O hero, thou having abode by the words of thy superior and having come (to the forest), thy wife dearer then life itself hath been ravished by Rakshas. But, O hero, to-day, O Rāghava, by my acts will I remove this huge sorrow that hath been heaped upon us by Indrajit. Therefore, rise thou up. Rise up, O foremost of men, O long-armed one, O thou who observest vows. Why dost thou not understand thyself as the Supreme Soul ?* And, O sinless one, urged on behalf of thy welfare, I, waxing wroth on hearing of the slaughter of Janaka's daughter, shall with my shafts entirely raze to the ground Lankā with cars and elephants and steeds and the foremost Rakshas."

SECTION LXXXIV.

As Lakshmana devoted to his brother was comforting Rāma, Bibhishana, posting his forces at their proper quarters, came there, surrounded by four heroes accoutred in various arms, resembling masses of collyrium or leaders of elephant-herds. And approaching the high-souled Rāghava, overwhelmed with grief, he saw

* Râma is conceived as an incarnation of Vishnu.—T.

the monkeys with tears in their eyes. And he saw that joy of the Ikshwāku race—the high-souled Rāghava—stupified with grief, lying on the lap of Lakshmana. And seeing Rāma cast down and inflamed with grief, Bibhishana, inly pained, said,—'What is this?' Thereat, gazing at Bibhishana's countenance as well as all those monkeys, Lakshmana, with his eyes flooded with tears, said these words pregnant with dire import,—"O placid one, hearing from Hanumān's lips that Sitā hath been slain by Indrajit, Rāghava hath been overcome with stupor." As Sumitrā's son was speaking thus, Bibhishana, preventing him, addressed the stupified Rāma in these pregnant words,—"O king, all that Hanumān in distressful guise had communicated unto thee I deem as improbable, like unto the drying of the deep. I know the intent of the impious Rāvana with reference to Sitā, O mighty-armed one. Her he will not slay. I, seeking his welfare, had besought him much, saying,—'Let go Vaidehi',—but he did not act up to my speech. Neither by conciliation, nor by gift, nor by dissension,—and where is war?—nor by any other means is one capable of obtaining the very sight of Sitā. Having bewildered the monkeys, the Rākshasa hath gone back; and, O mighty-armed one, know her to be the illusory daughter of Janaka. To-day, going to the sacrificial ground (called) Nikumbhilā, he will offer oblations into fire; and there the deity of fire will present himself along with Vāsava and the (other) divinities. And then Rāvana's son shall be invincible in battle. Indubitably that illusion hath been wrought by him, to deceive (the monkeys), so that they might not through their prowess disturb him there. Thither will we go before he hath furnished his (sacrifice). O foremost of men, shake off this vain sorrow that hath overcome thee! Seeing thee smitten with grief, this entire host is dispirited. Here, with thy heart composed, do thou stay, summoning thy strength. Send Lakshmana along with us and the flower of the forces.

This foremost of men by means of sharpened shafts will make Rāvaṇa's son give up his rites; and then shall he be capable of being slain by us. These keen and sharpened shafts of his, attaining access of velocity through the feathers of birds, and themselves resembling fierce fowls, will drink his* blood. Therefore, O mighty-armed one, do thou in order to the destruction of the Rākshasa, commission Lakshmana, even as the wielder of the thunder-bolt commandeth the same. And as to-day no time should be lost, therefore do thou send Lakshmana for campassing the destruction of the foe, even as Mahendra sendeth the thunder-bolt for bringing about the destruction of the enemies of the immortals. If that foremost of Rākshasas can finish his rites, he shall be invisible to both celestials and Asuras; and, he fighting after finishing his sacrifice, the celestials themselves shall be placed in great jeopardy."

SECTION LXXXV.

HEARING his speach, Rāghava, overwhelmed with grief, could not perfectly comprehend what was said by the Rākshasa. Then, summoning up patience, Rāma—captor of hostile capitals—spoke unto Bibhishana, seated near the monkeys,—"O lord of Nairitas, I once more wish to hear what, O Bibhishana, thou hast said." Hearing Rāghava's words, Bibhishana, skilled in speech, again spoke these words, saying,—"O mighty-armed one, I have stationed the forces, O hero, agreeably to thy directions. The entire force hath been divided around; and the leaders have also been placed properly. Further, O mighty master, listen to what I have to say. On

* Indrajit's.

thy having been causelessly aggrieved,we all of us were seized with grief. If this anxiety of thine conduceth to the joy of the enemy,do thou cast it off. And, O hero, bestir thyself,—and summon up spirits. If thou art to have Sitā, and if the night-rangers are to be slain by thee, do thou, O Raghu's son, listen to my profitable speech. Let Sumitrā's son go forth, environed by a mighty force, for slaying in battle the son of Rāvana, who hath gone to Nikumbhilā; with shafts resembling venomous serpents, discharged from the round* of his bow. By virtue of his austerities, that hero, from a boon conferred by the Self-sprung, hath obtained the Brahmaçiras weapon, together with steeds coursing at their will. Now he with his army hath gone to Nikumbhilā; and when, having finished his rites, he gets up, know that all of us are slain. 'When not reaching Nikumbhilā, and not having finished thy offerings unto fire, thou, equipped with arms, art slain by a foe,—O enemy of Indra, that is thy death.'—Thus, O mighty-armed one, did the lord of all creatures confer a boon (on Indrajit), and, O king, thus was the death of this intelligent one ordained. O Rāma, for compassing the destruction of Indrajit, do thou commission a mighty force. On his being slain, know that Rāvana along with his retainers are slain."—Hearing Bibhishana's words, Rāma said,—"O thou having truth for prowess, I know the illusion of that fierce one. Without doubt, he is skilled in the Brahma weapon, is potent in illusion and, is possessed of exceeding strength. In conflict, he depriveth of consciousness even the celestials with Varuna (at their head). And as that illustrious (one) goeth about in the welkin on his chariot, none, O hero, can perceive his course, like the course of the Sun when the sky is covered with clouds." And Rāghava, being well acquainted with the illusive energy of his wicked-minded foe, addressed the renowned Lakshmana,

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* The bow drawn to its full stretch, becomes circular.—T.

saying,—"Environed by the entire host of the lord of monkeys,—accompanied by the leaders, O Lakshmana, headed by Hanumān,—with Jāmbavān—king of bears—and girt round by the forces,—do thou slay this son of the Rākshasa, possessed of the strength of illusion. And accompanied by his counsellors, this high-souled night-ranger shall follow at thy back, in this engagement with that one skilled in illusion." Hearing Rāghava's words, Lakshmana endowed with dreadful prowess, with Bibhishana,—took up another excellent bow. And donning on his mail, and putting on his armour and his sword, and furnished with arrows, and a bow in his left hand,—Sumitrā's son, touching Rāma's feet, feeling elated, addressed Rāma, saying,—"To-day the shafts discharged from my bow, piercing Rāvana's son, shall fall into Lankā, even as swans drop into a tank. This very day shall my arrows, shot from my redoubtable bow-string, rive the body of that terrific one." Having spoken thus, the effulgent Lakshmana, eager to slay Rāvana's son, went before his brother. And having saluted at the feet of his superior and went round him, Lakshmana set out for the sacrificial ground (named) Nikumbhilā, protected by the son of Rāvana. And accompanied by Bibhishana, that powerful son of the king—Lakshmana—after his brother had offered up prayers in his behalf,—set off with all speed. And surrounded by thousands of monkeys, Hanumān as well as Bibhishana together with his counsellors —speedily went in the wake of Lakshmana. And strongly encompassed by that mighty monkey-host, (Lakshmana) saw the forces of the bear-king stationed on the way. And having proceeded far, Sumitrā's son—enhancer of the delight of friends—from a distance discovered the forces of the Rākshasa-monarch, drawn up in battle-array. And that subduer of enemies—Raghu's son—bearing his bow in his hand, coming upon him whose martial might lay in illusion, —stopped (there) for conquering his foe agreeably to the

ordinance* of Brahmā. And accompanied by Bibhishana, the heroic Angada, and the Wind-god's offspring, the powerful son of the king dived into the forces of the foe, various, blazing with burnished arms, dense with standards, and thronging with mighty cars,† capable of striking terror (into the hearts of the spectators), instinct with immeasurable energy, and resembling darkness.

SECTION LXXXVI.

WHEN things were in this condition, Rāvana's younger brother addressed Lakshmana in words fraught with evil to foes and conducing to the welfare (of his own party), saying,—"Do thou without delay bring on an engagement between this cloud-black Rākshasa army, which thou beholdest, and the monkeys having rocks for their arms. O Lakshmana, do thou exert thyself to break through his‡ mighty-army; and when the ranks are broken, the son of the Rākshasa-lord shall be visible. And scattering among the foes shafts resembling Indra's thunder-bolt, charge him while he hath not yet finished this ceremony. Slay, O hero, this wicked one, this son of Rāvana, given to illusion, and of terrific feats,—the fear of all the worlds." Hearing Bibhishana's words, Lakshmana graced with auspicious marks began to shower arrows on the son of the Rākshasa-chief. And bears and monkeys, given to fighting excellently with trees, in a body rushed towards that army (of Rakshas)

* The ordinance was that Indrajit should be slain while remaining outside Nikumbhilâ, his rites not yet finished.—T.

† *Mahârathai (ab.)* may also mean with mighty car-warriors.—T.

‡ Indrajit's, that is.

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drawn up there. And the Rākshasas (on their part) burning to slaughter the monkey-forces, rushed in the encounter with sharpened shafts and darts and *tomaras*. And there took place a tremendous onslaught of the monkeys and the Rākshasas. And Lankā resounded all around with that mighty tumult; and the sky was covered with weapons of various shapes, and whetted arrows and trees and dreadful upraised mountain-tops. And Rākshasas having frightful faces and arms, plying their arms among the foremost monkeys, began to spread terror (there). And in the same way the monkeys in the conflict fell to slaying and wounding the Rākshasas with trees and hill-tops. And great was the terror that was spread among the warring Rākshasas by the flower of the bears and monkeys, possessed of gigantic persons and endowed with prodigious strength.

Hearing his own army hard beset by the enemies, and drooping,—the unconquerable one, ere yet he had finished his rites, rose up. And issuing from the gloom of the trees, Rāvana's son, fired with wrath, ascended his car, which had already been well yoked (with steeds). And accoutred in a dreadful bow and arrows,—that one resembling a mass of collyrium, having a red face and eyes, looked dreadful like the Reaper—Death. And soon as they saw him mounted on his car, that host of Rakshas possessed of dreadful impetuosity, eager to engage with Lakshmana, stood on their ground. At this time that subduer of enemies—Hanumān—resembling a mountain, uprooted a giant tree incapable of being handled. And in that encounter, the monkey, consuming (the forces) like the fire risen at Doomsday, made that army of Rākshasas insensible with innumerable trees. And finding the Wind-god's son, Hanumān, suddenly spreading devastation among the Rākshasas by thousands, (they) showered (shafts) on him. And approaching on all sides that one resembling a hill, those bearing whetted darts attacked him with darts; those bearing swords in their hands, with swords; those

bearing javelins in their hands, with javelins; with *pattiças*, those equipped with *pattiças*; and with bludgeons, and maces and graceful *kuntas*; and with hundreds of *sataghnis*, and iron clubs; and with terrific axes; and with *bhindipâlas*; and with boxes like unto thunder-bolts; and slaps resembling the *açani*. And fired with fury, he (on his part) spread a huge havoc among them. And Indrajit saw that foremost of monkeys, resembling a hill, the offspring of the Wind-god—possessing himself in calmness, while destroying his foes. And thereat, he* addressed his charioteer, saying,—"Go where the monkey is. Being disregarded by the Râkshasas, he makes havoc among us." Thus accosted by him, the charioteer went where the Wind-god's offspring was, carrying the exceedingly invincible Indrajit seated on the car. And rushing forward, that irrepressible one—the Râkshasa—began to shower on the monkey's head arrows and swords and *pattiças* and scimitars and axes. And bearing all those dreadful arms, the Wind-god's offspring, overcome with a mighty rage said,—"O wicked-minded son of Râvana, if thou art a hero, fight on. Combat with me with thy arms. If in the encounter, thou bearest my impetus, then, O thou of perverse sense, thou indeed art the foremost of Râkshasas." Then Bibhishana pointed out unto Lakshmana the son of Râvana, who with his bow upraised, was eager to slay Hanumân. "This one that, mounted on his car, is eager to slay Hanumân, is the son of Râvana that hath vanquished Vâsava himself (in battle). Do thou, O son of Sumitrâ, with peerless shafts capable of resisting enemies,—dreadful, and competent to finish the lives (of foes),—slay the son of Râvana." Thus accosted by Bibhishana terrific unto foes, that high-souled one saw (Indrajit) of dreadful prowess, difficult to get at, and resembling a hill,—stationed on his car.

* Indrajit.

SECTION LXXXVI

HAVING spoken thus unto Sumitrā's son, Bibhishana experienced delight, and taking (Lakshmana) bearing a bow in his hand, hurriedly went off. And proceeding some way and entering the mighty wood, Bibhishana pointed out unto Lakshmana the (place of) sacrifice. And the energetic brother of Rāvana showed unto Lakshmana the Nyagrodha, dreadful to behold and resembling a mass of sable clouds. "Here offering presents unto the ghosts, the powerful son of Rāvana afterwards engages in conflict. Then the Rākshasa becomes invisible to all beings; and he slayeth his enemies in battle and fastens them with excellent shafts. Do thou, ere he hath passed beyond the Nyagrodha, with flaming arrows destroy the powerful son of Rāvana along with his car and steeds and charioteer." Thereupon saying,—'So be it,' the exceedingly energetic son of Sumitrā—that delight of his friends—took up his post there, stretching his variegated bow. And Rāvana's son Indrajit, endowed with strength, mailed, and armed with a sword, and furnished with a banner, was seen mounted on a fire-hued chariot. And the highly powerful Lakshmana addressed Pulastya's son, never knowing defeat, saying,—"I challenge thee to the encounter. Do thou give me battle, exerting thy utmost." Thus addressed, the exceedingly energetic and intelligent son of Rāvana, seeing Bibhishana there, spoke unto him harshly, thus,—"Born and bred in this (Rākshasa race), thou art the very brother of my father. Why, O Rākshasa, being my uncle, dost thou range thyself against thy son? But neither kinship, nor emity, nor race, O wicked-minded one, nor co-birth, can, O destroyer of righteousness, avail to make thee discern thy duty. O thou of perverse understanding, thou art indeed to be pitied; as thou art worthy of being

reproached by the virtuous; since, renouncing thine own, thou hast espoused servitude under another. Neither by thy character nor yet thy understanding dost thou perceive the mighty difference that lieth between living with one's own kindred, and taking refuge with the base. If one that is not our own, be furnished with every grace, and if one's own be void of all merit,--one's kindred, albeit unworthy, is preferable; and he that is not ours, is even always such. He that, forsaking his own party, serveth that of another, is destroyed even by the latter, when his own party is destroyed. O night-ranger, such is this thy relentlessness, that, O Rāvana's younger brother, thou being a kindred, art capable of displaying thy manliness (as no other person can do so)." Thus addressed by his brother's son, Bibhishana answered,—"O Rākshasa, why dost thou speak as if in ignorance of my character? O impious son of the Rākshasa-chief, do thou forego the roughness which thou assumest on behalf of my dignity.* Albeit born in the race of Rakshas of cruel deeds, yet having regard to the first of principles pertaining to men, my character is not that of a Rākshasa. I do not take pleasure in the terrible; nor do I revel in unrighteousness. But how can a brother, although differing from his brother in character, be renounced by the latter?† One renouncing a person, lapsing from virtue and bent on sinful acts, attaineth happiness, even as one doth by shaking off a venomous snake from his hand. The wise have called that impious one given to stealing others' goods and violating others' wives,—as worthy of being forsaken, even like a house that is aflame.—Robbing others' property, outraging the wives of others, and inspiring fear among friends,—these three vices lead to destruction. The dreadful slaughter of sages,

* Or, on account of thy heroism.

† Some read *Vishamaçilana*. Then the sense would be: 'How else could a brother bearing a difference in character, renounce his brother?' meaning Râvana.—T.

rebellion against all the gods, overweening conceit, anger, long-continued enmity, and running amuck of counsel,—these sins are sapping the life and fortune of my brother; and they have hidden his virtues even as clouds cover a mountain. It is on account of these vices that my brother, thy sire, hath been deserted by me. And this city of Lankā will not be, nor thou, nor thy father. Thou art proud, and haughty, and a boy, O Rākshasa. Thou art fettered by the noose of Fate. Do thou say unto me whatever thou likest. To-day thou hast addressed harshly me, who have fallen on evil days; but, O worst of Rākshasas, thou canst not pass this Nyagrodha. Having smitten the Kākutstha, thou canst not live. Fight with that man-god, Lakshmana, in encounter. Being slain, thou shalt serve the deities in the abode of Yama. Displaying thy own prowess, do thou spend all thy weapons and all thy shafts. But coming within the ken of Lakshmana's arrows, thou wilt not to-day go hence, living, with thy forces."

SECTION LXXXVIII.

HEARING Bibhishana's words, the son of Rāvana, deprived of his senses by passion, spoke harshly, and rushed forward in wrath. And with upraised weapons and scimitars, he, resembling the Destroyer himself, was mounted on a mighty car yoked with black steeds, and ornamented (on all sides). And that one endowed with terrific strength upraised a huge, gigantic, strong and powerful bow, and shafts capable of destroying foes. And that mighty bowman and slayer of foes—the powerful son of Rāvana—adorned (with ornaments) and mounted on his chariot, saw him

dight (with his own splendour). And fired with wrath,(Indrajit) addressed Sumitrā's son, who, mounted on Hanumān's back, like unto the risen sun in splendour—accompanied Bibhishana; and he also addressed all those principal monkeys, saying,—"Do ye behold my prowess! To-day do ye in the conflict bear my arrowy shower shot from my bow, incapable of being approached, and resembling the downpour in the sky. To-day my shafts discharged from my mighty bow shall mangle your limbs, even as fire burneth up a heap of cotton. To-day with your persons pierced with sharp shafts, with darts, and javelins, and *rishtis* and arrows, shall I despatch you all to the abode of Yama. Who shall stay before me, fleet-handed, creating an arrowy shower in the field, and roaring like unto clouds? Formerly in a night-engagement, with my shafts resembling the thunderbolt and *vajra*, ye two along with your foremost adherents, were rendered insensible and laid down on the earth by me. But, perhaps, thou hast forgotten it. As thou hast presented thyself for battle before me, fired with wrath and resembling a venomous serpent, it is evident thou wilt go to the region of Yama." Hearing the vaunt of the Rākshasa-chief, Raghu's son, inflamed with rage, with an undaunted countenance, spoke unto Rāvana's son,—"O Rākshasa, hard is the achievement of the task that thou hast mentioned. He that compasseth business by act is alone intelligent.—But thou, O wicked-minded one, incompetent as thou art to bring about thy end, attaining thy arduous aim by words only, deemest thyself as crowned with success. That thou hadst rendered thyself invisible in the field of conflict, was the work of a thief,—and not the way of a hero. Coming within the range of thy shafts, I stay here,—do thou display thy prowess. What dost thou say in words?" Thus addressed,the mighty Indrajit—conquerer of enemies—stretching his dreadful bow, showered sharpened shafts. And discharged by him, those exceedingly impetuous arrows,

resembling the venom of serpents, hitting Lakshmana, fell down like unto hissing snakes. And in that encounter, Rāvana's son—Indrajit—possessed of eminent impetuosity, pierced Lakshmana, graced with auspicious marks, with vehement shafts. And pierced with those arrows and bathed in blood, the graceful Lakshmana appeared like a smokeless fire: And seeing his own feat, Indrajit, coming forward, and setting up a tremendous cry, said,—"O son of Sumitrā, my feathered and sharp-edged shafts shot from my bow, capable of destroying life, will to-day finish thee up. To-day, O Lakshmana, swarms of jackals and hosts of hawks and vultures shall alight on thee lying lifeless, having been slain by me. This very day shall the exceedingly wicked Rāma behold thee, who art the friend of Kshatriyas and devoted unto thy brother,—and who ever bearest thyself ignobly,—slain by me; to-day see thee, O Sumitrā's son, slain by me, with thy armour fallen off thy person, thy bow broken, and thy head severed." As Ravana's son was speaking thus harshly, Lakshmana conversant with the import of words, replied in a reasonable speech, saying,—"Leave off thy strength of tongue, O thou of perverse sense, O Rākshasa, O thou of crooked ways! Wherefore dost thou speak thus? Bring all this to pass in worthy deed. Why, O Rākshasa, without doing (what thou sayest), dost thou simply say it? Do the deed,—so that I may have regard for thy utterances. Mark! without speaking anything harsh, without censuring thee in the least, without venting any brag, shall, I, O cannibal, slay thee." Saying this, Lakshmana drawing his bow to its full bent, hit at the Rākshasa's chest five *nârâchas*—wondrous impetuous arrows. And those arrows resembling flaming serpents, with their velocity accelerated by the feathers (with which they were furnished), blazed on the Nairita's breast like the rays of the Sun. And wounded with those shafts, Rāvana's son, fired with wrath, pierced Lakshmana with three arrows discharged (from his bow).

And exceedingly dreadful was the encounter that took place between those leonine man and Rākshasa, each eager to conquer the other. And both powerful, and both endowed with strength and possessed of prowess,—and both exceedingly invincible; and both having unparalleled might and energy,—those heroes faught like two planets in the welkin; or like Bala and Vrita, irresistible in conflict; and those high-souled ones faught like two lions. And showering countless shafts and displaying many maneuvers, that foremost of men and that of Rākshasas, faught on cheerfully.

SECTION LXXXIX.

THEN sighing like an enraged serpent, that chastiser of foes, Daçaratha's son, setting shafts (on his bow-string) showered them on the Rakshasa-chief. And hearing the twang of his bow-string the lord of Rākshasas, with his countenance fallen, gazed at Lakshmana. And then Bibhishana spoke unto Sumitrā's son as he was fighting, "I find (inauspicious) signs in Rāvana's son. Do therefore hasten on,—broken he is, without doubt." Then fixing arrows (on his bow) resembling venomous snakes, he let go those keen shafts, like unto serpents furnished with poison. And smit by Lakshmana with arrows having the touch of the levin, (Indrajit) for a while was stupified and had his senses overwhelmed. And eying that hero—son unto Daçaratha—present in the encounter, (Indrajit) with his eyes crimsoned in choler, drew near Sumitrā's son. And coming up to him (Lakshmana), he again addressed (that hero) in a harsh speech, saying,—"Dost thou not remember my prowess at that first encounter, when thou along with thy

brother was bound up,—that now thou art discharging arms (at me)? Forsooth ye two in mighty encounter, with shafts resembling the thunder-bolt and *vajra*, by me were first laid down on the ground, deprived of your lives, along with your principal adherents. Either this hath escaped thy memory or I fancy, thou plainly wishest to go to the abode of Yama,—inasmuch as thou hast set thy heart on beating me. If at the first encounter thou hast not witnessed my prowess, to-day shall I show it unto thee. Do thou now stay, summoning thy attention." Seeing this, he pierced Lakshmana with seven shafts, and Hanumān with ten keen-edged excellent shafts. And then, fired with double fury, that powerful one pierced Bibhishana with an hundred arrows, powerfully discharged (from his weapons). Seeing this act of Indrajit, that foremost of men, Rāma's younger brother, Lakshmana, with an undaunted countenance, fired with wrath without minding the same,—and saying with a laugh,—'This is nothing',—taking dreadful arrows, in the conflict, discharged them at the son of Rāvana. "O night-rangers, heroes, coming to the field never discharge (such shafts as these). These arrows of thine are light and of slight strength, and they conduce to my comfort. Heroic warriors, eager for encounter, do not fight thus." Speaking thus, (Lakshmana) accoutred with his bow showered vollies of shafts (on his adversary). And at his arrows (hitting), (Indarjit's) mighty golden mail fell off his person, and dropped to the platform of his car like a cluster of stars dropping from the welkin. And with his armour dropping off, that hero—Indrajit—was wounded with *nârâchas*, like the Sun at dawn. That hero—Rāvana's son—endowed with dreadful prowess, in that conflict, pierced Lakshmana with a thousand shafts. And thereat Lakshmana's gorgeous and mighty mail was rent in pieces. And each rushing forward was engaged in dealing blows and harrying them. And sighing again and again, they faught furiously. And

with their persons cut all over, and laved in blood, for a long while the heroes kept cleaving each other with sharpened shafts. And those high-souled ones versed in warfare, and endowed with terrific prowess exerted their utmost in securing victory. And covered with vollies of shafts, with their armour and banners rent, they drew each other's warm blood flowing like water from a fountain. And they discharged dreadful showers attended with tremendous sounds, like the sounds of black clouds at Dooms-day* pouring torrents in the sky. And a long time went by as they faught. Nor did they turn away from the encounter, or know fatigue. And those foremost of those acquainted with weapons repeatedly displayed their weapons; and their long and short shafts enveloped the welkin. And the skill that they displayed was perfect, and showed lightness, variety and grace; and both man and the Rākshasa carried on fearful and terrible conflict. And the dreadful and tremendous roars of each were audible (at that place); and terrific like the levin, they made the hearts of hearers tremble (in terror). And as they faught with might and main, the sounds that they sent resembled the deep rumbling of clouds in the sky. And pierced with *nârâchas* knobbed with gold, those powerful and illustrious (warriors) with their hearts set on celebrity, bled profusely. And in that engagement gold-knobbed shafts hitting each other's person, pierced the same and covered with gore, entered the earth. And other shafts were resisted in the sky by sharpened weapons; and some were snapped, and thousands of their arrows were cleft (in the sky). And in that field, the vollies of their shafts were dreadful to behold like unto a heap of Kuça aflame in a sacrifice. And the wounded frames of those high-souled ones appeared beautiful like a leafless, flowering Kinçuka and Sālmali in a wood. And each eager to vanquish the other,

* *Kalamaghuyo* (*gen*). The commentator says the word means (black clouds;' but I prefer the sense given.—T.

Indrajit and Lakshmana momentarily discharged tremendous and terrific showers (of arms). And Lakshmana smiting Rāvana's son, and Rāvana's son smiting Lakshmana,—they did not experience any fatigue. And with net-works of arrows deeply entering their persons, those vehement and exceedingly powerful ones resembled mountains topped (with trees). And all their limbs, drenched in blood and covered with arrows, looked like a blazing fire. And a great while did they fight; yet they neither turned away (from the fight), nor did they experience any exhaustion. Then to remove (Lakshmana's) fatigue from fight, the high-souled Bibhishana, working the weal of Lakshmana staying in front of the field, came forward in the encounter and took up his post.

SECTION LXL.

SEEING the man and the Rākshasa engaged in battle, with their whole soul, each eager to beat the other,—like unto elephants with the temporal juice trickling from their temples,—desirous of beholding their encounter, Rāvana's mighty and heroic brother, bearing an excellent bow, stood in front of the arena. And taking up his post, he stretched his great bow and shot terrific sharp-pointed shafts at the Rākshasas. And even like thunder-bolt cleaving mighty mountains, those shafts furnished with peacock's plumes falling powerfully (upon the foe), rent the Rākshasas. And those foremost of Rākshasas, Bibhishana's followers, also, in the encounter discharged darts and scimitars and *pattiças* at heroic Rākshasas. And surrounded by those Rākshasas, Bibhishana, then in the midst of his followers, appeared like an elephant in the midst of young ones. Then inciting the

monkeys, whose dear object was to slay Rāvana, that one versed in time, the foremost of Rākshasas, spoke seasonably thus,—"This one that stayeth (in the field) is the sole and mighty support of the Rākshasa-chief; and this is his remaining force. Why then do the monkey-chiefs remain inactive? On this wicked Rākshasa being slain on the edge of battle, the remnant of his army, with the single exception of Rāvana, is destroyed. That hero—Prahasta—hath been slain, and Nikumbha possessed of wondrous strength, and Kumbhakarna, and Kumbha, and the night-ranger Dhumrāksha, and Jāmvumāli, and Mahāmāli, and Tikshnavega and Hemaprabha, and Suptaghna, and Jajnakopa, and the Rākshasa Vajradanstra, Sankrādi, and Vikata, and Arighna, and Tapana, and Manda, and Praghasa, and Prajangha, and Jangha, and Agniketu, and Durdharsha, and the powerful Raçmiketus and Viddujjibha, and Dwijibha, and the Rākshasa—Suryyaçatru, and Akampana, and Supārçwa, and the Rākshasas—Chakramāli, and Kampana, and Satwavanta, and Devāntaka and Narāntaka. —Having slain these many powerful Rākshasas endowed with excess of might,—having crossed the sea with your arms, do ye cross this foot print of a cow. This is the remaining force which you monkeys must conquer; all those Rākshasas, that had come forward, elated with the pride of strength, have all been slain. It is not meet for me to slay the son of my brother, yet, casting off compassion will I for Rāma slay him.* Tears surcharge the eyes of me who seeketh to slay him. Let therefore Lakshmana administer him his quietus. Ye monkeys, do ye in a body (first) slaughter those that are beside him (Indrajit.)" Thus exhorted by that illustrious Rākshasa, the monkey-chiefs were exhilarated and began to flourish their tails. And then those mighty monkeys roared again and again, and sent up various shouts, even as peacocks cry on seeing

* The text has 'brother's son.'

clouds. And then Jāmbavān surrounded by his own forces, assailed the Rākshasas with rocks and with their nails and teeth. Thereat Rākshasas,endowed with exceeding strength, equipped with various weapons reproaching the lord of bears, as he was engaged in smiting (the foe),—and renouncing fear, with shafts and sharp axes and *pattiças* and *yashtis,* and *tomaras,* in the encounter assailed Jāmbavān, who was engaged in beating the Rākshasa forces. And that conflict between the monkeys and the Rakshas, waxed furious, like unto the tumultuous encounter of the immortals and the Asuras fired with wrath. And the magnanimous Hanumān incapable of being approached growing wroth,—uprooting a mountain, and putting down Lakshmana from his back, began a great carnage among the Rākshasas by thousands. And fighting a furious fight with his uncle, the powerful Indrajit—slayer of hostile heroes—again rushed against Lakshmana. And then there took place an encounter between those heroes in the field,—Lakshmana and the Rākshasa—discharging vollies of shafts and smiting each other; and those mighty and impetuous ones repeatedly covered each other with networks of arrows; like unto the sun and the moon covered by clouds at the expiration of Summer. And on account of their light-handedness, neither discharge of arrows, nor the drawing of the bow; nor the setting of the shaft on the bow-string; nor the taking of the bow; nor the selection of shafts; nor the clenching fast of their fists; nor the hitting of aims,—could be perceived as they faught on. And in consequence of the sky being covered with networks of arrows all around, discharged powerfully from their bows, the forms (of objects) could not be discovered. And Lakshmana having at Rāvana's son, and Rāvana's son having at Lakshmana, critical was the huggermugger that ensued* in the encounter between each other. And they both kept ceaselessly showering feathered

* *i. e.* in consequence of all sides being covered with arrows, neither the

and sharpened shafts, the firmament was engulphed with a deep darkness. And in consequence of countless keen arrows alighting in hundreds, all sides and all the cardinal quarters were swarming with shafts. And all being overspread with gloom, a mighty fright took possession (of creatures) when the Sun having ascended the setting-hill, and darkness environing all objects. And that day* mighty torrents of blood flowed in thousands of streams; and fierce beasts of prey set up terrific yells (all around). And at that hour the wind did not blow, and fire did not blaze; and the Maharshis said,—'Fair befell creatures.' And the Gandharvas along with the Chāranas grew exceedingly agitated. Then Sumitrā's son pierced the four black steeds of the leonine Rākshasa,caparisoned in gold. And then he hit at (Indrajit's) charioteer with another yellow and sharpened javelin splendid, furnished with feathers; and resembling the thunder-bolt of the great Indra. And through his fleet handedness the graceful son of Raghu with the thunder-bolt of his shaft, resonant with the sound of his palm, separated the (charioteer's head) from his trunk. And on his charioteer having been slain the exceedingly energetic son of Mandodari, himself began to perform the function of a charioteer, and took up his bow. And this in the encounter was wonderful to behold. And then as (Indrajit) was eagerly engaged in managing the steeds, (Lakshmana) pierced him with sharpened shafts; and when (Indrajit) was eagerly wielding his bow,(Lakshmana) discharged shafts at his steeds. And on his steeds having been torn with shafts, Sumitrā's—foremost of fleet-handed—in the encounter assailed (Indrajit) doubtlessly ranging the field. Seeing his charioteer slain in the contest, Rāvana's son forewent his martial ardour, and was cast down. And seeing the Rākshasa with his

Rakshas nor the monkeys could distinguish their several parties in the encounter, and the blows that each dealt were misdirected in consequence.—T.

* *Aiya ĭo-day* in the text.

face fallen, the leaders of monkey-bands, were exceedingly delighted and rendered homage unto Lakshmana. And then those monkey-chiefs—Pramāthi, Rabhasa, Sarabha and Gandamādana, not brooking (their foe) summoned their impetuosity. And suddenly springing up, those highly powerful monkeys endowed with terrific prowess descended upon those four best of steeds. And on those chargers being assailed by those monkeys resembling mountains, blood gushed out of their mouths. And then the steeds were smashed and sent to the ground. And having slain the steeds, and smitten the mighty car-warrior,* again by a vehement bound, came to the side of Lakshmana. And springing down from his car whose steeds had been slain, Rāvana's son, his charioteer having been pounded, charged the son of Sumitrā with arrows. And then Lakshmana resembling the great Indra, on (Indrajit's) best of chargers having been despatched, in the encounter began to terribly rive with arrows discharged (his foe) footing on the earth and showering excellent sharpened shafts.

SECTION LXLI.

HAVING his steeds slain, the night-ranger—Indrajit, standing on the ground, waxing fiercely angered, flamed up in energy. And armed with bows, they, desirous of slaying each other with shafts resembled an elephant and a bull in a forest, came out for securing victory in encounter. And

* *Maharatham* (*ac.*) may also mean *mighty car*. By the way the *samasa* or junction called *Tatpurusha* is a frequent source of obscurity in Sanskrit, specially where the gender of the word without *samasa* is the same with that of the thing signified by the *samasa*, as in this case.—T.

slaughtering one another, the Rākshasas and the wood-rangers, rushing this way and that, did not (for a moment) leave their lords. Then Rāvana's son, gladdening all the Rākshasas, and himself feeling cheered, addressed them in words of praise, saying,—"All sides are entirely enveloped in this gloom,—so that, O foremost of Rākshasas, here we do not know who belongeth unto us and who not.—Do ye fight fearlessly for stupifying the monkeys; and I too, mounted on a car, shall come hither into the conflict. Do ye so act that the high-souled rangers of the woods may not attack me as I enter the city." Saying this, that slayer of foes—Rāvana's son, deceiving the wood-rangers, entered the city of Lankā for providing himself with a (fresh) car. And embellishing a chariot, graceful and adorned with gold, furnished with *prâças* and swords and arrows, yoked with superb steeds, and driven by a charioteer, knowing horses and possessed of instructions (anent his art),—that victor in battle—the exceedingly energetic son of Rāvana—ascended it. And that hero, Mandodari's son, urged on by the force of the Finisher, went out of the city, surrounded by the foremost Rākshasas; and drawn by fast-speeding steeds, he presented himself before Lakshmana along with Bibhishana. And seeing Rāvana's son seated on the car, the son of Sumitrā and the exceedingly powerful monkeys and the Rākshasa—Bibhishana—were highly amazed at the lighthandedness of that intelligent one. And Rāvana's son, waxing furious, in that contest began to bring down monkeys by hundreds and by thousands. And that victor in battle—Rāvana's son—fired with wrath, summoning all his celerity, slaughtered monkeys, drawing his bow into a circle. And slaughtered by *nârâchas* of terrific impetuosity, the monkeys sought the shelter of Sumitrā's son, like creatures seeking the refuge of their Lord. Then the son of Raghu, flaming up in martial wrath, severed his* bow,

* Indrajit's.

displaying his fleethandedness. Thereat, taking another bow, (Indrajit) hurriedly fastened the string to it. And this bow also did Lakshmana cut off by means of a brace of arrows. And when (Indrajit) had his bow severed, Sumitrā's son pierced the son of Rāvana with five shafts resembling the venom of a poisonous serpent. And the shafts discharged from his* mighty bow, piercing his† person, dropped to the earth like unto powerful red serpents. And having his bow cut off, Rāvana's son, vomitting blood by his mouth, took up a superior bow powerful to a degree and having a stout string. And then aiming at Lakshmana, he, summoning his utmost celerity, showered arrows, as showereth Purandara in the season of rains. Thereat Lakshmana, subduer of enemies, retaining his calmness, resisted that powerful arrowy shower shot by Indrajit. And then that exceedingly energetic one, Raghu's son, possessing himself in calmness, displayed (his prowess) unto the son of Rāvana; and this was wonderful (to behold). And then displaying his lightness in the use of weapons, Lakshmana, growing furious, pierced the Rākshasas with three arrows each in that mighty encounter; and the lord of Rākshasas struck him with showers of shafts. And pierced sore by that powerful enemy—slayer of foes—he incessantly sent innumerable arrows after Lakshmana. And ere they reached their destination, that slayer of hostile heroes severed them with whetted arrows; and in the encounter that righteous one and foremost of car-warriors with a dart having bent joints, cut off the head of his charioteer mounted on the car. And deprived of their driver, there the steeds, retaining their calmness, began to go in rounds,—and this was wonderful. Then Sumitrā's son of steady prowess, fired with anger, in that contest, frightening all, pierced his horses with arrows. And not brooking that act (of his adversary), Rāvana's son

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* Lakshmana's.
† Indrajit's

in the encounter pierced with ten shafts Sumitrā's son capable of making people's down stand on end. And his shafts resembling thunderbolts, and like unto all varieties of venom, touching (Lakshmana's) mail having a golden splendour, were reduced to naught. Thereat considering Lakshmana as clad in an impenetrable armour, Rāvana's son—Indrajit—growing furiously enraged, displaying his lighthandedness in arms, pierced Lakshmana in the temples with three well-knobbed shafts. And with those arrows lodged in his temples, Raghu's son, delighting in battle, appeared beautiful in the field like a mountain furnished with three summits. Albeit thus smitten in the contest by the Raksha with shafts, Lakshmana swiftly smote him in turn with five arrows; and in the encounter Lakshmana drawing his bow, pierced with shafts Indrajit's face graced with elegant ear-rings. And those heroes—Lakshmana and Indrajit—equipped with exceedingly powerful bows, and endowed with heroism and dreadful prowess, wounded each other with sharp arrows. And both Lakshmana and Indrajit, with their persons bathed in blood in that encounter, appeared like unto flowering Kinçukas. And approaching each other, those bowmen, each setting his heart on victory, wounded each other all over the body with terrific shafts. Then Rāvana's son, carried away by martial rage, pierced Bibhishana in his handsome face with three arrows. And piercing the lord of Rākshasas, Bibhishana, he with three iron-headed arrows, pierced the monkey-leaders each with a shaft. Thereat, enraged at him more furiously than ever, the exceedingly energetic Bibhishana with his mace despatched the steeds of the wicked-minded son of Rāvana. Then jumping down from his chariot with its horses slain, (Indrajit), endowed with great energy, who had his charioteer pounded, discharged a dart at his uncle. And seeing it descend, the enhancer of Sumitrā's joy severed the same with whetted arrows and brought it down in ten fragments to the ground. And

Bibhishana of a tough bow, growing enraged, discharged at (Indrajit), who had his steeds slain, five speeding shafts having the touch of the thunder-bolt.—And those arrows furnished with gold at the feathered parts, riving his person, were bathed in blood, and resembled mighty red serpents. Thereat wroth with his uncle, Indrajit took up an excellent shaft—bestowed on him by Yama himself—endowed with terrific force,—the flower of shafts among all the Rakshas. And seeing that mighty shaft set by him (on the bow-string), the highly powerful Lakshmana, possessed of dreadful prowess, (in his turn) took up another arrow, bestowed by Kuvera himself of immeasurable soul in a dream,—unconquerable, and incapable of being borne even by the celestials and Asuras with Indra at their head. And on their best of bows being powerfully drawn with their arms resembling bludgeons, they set up cries like unto Kraunchas. And on those foremost of shafts set on those excellent bows of those heroes, being drawn, flamed up in exceeding splendour. And those flaming arrows, discharged from the bows, illumining the welkin, with vehemence struck at each other's head. And a concussion took place of those arrows of terrific aspects; and a furious fire sprang up thereat, with embers shooting around. And dashing against each other like unto mighty planets, they, reduced to an hundred shivers in the encounter, saught the earth. Seeing their shafts baffled, Indrajit and Lakshmana, staying on the edge of the battle, were seized with shame and wrath. Thereat Sumitrā's son, flying into a fury, took up a Vāruna weapon. And the conquerer of the great Indra intent on battle, in the encounter discharged a terrific Raudra weapon; and the exceedingly wonderful Vāruna weapon was baffled by him. Then, waxing wroth, that victor in battle—the wondrous energetic Indrajit—as if annihilating the world, discharged a flaming Agneya weapon. And the heroic Lakshmana resisted it with a Solar weapon. Seeing his

weapon resisted, Rāvana's son, transported with passion, took up an Asura arrow, capable of rending foes. And from that weapon issued daggers and clubs and darts and *bhuçundis* and maces and swords and axes.* And in the conflict, seeing that dire and dreadful weapon, irrisistible to all creatures and capable of riving all arms, the effulgent Lakshmana baffled it with a Māheçwara† weapon. And the encounter that took place between them was wonderful and capable of making people's down stand on end. And beings stationed in the sky surrounded Lakshmana on all sides. And in that terrific encounter of the monkeys and the Rākshasas resounding with dreadful roars, the welkin was covered with innumerable beings seized with wonderment. And saints and *Pitris* and deities and Gandharbas and birds and serpents, placing Satakratu in their front, protected Lakshmana in the conflict. And then that hero, Rāghava's younger brother, fixed (on his bow) another superior shaft, having the feel of fire itself, and capable of riving the son of Rāvana; furnished with fair feathers; tapering; having elegant joints; symmetrical; and plated with gold,—an arrow capable of finishing the body; irrisistible; dreadful; terrific unto Rākshasas; resembling the venom of poisonous serpents; and worshipped by the celestial hosts; by which the exceedingly energetic and wonderful Lord riding the horse‡—Sakra—of old in the war between the celestials and the Asuras had defeated the Dānavas. And Sumitrā's son, Lakshmana, graced with auspiciousness, drawing on his best of bows that foremost of shafts—the Aindra weapon—invincible in conflict, spoke these words, tending to bring about his success,§—

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* This arrow resembled somewhat the bomb-shells in modern European warfare.—T.

† *i.e.* belonging to Maheçwara or Siva.

‡ The celestial steed, Uchchaiçravâ, sprung from the ocean on the occasion of the churning of the deep.—T.

§ Words addressed to the deity presiding over the weapon.

"If Daçaratha's son—Rāma—is righteous and truthful, and if in prowess he hath no rival, then slay this son of Rāvana." Saying this, the heroic Lakshmana in that conflict, drawing the straight-speeding arrow up to his ear,* discharged it at Indrajit. And shooting the Aindra weapon, that destroyer of hostile heroes—Lakshmana—severing from its trunk the head of Indrajit with its corslet, graced with burning ear-rings, brought it down to the ground. And the mighty severed head of the Rākshasa's son, resembling one made of gold, was seen covered with blood. And slain, Rāvana's son dropped to the earth, with his armour and corslet on, and his bow fallen (from his grasp). And then all the monkeys with Bibhishana set up cheers, even as the immortals cheered at the destruction of Vritra. And in the sky there arose the victorious shouts of all beings and high-souled saints, and also of Gandharbas and Apsarās. And knowing (Indrajit) fallen (in fight), the mighty army of Rākshasas, attacked by monkeys burning for victory, fled in the ten cardinal directions. And assailed by the monkeys, the Rākshasas, pursued (by their foes), with their senses lost, rushed towards Lankā, leaving their arms behind. And overwhelmed with fright, Rākshasas fled in an hundred directions, all renouncing their arms—bearded darts, and swords, and axes. And harassed by the monkeys, some hurriedly entered Lankā, and some plunged into the sea, and some saught shelter in the mountains. And seeing Indrajit slain and lying down on the field of battle, thousands of Rākshasas fled away. As when the Sun sets, his rays remain no longer, on that Rākshasa having fallen, the Rākshasas dispersed in the ten cardinal quarters, like unto the Sun when his rays have been rendered mild, or fire which hath been extinguished. And the mighty-armed (Indrajit) was utterly reft of life. And on the son of the Rākshasa-chief falling, the world, having its foe slain, with its huge affliction gone off, experienced

* *i.e.* drawing the bow to its utmost stretch.

the height of joy. And on that unrighteous Rākshasa having been slain, the reverend Sakra together with the Maharshis was filled with delight. And sounds of kettle-drums were heard in the sky proceeding from the celestials. And blossoms were showered by dancing Apsarās and high-souled Gandharbas. And this was wonderful (to behold.) And on that Rākshasa of fell deeds having been slain, the dust was laid, the water became transparent, the sky looked bright, and the deities and Dānavas were filled with rejoicings. And on that Dread of all creatures having been slain, the gods, Gandharbas and Dānavas, assembled together in joy, said,—"Now let the Brāhmanas who have their sins removed, with their anxiety gone off, range about." And then the monkey-leaders, seeing that foremost of Nairitas of unparalleled prowess slain in battle, began to gladly pay homage (unto Lakshmana). And Bibhishana and Hanumān and Jāmbavān—leader of bears—saluted and hymned Lakshmana on the score of his victory. And shouting and bounding and roaring, the monkeys at this hour of high joy stood surrounding Raghu's son.* And flourishing their tails and striking the earth (with them), the monkeys shouted,—'Victory unto Lakshmana!' And embracing each other, the monkeys with delighted spirits began to converse in various ways touching Rāghava's welfare. And beholding that deed, difficult of being done, performed by their beloved friend—Lakshmana—and hearing their foe—Indrajit—slain (in battle), the celestials attained the summit of joy.

* Descendant, that is.

SECTION LXLII.

HAVING in the conflict slain that conquerer of enemies, Lakshmana graced with auspicious marks, with his body bathed in blood, experienced delight. And then supporting himself on Bibhishana and Hanumān, the exceedingly powerful Lakshmana endowed with prowess, taking Jāmbavān, Hanumān and all the monkeys with him, speedily went to the place where Sugriva and Rāghava were. And then going round Rāma and saluted him, Sumitrā's son stood before his brother, like Indra's brother staying before Sakra. And approaching with a look which of itself was significant,* the heroic Bibhishana described unto the high-souled Rāghava the dreadful destruction of Indrajit. And then the delighted Bibhishana related unto Rāma how the high-souled Lakshmana had cut off the head of Rāvana's son. And as soon as that exceedingly powerful one heard of the destruction of Indrajit by Lakshmana, he experienced a huge accession of joy, and thus delivered himself,—"Excellent, O Lakshmana! Pleased am I (with thee). Thou hast performed a difficult feat. The son of Rāvana having been slain, know for certain that we have been victorious." And then smelling the head of the bashful Lakshmana, enhancer of fame, (Rāma) endowed with prowess, from affection forcibly hugged him into his lap. And making him seat on his lap, and overpowering him with embraces,† (Rāma) again and again tenderly eyed his brother, Lakshmana. And moved with grief, that best of persons, Rāma, smelling the head of Lakshmana, wounded with darts and having his person pierced (with arms), sighing and breathing hard,—

* *i. e.* of the destruction of Indrajit.

† *Avapiritam*—(*ac*) *pained*. Râmânuya says this epithet refers to Lakshmana's having been wounded in the encounter. I differ from him.—T.

and nursing his body with his hand, addressed Lakshmana, soothing him,—"To-day his son having been slain, I deem Rāvana himself as slain in fight. On that wicked-minded enemy of mine having been destroyed, I am victorious (in encounter). By luck, O hero, hast thou in conflict severed the right arm of the fell Rāvana. Verily he (Indrajit) was his stay. Both Bibhishana and Hanumān have done mighty deeds in battle. In three days and nights, (my enemy) hath been brought down. To-day have I been made foeless. Now Rāvana will for certain march forth,—backed by a mighty phalanx. Rāvana will for certain sally out, hearing his son brought down. That unconquerable lord of Rākshasas, aggrieved for the destruction of his son, marching out,—shall I slay, environed with a mighty force. O Lakshmana, the conqueror of Sakra having in battle been slain by thee—who art my lord—Sitā and the (entire) earth are not incapable of being obtained by me." Having thus soothed and embraced his brother, Raghu's son—Rāma—highly rejoiced, calling Sushena, said,—"Do thou so act that this highly wise son of Sumitrā, devoted to his friends, may be healed and be eased. Do thou without delay heal Sumitrā's son, attached to his friends, of his wounds. And do thou also carefully relieve all those heroes in the army of bears and monkeys fighting with trees,—as well as others, who have been wounded and have got sores (in consequence)." Thus addressed by Rāma, the high-souled monkey-leader administered a potent medicine to the nose of Lakshmana. And smelling the same, he got healed; he was relieved of his pain and his outgoing vitality was shut up. And at the mandate of Rāghava, he likewise treated his friends headed by Bibhishana and all the principal monkeys. And restored to his natural condition, Sumitrā's son, healed, and with his exhaustion removed, and his suffering gone off in a moment, experienced exhilaration of spirits. And Rāma and the monkey-king and Bibhishana and the powerful lord of

bears along with their hosts, seeing Sumitrā's son risen hale, rejoiced greatly in delight. And the high-souled son of Daçaratha honored exceedingly that exceedingly hard feat of Lakshamana; and the monkey-king, hearing that the conquerer of Sakra had fallen in fight, was filled with joy.

SECTION LXLIII.

THEN the counsellors of Pulastya's son, hearing of Indrajit having been slain, speedily conveyed the tidings unto the Ten-necked one, who was ignorant* of the same. "O mighty monarch, in our very sight thy exceedingly effulgent son hath been slain by Lakshmana with the help of Bibhishana. And that hero confronted by the (other) hero, hath been vanquished in fight. And the hero, thy son, the conquerer of the celestial chief, hath also been slain by Lakshmana. And having gratified Lakshmana with his shafts, he hath repaired to the supreme regions." Hearing of that mighty terror, *viz.*, the rueful and dreadful destruction of his son, Indrajit, in battle, he straightway swooned away. Then regaining his consciousness after a long while, that foremost of Rākshasas—the king—overwhelmed with grief for his son, and distressed, burst into lamentations, with his senses wildered,—thus,—"O foremost in the Rākshasa army! O my child endowed with high might! Having conquered Indra himself, wherefore to-day hast thou come under the sway of Lakshmana? Doubtless, thou enraged could pierce with thy arrows the Destroyer of Time himself, and the summit of Mandāra,—what shall I say

* *Avajuâya.* Râmânuya says it means "ignorant of the same." Tirtha says it means, 'Seeing.' Then the sense would be, 'the counsellors, having first *seen* Indrajit slain, informed Râvana of it.'—T.

of Lakshmana in encounter? To-day king Viwaçwata hath raised himself immensely in my estimation, for to-day he, O mighty-armed one, hath brought thee under the law of Time. But this is the way of capable warriors as well as celestials. He that layeth down his life for his lord, repaireth to heaven. To-day seeing Indrajit slain, the deities and the guardians of the worlds, and the mighty saints, their fear gone off, shall sleep peacefully. This triple world and this entire earth with her woods, reft of one—Indrajit—appear to me as vacant. To-day shall I hear the cries of the daughters of the Nairitas in my inner apartment, like unto the roars of she-elephants in a mountain-cavern. Renouncing thy state of an heir-apparent, and Lankā and the Rakshas, O subduer of enemies, and thy mother, and me, and thy wife—whither hast thou gone, (leaving) us all? O hero, I having gone to the region of Yama, thou ought to have performed my last rites, but thou standest in a relation the very reverse of this.* And Sugriva living and Lakshmana and Rāghava, without extracting my dart, whither hast thou gone, leaving us all? And then arising from the disaster that had befallen his son, a mighty wrath overcame the lord of Rākshasas—Rāvana, as he was thus indulging in lamentations. And even as in summer, the (Solar) rays flame up the Sun, the destruction of his son flamed up all the fiercer, him, who was naturally irascible. And as he kept yawning in passion, a flaming fire with smoke darted from his mouth, even as it did from the mouth of Vritra. And burning in grief for the destruction of his son, and coming under masterdom of passion, that hero—Rāvana—reflecting (awhile) in his mind, resolved upon slaying Vaidehi. And naturally red, and reddened (still more by the fire of wrath, Rāvana's glowing eyes were dreadful (to behold). And his form, terrific by nature, in

* *i.e.* I have to perform thy last rites, thou having fallen in fight while I am alive.—T.

consequence of the fire of his wrath having possessed it entirely, resembled the form of the enraged Rudra. And from the eyes of that infuriated one fell drops of tears as drop from a flaming lamp drops of burning oil. And as he grinded his teeth, the gnashing resembled the sounds sent by the machine* drawn by the Dānavas and churning the deep. The Rākshasas durst not approach that one eying round and resembling the Destroyer himself, intent on devouring both mobile and immobile. Then exceedingly enraged, Rāvana—lord of Rākshasas—spoke in the midst of the Rākshasas, inciting them to battle,—"I practised severe austerities for thousands of years; and gratified the Self-sprung at times. Neither from Asuras nor from celestials can any fear spring to me. My mail conferred on me by Brahmā, which in effulgence resembles the Sun himself, was not broken by blows like unto thunder-bolt at the war between the deities and demons. To-day who will come forward against me in battle accoutred in that and mounted on a car in the conflict? Not even Purandara himself. Do ye, beating hundreds of drums, to-day raise that mighty and dreadful bow of mine which, with arrows, had been bestowed on one by the gratified Self-sprung at the war of the gods and Asuras,—so that I may therewith compass the destruction of Rāma and Lakshmana in mighty battle." Burning (in grief) for the destruction of his son, the fell Rāvana, coming under the influence of anger, reflecting (in his mind), resolved to slay Sitā. And eying round, that copper-eyed and dreadful one of a terrific aspect, distressed, in a piteous voice addressed all the night-rangers, saying,—"By his power of illusion, my beloved child, for deceiving the wood-rangers, slaying something (else), had shown it unto them as Sitā. Now will I do that good office myself,—Vaidehi will I slay—even her that is devoted to that friend of Kshatriyas." Having spoken thus unto his counsellors,

* Meaning the mountain Mandāra.

he swiftly took up a sword; and raising it, of excellent temper and of cerulean hue, he rushed out vehemently, surrounded by his wives and counsellors. From grief for his son, Rāvana with his consciousness wildered, taking up a sword, in rage, rushed towards the place where Mithilā's daughter was. Seeing the Rākshasa rising on, some, emitted leonine roars, and seeing the Rākshasa enraged, embracing each other, said,—"To-day those two brothers, seeing this one, will be exceedingly pained. By this one, influenced with passion were the four guardians of the worlds conquered; and many other foes were brought down in battle. Procuring gems from the three worlds, Rāvana enjoyeth them. Neither in strength nor in prowess is there any one on earth who is his compeer." As they were speaking thus, Rāvana, reft of his senses by wrath, rushed against Vaidehi, who had taken up her abode in the Açoka wood. And dissuaded by his friends endowed with good intelligence, he, wrought up with high wrath, darted (against Sitā), even as an enraged planet* rusheth against Rohini† in the firmament. And the blameless daughter of Mithilā protected by the Rākshasis, saw the infuriated Rāvana bearing that best of blades in his hand. Seeing (Rāvana) approach, sword in hand, despite the earnest entreaties of his friends, Janaka's daughter, Sitā, pained and overcome by grief, said, weeping, —"From the way in which, wrought up with wrath, this wicked-minded one is rushing on at me personally, it appears that he will slay me, who have a lord, as one who hath not. He did urge me much ever devoted to my lord, saying 'Be thou my wife;' but forsooth I disregarded him. And plainly in consequence of my refusal, he hath given way to despair. And overcome by anger and passion, he is ready to slay me. Or it may be that to-day for me those foremost of men, the brothers—Rāma and Lakshmana—have been slain in encounter by this inglorious one. I heard a furious and

* Kuja, *etc.* † Hesperus.

fearful uproar raised by countless Rākshasas rejoicing, and expressing their delight.—Alas! O fie! For me those princes have met with destruction. Or it may be that not without slaying Rāma and Lakshmana, this terrific Rākshasa, having his heart set on sin, from grief for his son, will slay me. Fool that I am, I did not then act agreeably to Hanumān's words. If I had gone away seated on his back, without waiting for the victory (of my lord), I devoted to him, placed on his lap, should not have come by this repentance. When Kauçalyā, having an only son, will hear of her son slain in battle, I fancy, her heart shall burst. And, weeping, she will remember that high-souled one's birth and boyhood, and youth and pious acts and loveliness. And that one bereft of her consciousness, filled with despair, after having performed his *srâddha*,* will doubtless enter into fire or water. Shame on the unchaste and hump-backed Manthará, having her heart fixed in sin, for whose sake this grief shall exercise Kauçalyā!" Seeing the distressed daughter of Mithilā lament thus, like unto Rohini come under the sway of a planet in the absence of the Moon, in the meanwhile his† pure and good courtier, named Suparçwa, endowed with intelligence, albeit prevented by other courtiers, spoke unto Rāvana, foremost of Rākshasas,—"Wherefore, O Ten-necked one, O thou who art the very younger brother of Vaiçravana himself, Dost thou desire to slay Vaidehi, forsaking righteousness? Why, O hero! O lord of Rākshasas! having led the Brahmacharyya mode of life, studied the Vedas, and returned from the house of thy spiritual guide, and ever engaged in religious acts, to-day dost thou intend to slay a woman? Do thou, O king, now stay expecting Mithilā's daughter‡ endowed with loveliness;

* Funereal rites performed in accordance with the injunctions of the Hindu Scriptures.—T.

† Râvana's.

‡ Explains the commentator: "till thou slayest Râma in battle."—T.

and do thou along with us vent thy wrath on him.* To-day being the fourteenth day of the dark fortnight, do thou this very day prepare for conflict; at *amâvasyâ*,† environed with thy forces, do thou march for victory. Heroic, and intelligent, a mighty car-warrior and swordsman, thou, mounted on a car, slaying the redoubtable son of Daçaratha, wilt obtain Mithilâ's daughter." Thus exhorted by his friend, the unrighteous Râvana accepted his virtuous speech; and then that powerful one went (back) to his house, and, surrounded by his friends, entered the court.

SECTION LXLIV.

ENTERING his court, the king, distressed, and exceedingly aggrieved, sat him down on the foremost seat sighing like an enraged lion. And stricken with grief in consequence of his son's death, that highly powerful Râvana, with folded hands, addressed all the heroic Râkshasas, saying:—"Do ye all proceed to battle with elephants, horses and cars. And encircling Râma only and discharging shafts at him, delightedly, like unto clouds, in the rainy season, pouring water, do ye slay him. Or I shall slay him to-morrow in the presence of all, wounded by you in the mighty encounter with sharpened arrows." Hearing the speech of their lord the Râkshasas, with a huge army and a host of cars, speedily issued out for battle. And they all threw at the monkeys life-destroying *Parighas, Pattiças,* arrows, daggers and *Parashwadhas.* And the monkeys too threw crags and trees at the Râkshasas. Thus on the eve of sun set there arose a terrible conflict between the Râkshasas and the monkeys.

* Râma. † *i. e.* to-morrow.

And they struck each other in the conflict with clubs, *chitras*, *Prasas*, daggers and *Parashwadhas*. The conflict being thus carried on, there arose a mighty dust which was again destroyed by the current of blood gushing out of the persons of the Rākshasas and the monkeys. Elephants and cars were like the banks of that river of blood, the arrows were like the fishes, and the flags were the trees on their banks and the corpses were like planks afloat there. Being thus wounded and assailed by the Rākshasas, those heroic monkeys leaped and broke down the flags, armours, cars, horses and other weapons. And with their sharp teeth and nails they scratched the hair, ears, foreheads and the noses of the Rākshasas. Like unto vultures falling upon a felled tree, hundreds of monkeys fell upon one Rākshasa in that encounter. And the Rākshasas resembling mountains, with huge clubs, *prâsas*, daggers and *parâshwadhas*, struck the monkeys (in their turn). Being thus assailed by the Rākshasas, the mighty host of monkeys took refuge of Rāma, the son of Daçaratha, the worthy refuge of all creatures. Thereupon the highly effulgent and powerful Rāma, taking up his bow, entered the Rākshasa host and began to make a downpour of arrows. And Rāma entering the field, those terrible Rākshasas, being burnt with the fire of his arrows, could not stand before him like unto clouds disappearing before the Sun in the welkin. And the night-rangers only espied the dreadful feats performed by Rāma and which were above the power of others. Except when guiding the huge army or driving the cars they could not see Rāma like unto the wind invisible in a forest. They all beheld the Rākshasa force scattered, wounded, burnt down with arrows, broken and assailed with weapons, by Rāma, but none could see the quick-moving Rāma. As people cannot see the soul which governs all objects of sense so they could not see Rāma, who was thus inflicting wounds on them. "It is he who is destroying the soldiers

riding the elephants,it is he who is breaking down the mighty cars, and it is he who with sharp arrows is slaying the cavalry—rider and horse." Thus saying those Rākshasas, in that conflict and in the very presence of Rāma, highly enraged, began to slay each other. They were all bewildered by the huge Gandharba weapon discharged by the high-souled Rāma and so they could not see Rāma, who was thus burning down their force. And the Rākshasas sometimes beheld thousands of Rāma in the battle field and again saw one Rāma only. They at times saw the quick-moving golden end of the bow of that high-souled one, resembling a circular fire brand but they did not behold Rāghava. And he looked like *kāla chakra*, having his middle body as its navel, his own strength as its lustre, the arrow for its radius or spoke, the bow for the circumference, the twang of the bow for its sound, his power and intelligence for its brightness, and the aim of the celestial weapons for its limit. And in the eighth division of the time by Rāma alone with arrows resembling the flame of fire were destroyed ten thousands swift-coursing cars, eighteen thousand elephants fourteen thousands horses and riders and two million Rākshasa infantry assuming shapes at will. And those night-rangers, who were still left, having their horses killed, cars and flags broken, fled in fear of life to the city of Lankā. And the battle field, filled with slain horses elephants and infantry, looked like the high-souled and enraged Rudra's arena of sports. Thereupon the celestials with Gandharbas, Siddhas and the great ascetics glorified the wonderful feat of Rāma. And the virtuous-souled Rāma addressed Sugriva, Bibhishana the monkey Hanumān, the leading monkey Jāmbavān, Mainda and Divida who were near him, saying—"This is the power of my weapons and as well as that of Rudra." The high-souled Rāma, equalling Sakra in prowess, thus slaying the huge host of the lord of Rākshasas and assailing them with shafts and weapons—the celestials, delighted, sang his praises.

SECTION LXLV.

By Rāma, of unwearied actions, with flaming arrows feathered in burning gold, were destroyed thousands of elephants—many horses with their riders, many a car crested with flaming banners; thousands of heroic Rākshasas assuming shapes at will, engaged by Rāvana, and armed with clubs and *parighâs*; and golden pennons. Beholding and hearing of this the remaining night-rangers assembled and were greatly bewildered, poorly and stricken with anxiety. The widows and those who had lost their children or kinsmen approached those Rākshasas and overwhelmed with grief, bewailed piteously,—"Alas! why did the aged and grim-visaged Surpanakhā, having her belly extending downward, behold in the forest Rāma graceful like Kandarpa. And beholding him of great beauty and prowess, ever engaged in the welfare of all creatures, that ugly one, worthy of being slain by people, was excited with lust. Why did that ugly-faced she-demon, devoid of all qualities, address Rāma, having a beautiful countenance, gifted with many virtues and great effulgence? Alas for the misfortune of the Rākshasas, the aged Rākshasee brought before him such a vile proposal, hated of all and worthy of creating laughter. For the destruction of Khara, Dushana and other Rākshasas that ugly one approached Rāghava with such a vile intention. It was for her that Rāvana created enmity (with Rāma) and Sitā was carried away by the Ten-necked Rākshasa. But he could not spread his influence upon Sitā the daughter of king Janaka and deep rooted and eternal became the enmity with the highly powerful Rāghava. And beholding the Rākshasa Birādha slain by Rāma alone—(Rāvana) wishing Vaidehi should have regarded that as a sufficient proof of his prowess. And fourteen thousand Rākshasas of

terrible deeds were slain by him in Janasthāna with shafts resembling the flame of fire. Khara, Dushana as well as Triçirā were slain by him in conflict with arrows resembling the Sun—this was a sufficient proof (of his power). Yoyanabāhu and Kavandha, drinking blood, were slain by him, roaring with wrath—this too was a sufficient proof of his power. Rāma slew the powerful Vāli, the son of the thousand eyed one, resembling the cloud—that too was the sufficient proof of his prowess. By him Sugriva, poorly and living in the mount Rishyamukha, having all his desires frustrated, was placed on the throne—that too even was the sufficient proof of his power. He (Rāvana) from foolishness did not like the becoming speech of Bibhishana conducive to the acquirement of piety and wealth and securing the welfare of the Rākshasas. Had the younger brother of the lord of wealth (Rāvana) observed the words of Bibhishana, Lankā would not have been overwhelmed with grief and reduced to the state of a cremation ground. Hearing of the destruction of the highly powerful Kumbhakarna by Rāma of the irrepressible Atikāya by Lakshmana as well as of his beloved son Indrajit, Rāvana did not come to his senses.* There is audible in every house of the Rākshasas, the cry,—'My son, my brother, my husband is slain in battle.' In conflict have been destroyed by the heroic Rāma, thousand cars, horses, serpents and infantry. Perhaps Rudra, Vishnu, Mahendra or the performer of hundred sacrifices, or even Death, in the shape of Rāma, is slaying us. By Rāma all the heroes have been slain—despair has taken possession of our minds—we do not behold the end of our terror and are bewailing being

* One *sloka* has been omitted here by some of the editors, which when translated stands thus :—When one monkey only Hanumân killed the prince Akshaya and reduced the whole city to ashes with the fire of his tail Râvana should have come to his senses.

deprived of our lords. Does not the Ten-necked hero, who has obtained boons (from Brahmā) perceive that a mighty disaster shall befall him from Rāma? Neither the celestials, Gandharbas, Piçachas nor Rākshasas shall be able to save him from Rāma in conflict. In every battle many an accident befalls Rāvana—this bespeaks of his destruction at the hands of Rāma. The great Patriarch, being pleased, conferred upon Rāvana the boon that no fear would proceed unto him from the celestials, the Dānavas or the Rākshasas —but he did not beg of him, security from men. Forsooth, he is that fearful man who shall slay Rāvana and the Rākshasas. The celestials, being thus oppressed by Rāvana, who had obtained the boon, worshipped the great Patriarch with severe austerities. And being propitiated with them, the high-souled Patriarch, for their welfare, addressed the celestials, with the following pregnant speech. 'From to-day shall the Rākshasas and Dānavas roam for ever, afraid of the celestials." Thereupon the celestials headed by Indra engaged in propitiating Mahādeva, the slayer of Tripura, and who rides upon a bull. And being pleased, Mahādeva addressed them, saying,—"For your welfare there will be born a woman who shall be the cause of the destruction of the Rākshasas." As hunger, being engaged by the celestials, did destroy in olden time, all the Dānavas, so shall she (Sitā) the root of the extinction of Rākshasa race destroy us all with Rāvana. Alas! for the foolishness of the vicious-minded and insolent Rāvana destruction has faced us and we are overwhelmed with grief. We do not see any such being in the world who can afford us shelter. Rāghava has attacked us like unto the fire of dissolution. There is no refuge for us who have been stricken with fear as no help reaches the elephants in a forest beset with fire. The high-souled Bibhishana did the just thing in proper time—he took shelter of him from whom he expected danger." Thus bewailed piteously and loudly

—the she-demons holding each other by the neck and being stricken with fear and grief.

SECTION LXLVI.

THEREUPON Rāvana heard in every house of Lankā the piteous cries of the she-demons possessed by sorrow. And sighing hard he engaged in meditation for some time. And terrible-looking as he was, Rāvana was greatly worked up with ire. Having his eyes reddened with anger, and gnashing his teeth and biting the lips, that one, irrepressible by other Rākshasas, looked like the fire of dissolution incarnate. Thereupon the lord of Rākshasas, in anger, as if burning down everything with his look, addressed the Rakshas who were near him —Mahodara, Mahāpārsha, Birupāksha—"Do ye speedily speak to the soldiers that they should sally out for battle at my command. Hearing his speech—those Rakshas, possessed by fear, asked by the command of the king, the Rākshasa soldiers to be ready. And thereat all those grim-visaged Rākshasas saying 'so be it' and performing benedictory ceremonies proceeded to the battle-field. And those mighty car-warriors, worshipping Rāvana, and desiring the victory of their lord, stood before them with folded hands. Thereupon Rāvana, beside himself with anger, laughing, adddressed those Rākshasas, Mahodara, Mahāpārsha, and Birupāksha, saying—"To-day shall I despatch both Rāma and Lakshmana to the abode of Death with arrows resembling the sun at the time of dissolution, discharged off my bow. And slaying the enemies I shall repair the loss of Khara, Kumbhakarna, Prahasta and Indrajit. The atmosphere, the quarters the sky and the deep being enveloped with the cloud of arrows

shall become invisible. I shall slay to-day all the heroic monkeys with my winged arrows. Ascending my car gifted with the velocity of the wind shall I churn to day the monkey host with arrow-like waves coming from the ocean-like bow. I shall like an elephant distress to-day the monkey-like pools having their countenances for the blown lotuses, and the lustre of their bodies for the filaments. To-day in the encounter, the leaders of the monkey hosts, with their heads transfixed with arrows, shall cover the earth, like unto lotuses with their stalks. I shall to-day with a single arrow, cleave hundreds of heroic monkeys fighting with trees in their hands. I shall wipe to-day the tears of those whose brother or son has been slain by destroying their foe. In the encounter to-day I shall, with the monkeys deprived of their breath and clept with my arrows, so cover the earth that it may not be seen by any. I shall satisfy to-day with the flesh of the enemies slain by my shafts, the crows, vultures and others who live upon flesh. Get ready soon my car and bring my bow. And let the remaining night-rangers follow me in battle." Hearing his words Mahāpārsha addressed the leaders of the army who were near him, saying,—"Get your soldiers ready." And the commanders too quickly went round all the houses in Lankā and asked the Rākshasas to be ready soon. Thereupon began to issue out in a moment terrible-looking Rākshasas, emitting roars, having dreadful faces and with various weapons in their hands—daggers, *Pattiças,* maces, clubs, furrows, sharpened *saktis,* traps, various rods, sharpened *chakra, parashwadhas, vindipalas, satāghnis* and various other excellent weapons. Thereupon at the command of Rāvana the commanders brought one *Nijuta* (a hundred thousand) cars, three *Nijuta* elephants, sixty million horses, asses and camels and numberless infantry. They arranged the soldiers before the king and in the interval the charioteer brought the car—filled with excellent celestial weapons—richly adorned, containing many an armour, girt with a

network of tinkling ornaments crested with various jewels, having jewelled pillars and a thousand golden jars. Beholding the car the Rākshasas were greatly astonished. And Rāvana, the lord of Rākshasas, rising up all on a sudden, ascended that car, brilliant like the flaming fire and the aggregate rays of a million sun, quick-coursing, having a charioteer, drawn by eight horses, huge and shining in its native lustre. Thereupon proceeded Rāvana, encircled by many a Rākshasa as if rending the earth with the excess of his prowess. There arose a huge sound of bugles accompanied with that of Mridangas, drums, conchs, and *kalâpas*. The lord of the Rakshas—wicked, the slayer of the Brahmins—the thorn of the celestials, and who hath brought away Sitā by stealth, has come with his umbrallas and chowries to fight with the foremost of Raghus—this cry was heard everywhere. And with his tremendous roar the earth shook. And hearing all on a sudden that sound, the monkeys fled away in fear. And the highly effulgent Rāvana, having huge arms and surrounded by his ministers, came there being certain of gaining victory. Being commanded by Rāvana, Mahāpārsha, Mahodara and the irrepresible Birupāksha ascended the car. They, desirous of winning victory, issued out emitting dreadful roars in delight and as if rending the earth therewith. Thereupon the highly effulgent (Rāvana) resembling Death, with uplifted bow, sallied out for battle along with the army of Rakshas. And that mighty car-warrior, went out in his chariot drawn by quick-coursing steeds by that gate which led to where Rāma and Lakshmana were. Thereat the sun lost its brilliance —the quarters were enshrouded with darkness; the birds sent forth dreadful cries and the earth shook. The celestials poured down bloody rains—the course of the horses was slackened—the vultures sat on the banners and jackals emitted inauspicious cries. His left eye and the left arm began to shake—his countenance became pale and his voice

grew harsher. The Ten-necked Rākshasa thus going out for battle there appeared many bad omens indicating his destruction. From the sky fell a fire-brand accompanied with the sound of thunder; vultures and crows emitted inauspicious cries. Disregarding these dreadful omens which appeared then, Rāvana, incited by death, foolishly went out to slay his (enemies). And by the wheel-sound of the chariots of the great Rākshasas the host of monkeys calling each other, excited with anger and willing to gain victory, addressed themselves for fight. Thereupon the Ten-necked one, enraged, with his arrows feathered in gold, made a dreadful slaughter of the army of monkeys. And some of those heroic monkeys were beheaded by Rāvana—some had their hearts rent and others were shorn of their ears. Some had their breath choked, some were killed and others had their sides broken. Some had their hands cut off and others had their eyes put out. And wherever in the encounter, the Ten-headed Rākshasa, whirling his eyes in ire, went in his car—the monkey leaders could not stand the vehemence of his arrows.

SECTION LXLVII.

THERE the earth was covered with monkeys whose bodies were rent with the arrows of the Ten-necked (Rāvana). As the flies cannot stand before the flaming fire so they could not bear the vehemence of Rāvana's shafts. Being thus assailed with pointed arrows they fled away crying, like unto elephants being burnt by fire. And Rāvana with his arrows pursued in conflict the course of clouds. Thus slaughtering the monkeys the lords of Rākshasas speedily reached in the

encounter where Rāghava was. And beholding the monkeys assailed and afraid Sugriva placing Sushena in charge of a *gulma** addressed himself for the battle. And placing that heroic monkey, his equal in prowess, in that command Sugriva sallied out with a tree in his hand to meet the enemy. And followed him on all sides the leaders of the monkeys with huge crags and various trees. The heroic Sugriva emitted terrible roars in the conflict and assailed the heroic Rākshasas and many others. The huge-bodied monkey-chief crushed the Rākshasas like unto the wind uprooting the trees at the time of dissolution. He began to make a downpour of crags at the Rākshasa host like unto the cloud pouring down hailstorms at the birds in the forest. And being beheaded by the crags discharged by that monkey chief the Rākshasas fell down like unto mountains cleft. The Rākshasas being thus attacked and shattered by Sugriva and roaring and falling down on all sides, an irrepressible Rākshasa, skilled in archery, by name Birupāksha, pronouncing his own name, got down from the car and mounted an elephant. And mounted on the elephant that highly powerful Birupāksha sent forth leonine roars and dashed against the monkeys. Exciting the joy of the Rākshasas and removing their anxiety he discharged dreadful shafts at Sugriva and his army. And being assailed by the pointed arrows of that Rākshasa that lord of monkeys roared in anger and made up his mind to destroy him. Thereupon uprooting a tree the heroic monkey, skilled in warfare, leaped and struck that huge elephant down in his presence. And being assailed greatly by Sugriva that huge elephant proceeded a little within the range of the bow and roared and died. And being greatly enraged on the destruction of that elephant the highly powerful Rākshasa dashed forward to face the enemy. That one of quick movements took up

* The division of an army; a body of troops consisting of nine platoons or nine elephants, nine chariots, twenty-seven horses and forty-five foot.

his dagger and armour and viling, approached Sugriva. And beholding his movement Sugriva took up a huge crag resembling cloud and hurled it against Birupāksha. That highly powerful leading Rākshasa, finding the crag about to fall, turned a little away and struck the monkey with his dagger. And being assailed with dagger by that powerful Rākshasa the monkey remained senseless for sometime on the ground. And rising up all on a sudden he, clenching his fist, struck that Rākshasa in the mighty encounter on his breast and got him down. Being struck with the fist the night-ranger Birupāksha greatly enraged cut down with his dagger Sugriva's armour and tumbled him down with his feet. And the monkey rising up again was about to deal him a blow, hard as a thunder-bolt, with a dreadful sound. And receding a little, he baffled its aim and returned one on Sugriva's breast. Finding his aim baffled and himself struck in return by the Rākshasa, Sugriva, the lord of monkeys, was excited with anger. And the monkey-chief was now on the look-out for an oppurtunity to strike Birupāksha. And immediately in anger he struck him down with a blow on his forehead. And being thus assailed with the fist resembling the thunder-bolt of Mahendra, he fell down on the earth bathed in a pool of blood. And blood gushed out of the person of Birupāksha like unto water issuing out of a fountain. And the monkeys beheld their enemy(Birupāksha) with his eyes disfigured in anger, bathed in a foam of blood, his whole body discoloured, trembling, rolling and crying piteously. Thereupon those too armies of the monkeys and Rākshasas, being ready to engage in the encounter, began to roar like unto two mighty oceans having their banks broken. And observing that highly powerful Rākshasa, of discoloured eyes, slain by the king of monkeys, the monkeys and Rākshasa forces engaged in fight and looked like the rising Ganges.

SECTION LXLVIII.

LIKE unto a pond in the summer both the armies became gradually reduced. Beholding his own army and Birupāksha slain, Rāvana, the lord of Rākshasas, was doubly excited with ire. And observing his army reduced and slain by the heroic (monkeys) he perceived ill omens in the fight and was accordingly pained at heart. And he addressed Mahodara, who was near him, saying, "O thou of great arms, all my hopes of success are now centered in thee. Do thou slay the enemy's force, O hero, and display thy prowess. Now hath come the time of returning the favours of thy master. Do thou fight bravely." Being thus accosted that Rākshasa-chief Mahodara, saying "so be it" entered the enemy's army like unto a fly entering into a flame. Excited by his master's command and empowered by his own prowess that (Rākshasa) gifted with great strength, began to assail the monkeys. And the highly powerful monkeys too taking up huge crags dashed against the dreadful army of the enemies and crushed all the Rākshasas. And Mahodara, greatly angered, severed in that mighty encounter, with his arrows feathered in gold, the hands, feet and thighs of the monkeys. Then the monkeys, in fear of the Rākshasas, fled away to different quarters and some sought shelter of Sugriva. And beholding his powerful monkey force thus assailed in the conflict, Sugriva dashed forward and fronted Mahodara. And taking up a huge and dreadful crag resembling a mountain, the monkey-king hurled it with great vehemence to slay him. Thereupon finding that crag about to fall, Mahodara fearlessly severed it with his arrows. And being sundered into a thousand pieces by the arrow of that Rākshasa, it fell down on the earth like unto a band of vultures. And beholding that crag thus severed, Sugriva

was beside himself with ire ; and uplifting a *sâla* tree hurled it : and the heroic Râkshasa, the slayer of enemy's force, severed it into several pieces with his arrows. Thereupon excited with wrath he saw a *parigha* on the ground. And hurling that flaming *parigha* and displaying his (light-handedness) he struck his excellent horse therewith. And having his horse slain, that hero—the Râkshasa Mahodara, ascended his car, and in great anger took up his club. Those two heroes, with club and *parigha* in their hands, engaged in battle, roaring like two bulls or clouds accompanied with lightning. Thereupon the night-ranger Mahodara, inflamed with ire, hurled at Sugriva, the club flaming like the Sun. And beholding that dreadful club about to fall the highly powerful Sugriva—the lord of monkeys, uplifting his *parigha* struck it therewith. And *parigha*, being sundered, fell quickly down on the earth. Thereupon the effulgent Sugriva picked up from the ground *musala* made of iron and ornamented with gold. Taking that *musala* up he hurled it at the Râkshasa and who again hurled a club ; and both of them being severed fell down on the earth. Having their weapons baffled thus, those two heroes, gifted with great prowess and effulgence and resembling the burning fire, were ready to interchange blows. They, emitting roars again and again, struck each other down on the earth with their clenched fists. And rising up speedily they again assailed each other. Thus those two heroes, unsubdued, struck each other with their arms. Thereupon both of them, highly proficient in fighting with arms, were greatly exhausted. Thereupon they took up daggers. And uplifting them, (those two heroes) with their persons trembling in ire, proficient in fighting and skilled in the use of weapons, dashed on roaring. And both of them enraged with each other and anxious to score success, moving in circle on each other's right side, addressed themselves for action. Thereupon the vicious-minded, heroic Mahodara,

gifted with great vehemence and proud of his own heroism, flung his dagger at (the monkey's) armour. And as he was about to extricate his dagger from the armour, that foremost of monkeys severed with his dagger that Rākshasa's head with helmet and *kundalas*. And beholding the Rākshasa-chief fall down on the earth with his head off, his forces fled away from the field. And slaying him that monkey-chief, delighted, began to roar along with other monkeys. Thereupon the Ten-necked one became highly enraged and Rāghava greatly delighted. And all the Rākshasas, with their hearts broken and countenances rendered poorly and stricken with fear fled away to different quarters. Slaying and striking down on earth Mahodara like unto a portion of a mighty hill severed, that son of the Sun appeared resplendent in his own effulgence and became irrepressible like unto the Sun. And winning victory in the action that lord of monkeys was espied by the celestials, Siddhas and Yakshas along with all creatures on earth, having their eyes flushed with joy.

SECTION LXLIX.

MAHODARA being thus slain by Sugriva, the highly powerful Mahāparshwa, having his eyes reddened with ire, looked towards him. And the Rākshasa, with his weapons, assailed the dreadful army of Angada as well as the leading monkeys. The Rākshasa severed the heads from the bodies of the monkeys like unto the wind throwing away the fruits from trees. And he cut off, with his arrows, the arms of some and some were deprived of their sides. The monkeys were thus assailed by Mahāparshwa with a shower

of shafts. All the monkeys were thus stricken with grief and rendered senseless. And hearing of the anxiety of his own army thus assailed by the Rākshasa, Angada, gifted with great vehemence, taking his *parigha* made of iron and resembling the rays of the sun, dashed on like the rising deep during the lunar half of a month. And that foremost of monkeys encountered Mahāparshwa, who, thus struck by the monkey, became insensible with his charioteer and fell down on the earth. Thereupon leaped on the battle-field the highly powerful and effulgent lord of bears, having the hue of red collyrium, with his army resembling the cloud. And excited with ire, he, taking up a huge crag resembling the summit of a mountain, speedily struck down his horses and broke down his car. And regaining his senses in a moment the highly powerful Mahāparshwa, again assailed Angada with many arrows. He struck Jāmvabān, the lord of bears, on his breast with three arrows and assailed Gabāksha with many shafts. And beholding Jāmvabān and Gabāksha overwhelmed with arrows, Angada, beside himself with ire, took up a dreadful *parigha*. And holding with two hands that *parigha* made of iron and bright like the rays of the sun, Angada, the son of Vāli, with his eyes reddened in wrath, hurled it at Mahāparshwa who was stationed at a distance, to slay him. And being hurled by the highly powerful (Angada) the *parigha*, struck down from his hands the bow with arrows and the helmet of the Rākshasa. And approaching him vehemently, Vāli's son, gifted with great prowess, in anger, struck him, with clenched fist, on his ears having excellent *kundalas*. Thereupon Mahāparshwa gifted with great vehemence and effulgence, highly angered, took up in his hands a huge *parashwadha*, sharpened with oil, bright and hard as iron and discharged it at Vāli's son, and struck him therewith on his left shoulder. And Angada baffled that *parashwadha*. Thereupon that hero, powerful like his own father, clenching

his fist, hard as thunder-bolt and resembling even Indra's *açani*, dealt it, in great anger, upon the Raksha's breast. And being struck with that fist the Rākshasa's breast was shattered and he fell down on earth. He falling down on earth slain, his soldiers were greatly sorry and Rāvana attained to an excess of ire in the conflict. The noise set up by the delighted monkeys like unto a dreadful leonine roar, as if rending the city of Lankā abounding in edifices and gates, resembled the great roar of the celestials along with Indra. And hearing the noise of the celestials and monkeys, the lord of Rākshasas, the enemy of the gods, in great anger, again proceeded towards the battle field.

SECTION C.

BEHOLDING Mahodara, Mahāpārsha and the highly powerful Birupāksha slain in the encounter Rāvana attained to an excess of ire. And ordering his charioteer to hurry on he gave vent to the following words—"All my courtiers have been slain and my city is shut up—I shall remove my grief consequent on all these by slaying Rāma and Lakshmana. I shall destroy Rāma-like tree in the conflict whose flower is Sitā and whose branches are Sugriva, Jāmbavān, Kumuda, Nala, Divida, Mainda, Angada, Gandhamādana, Hanumān and all other leading monkeys." And resounding the ten quarters with the sound of his chariot wheels that mighty car-warrior proceeded quickly towards Rāghava. With that sound all quarters were filled, and the earth, with rivers, mountains and forests shook and all the lions, deer and birds were terrified. He created a

dreadful darkness with the discharge of his sharp weapons and burnt down the monkeys who fled away to different directions. Dust was raised on the ground by those monkeys assailed and flying to various directions. They were unable to withstand the power of that weapon made by Brahmā himself. Beholding his own army, assailed and cut into hundred peices by the excellent weapons of Rāvana, Rāghava dashed forward. And assailing the monkey-host, that foremost of Rākshasas espied Rāma, unconquered, at a distance with his brother Lakshmana like unto Bāsava with Vishnu, holding a huge bow like one painted on the sky, having expansive eyes like lotus-petals, long arms, and always subduing the enemies. Beholding the monkeys slain in the encounter and Rāvana approach, the heroic and highly powerful Rāma, with Sumitrā's son in his company, delightedly set arrows on his bow. And as if rending the whole earth with that dreadful sound he began to draw the string of his excellent bow. With the sound of Rāvana's arrows and the twang of Rāma's bow hundreds of Rākshasas fell down on earth. And coming within the range of the arrows of those two princes, Rāvana appeared like Rāhu in presence of the sun and the moon. And desiring to fight with him first Lakshmana setting sharp arrows on his bow, discharged shafts at him resembling the flame of fire. And the highly powerful Rāvana too with his arrows stopped the course of those shafts in the sky as soon as they were discharged by Lakshmana, skilled in archery. And displaying his light-handedness, he, with one arrow, severed Lakshmana's one, with three his three and with ten his ten. Surpassing thus the son of Sumitrā, Rāvana, ever victorious in battle, confronted Rāma in the encounter, standing like another hill. And approaching Rāghava, Rāvana the lord of Rākshasas, with his eyes reddened in ire, began to make a shower of arrows. Thereupon beholding the arrows shot off Rāvana's bow fall on all sides, Rāma

speedily took up a *valla*.* And Rāghava sundered with his sharp *valla* his dreadful arrows flaming and resembling poisonous serpents. With various sharpened arrows Rāghava assailed Rāvana, and he again assailed Rāma in return. And forming a circle, they passed each other by the right side. Uprooting the earth with the vehemence of their arrows, irrepressible by each other, fighting equally discharging arrows, they looked dreadful like Death himself —and created terror in all creatures. The sky was filled with their various weapons, like unto clouds in the rainy season accompanied with lightning. And the welkin appeared full of windows with that shower of arrows, sharpened, shot with great vehemence and winged like vultures. The earth was stricken with darkness caused by these arrows like unto clouds appearing after sunset. There took place a dreadful conflict between them, desiring to slay each other, having their prowess unknown and fighting like Vitra and Vāsava. Both of them were proficient in archery, skilled in the art of conflict and foremost of those conversant with the use of weapons. And they began to veer round the battle-field. And wherever they went, there appeared arrows like unto waves of the deep roused by the winds. Then that destroyer of creatures—Rāvana—with his hand engaged in discharging shafts, shot at Rāma's forehead a network of arrows. And thereat Rāma on his head bore that shower of shafts shot from his terrific bow, having the lustre of the petals of blue lotuses; nor did he experience any pain. And then reciting a formula, the exceedingly energetic Rāma endowed with prowess, wrought up with wrath, engaged in incessantly shooting his shafts, taking his Raudra weapon and again seizing his arrows, discharged them at that lord of Rākshasas. And alighting at the impenetrable mail of the Rākshasa-chief, resembling a mass of mighty clouds, those arrows did not then occasion him any pain.

* An arrow with a crescent shaped head.

Again Rāma skilled in all weapons, from a powerful weapon discharged arrows at the sovereign of the Rākshasas mounted on his car. And piercing Rāvana, those like unto five-hooded serpents, resisted by him, entered the earth, hissing. Having baffled Rāghava's weapon, Rāvana, transported with passion, took up a dreadful Āsura weapon; and discharged sharpened shafts having the faces of lions and tigers, and the faces of *kankas* and *kokas*,* and the faces of vultures and hawks, and the faces of jackals, and the faces of wolves,—with gaping mouths,—and terrific of aspect; five-mouthed and red-hued. And that highly powerful one, enraged, sighing like a snake, by his power of illusion shot at Rāma other keen arrows having the faces of mules and the faces of bears, and the faces of dogs and cocks, and the faces of *makaras*† and venomous serpents,—these as well as others. Covered with that Āsura weapon, that foremost of the Raghus, himself resembling fire, discharged an exceedingly vigorous weapon informed with fire; and shot various shafts having faces filled with live flames, and faces like unto suns,—and hued like unto planets and stars,—and furnished with faces resembling mighty meteors, or resembling tongues of lightning. And those terrific shafts of Rāvana, resisted by Rāghava's weapon, were annihilated in the sky, and destroyed (monkeys) by thousands. And seeing that weapon (of Rāvana) destroyed by Rāma of untiring deeds, all those heroes, the monkeys—headed by Sugriva, capable of wearing forms at will, shouted, surrounding Rāghava. And the high-souled son of Daçaratha—Rāghava—having by his might destroyed that weapon discharged by Rāvana's arms, was delighted; and the monkey-chiefs, filled with glee, began to emit shouts.

* *Koka*—a ruddy goose. It may also mean a lizard, a chamaleon, a wolf.

† A marine monster, generally confounded with the alligator and the shark: but really a fabulous animal.—T.

SECTION CI.

On that weapon of his having been baffled, Rāvana—lord of the Rākshasas—was fired with double fury, and the highly effulgent Rāvana from wrath set about discharging at Rāghava a dreadful Raudra weapon, which had been conferred on him by Maya. And from his bow began to issue forth in large numbers darts and maces and clubs, flaming and having the might of thunder; and various kinds of sharp clubs and daggers and nooses and flaming thunder-bolts began to descend like unto the winds at the universal tumbling. And thereupon the graceful and exceedingly effulgent Rāghava—foremost of those accomplished in noble arms—resisted that weapon with a powerful Gāndharva weapon. On that weapon being baffled by the high-souled Rāghava, Rāvana, with his eyes rendered coppery with passion, took up a Solar weapon. Thereupon from the bow of the wondrous vehement and intelligent Ten-necked one rushed out discuses flaming and mighty. And the firmament all round blazed up with those impendent (arms), as blaze up the cardinal quarters on the Sun and the Moon and the planets dropping down. Thereat Rāghava in the van of that army by means of vollies of shafts cut off Rāvana's wonderful weapons and discuses. And seeing that weapon destroyed, Rāvana—lord of Rākshasas—with ten arrows pierced Rāma all through his vitals. And pierced by Rāvana with those ten shafts discharged from his mighty bow, the exceedingly powerful Rāghava did not so much shake. Then Rāghava—victor in fight—waxing wondrous wroth, with countless shafts pierced Rāvana all over his person. In the meanwhile Rāghava's younger brother, the mighty Lakshmana—destroyer of foes—growing enraged, took up seven arrows. And with those highly impetuous arrows

that exceedingly effulgent one severed the human-headed standard of Rāvana. And the mighty and graceful Lakshmana with a shaft cut off the head of the Nairita's charioteer, illumined with ear-rings. And then with five sharpened arrows Lakshmana severed the bow of the Rākshasa-chief, resembling the trunk of an elephant. And Bibhishana, bounding up, with his mace despatched Rāvana's excellent steeds, resembling hills or dark-blue clouds. Thereat, leaping down from his mighty car, whose horses had been slain, Rāvana was fired with high wrath against his brother. And the powerful lord of Rākshasas endowed with immense strength, hurled at Bibhishana a dart resembling the flaming thunder-bolt. And ere the dart had reached its destination, Lakshmana severed it with three shafts; and thereat in that mighty conflict there arose a mighty uproar from the monkeys. And the dart dight with networks of gold fell down in three fragments, as droppeth a mighty meteor from the firmament, flaming and shooting out scintillations. Then (Rāvana) took up a huge dart, glowing in its own energy, celebrated as being irrisistible, and incapable of being borne by the Destroyer himself. On being whirled by the impious and strong Rāvana, the dart possessed of exceeding energy, flamed up. In the meanwhile the heroic Lakshmana swiftly came to the side of Bibhishana,* whose life was placed in peril. And in order to save him, that hero—Lakshmana—drawing his bow, covered the dart-handed Rāvana with showers of shafts. On being covered with arrows shot by that high souled one, Rāvana, with his prowess baffled, made up his mind to let (his brother) go. And seeing his brother delivered by Lakshmana, Rāvana, facing Lakshmana, spoke these words,—"O thou proud of thy prowess! as Bibhishana hath this wise been delivered by thee, passing by the Rākshasa, this dart,

* The commentator explains: "Himself coming before the dart, Lakshmana saved Bibhishana."—T.

discharged from my bludgeon of an arm, will depart, depriving thee of thy life." Having said this, Rāvana, waxing furiously enraged, discharged at Lakshmana that dart forged by Maya with his power of illusion, furnished with eight bells, having mighty sounds,—incapable of being resisted,—competent to finish foes ; and flaming in energy,—and shouted simultaneously. And hurled with terrific force, the dart sending sounds resembling that of Vajra or the thunder-bolt, vehemently alighted at Lakshmana in that encounter. Thereat, as the dart descended, Rāghava addressed* it, saying,—"Peace be to Lakshmana ! Be thou fraustrated ; and let thy energy go out of thee." But the dart discharged in the encounter by the enraged Rāvana, resembling a venomous serpent, dived into the dauntless and heroic Lakshmana ; and (the dart) exceedingly splendid and blazing, possessed of dreadful impetuosity, and resembling the tongue of the king of serpents, smote Lakshmana in his mighty chest. And with his breast riven by the dart, driving deep through the force of Rāvana, Lakshmana fell down to the earth. And Rāghava, standing by, seeing Lakshmana in that plight, had his heart overspread with sorrow. But reflecting only for a while, he, with his eyes surcharged with tears, was filled with greater martial ardour, and resembled the fire risen at the universal dissolution. Then thinking,—'This is not the time to indulge in grief ;' he, gazing at Lakshmana, entered into a terrific encounter, resolved upon slaying Rāvana, laying under contribution his dearest energies. And Rāma saw Lakshmana with his chest riven by the dart in the mighty conflict, lying drenched in blood, and resembling a hill with serpents present in it.—And in spite of all their efforts, the foremost monkeys failed to extract the dart which had been hurled by the powerful Rāvana.—And, further, they were (all the while) sore assailed with showers of shafts by the foremost

* *i. e.* as Râmânuya remarks, addressed the deity presiding over it.—T.

Rākshasa of them all. The dart, having pierced Sumitrā's son, had entered the earth. In the encounter the mighty Rāma, grasping the dreadful dart with his hands, extracted the same and wrathfully snapped it.* As he (Rāma) was engaged in pulling the dart out, the mighty Rāvana kept pouring marrow-piercing shafts all over his person. Thinking nothing of those arrows, Rāma, embracing Lakshmana, spoke unto Hanumān and the mighty monkey, Sugriva,—"Ye foremost of monkeys, do ye stay here, surrounding Lakshmana. The opportunity for putting forth my prowess which I had sought, is present. I shall slay this wicked-minded Ten-necked one, who is resolved to pursue the course of unrighteousness. Even as on the expiry of summer the Chātaka is eager for the sight of clouds, I had long been eager to obtain a sight of (Rāvana.) Ye monkeys, this, I swear unto you,—this very hour not long after ye will see this world without Rāvana or Rāma. To-day having slain Rāvana in battle, I shall renounce all sorrow arising from the loss of my kingdom, from my sojourn in the woods, from my wandering in Dandaka, from the ravishment of Vaidehi, from encounter with the Rākshas,—all the terrible evils that I have suffered, and all the troubles resembling hell. He for whom I have brought over the monkey-forces, made Sugriva king, slaying Vāli in battle, for whom I have crossed the ocean and constructed a bridge over the deep—the same hath been come at by me in conflict, and the same hath come within the range of my vision.—And having come within my ken, Rāvana will not live, even as one coming within ken of a serpent of poisonous sight, doth not live; or even as a serpent doth not live, coming within ken of Vinatā's† son. Do ye, ye irrepressible ones, ye foremost of

* The commentator has a characteristic note. This dart, having pierced the foe, used always to return to Râvana. But Râma, who was the Lord himself, having spoken to it as he did, it could not this time go back; and Râma snapped it, which none else could do.'—T.

† Garura.

monkeys, seated at the brow of the mountain, behold the battle between me and Rāvana. To-day let the three worlds with the Gandharvas, and the Siddhas, and the Chāranas, see that for which Rāma is Rāma. To-day I shall do a deed of which the worlds with the mobile and the immobile and the gods, shall speak as long as the Earth sustaineth (creatures.)" Having delivered himself thus, Rāma, concentrating his attention, began to charge the Ten-necked one in encounter with whetted arrows decked with burnished gold. And in the same way Rāvana showered on Rāma great *nârâchas* and clubs, even as clouds pour down showers. And there arose a tremendous uproar of mighty arrows discharged by Rāma and Rāvana, smiting one another. And the shafts shot by Rāma and Rāvana, severed and scattered, with flaming heads dropped to the Earth. And the mighty twangs of the bow-strings of both, terrifying all creatures, were wonderful to behold.* And then even as clouds disperse on being trampled by the Winds, Rāvana, covered with showers of arrowy networks by that high souled one and reduced to sore straits by that one (Rāma) of a glowing bow, fled away in fear.

SECTION CII.

SEEING the heroic Lakshmana brought down by the dart discharged by the powerful Rāvana, and lying drenched in blood, he (Rāma) after having fought furiously with the wicked-minded Rāvana,—and having showered vollies of shafts, addressed Sushena, saying,—"This heroic Lakshmana

* *Adbhutadarçana—wonderful to behold,—wonderful to witness* is the sense.—T.

brought down to the earth by the prowess of Rāvana, lieth like a serpent, enhancing my sorrow. Seeing this hero, dearer to me than life, what power have I, with my soul overwhelmed with dole, to fight? If this brother of mine graced with auspicious marks, delighting in battle, breathe his last, what shall life avail me or happiness? My prowess is ashamed; my bow falleth off from my hand; my arrows droop; my sight is dimmed with tears; my limbs weaken as do those of men in a dream; thought racks me; and I even desire death." Seeing his brother wounded by the wicked-minded Rāvana, crying in preternatural accents, and sore stricken in his vitals, (Rāma) overcome by a mighty sorrow, lamented with his senses wildered. "Seeing my brother, Lakshmana, wounded, and lying over the dust of the field, even victory, O hero, doth not seem to me sweet. If the Moon is hid from the sight, whom doth he then delight? What have I to do with battle? What have I to do with life? I have no more to do anything with fighting, seeing that this Lakshmana wounded, lieth in the field of battle. As this highly effulgent one had followed me into the forest, so will I in the same way follow him to the abode of Yama. Ever seeking my welfare and ever devoted to me, he hath been reduced to this pass by Rākshasas fighting in crooked ways. In land after land one meets with wives, in land after land one meets with friends, but country find I none where a uterine brother may be met with. What, O irrepressible one, shall I do with the kingdom without my Lakshmana? And what shall I say unto mother Sumitrā, fond of her son? And I shall never be able to bear the reproach Sumitrā shall cast upon me. And what shall I say unto Kauçalyā, and what unto mother Kaikeyi? And what shall I say unto Bharata, and what unto the exceedingly powerful Satrughna? 'Thou hadst gone to the woods with him. Why then dost thou come (back) without him?' 'Tis better (for me) to renounce my life here, instead of bearing

the censure of friends. What a sin had I committed in another birth, seeing that my virtuous brother, staying before me, hath been slain? Ah, my brother! Thou best of men! O master, who wert the foremost of heroes! Why, forsaking me, dost thou repair to the other regions. Wherefore, brother, dost thou not speak to me, who am lamenting? Get up. See! Why dost thou lie down? Look on me with thine eyes. O mighty-armed one, in the woods and mountains thou didst ever use to cheer me, tried by grief and pining in despondency, with my mind overwhelmed (with woe)." As Rāma was speaking thus with his senses overwhelmed with emotion, Sushena, soothing him, spoke these pregnant words,—"O foremost of men, cast off this train of thought tending to overwhelm thy understanding,—this anxiety giving birth to grief, and resembling the shafts of foes in the van of the embattled forces. Lakshmana enhancer of auspiciousness is not dead. His face is not distorted or blackened. Do thou look at his countenance, which is beautifully bright and cheerful. His hands have palms resembling lotus-petals, and his eyes are pleasant. O king, one dead doth not look thus. (Therefore), O hero, do not grieve. O subduer of enemies, this one is instinct with life. As he is lying down on the ground, stretched at length, his heart, O hero, trembling momentarily, testifieth to his respiration." Having spoken thus unto Rāghava, the highly wise Sushena thus addressed the mighty monkey, Hanumān, saying,—"O placid one, hieing hence to the mountain, Mahodaya, which, O hero, had formerly been mentioned unto thee by Jāmbavān, bring hither the mighty drug sprung at its right summit—Viçalyakaraní by name, and Sāvarnyakaraní,* and Sanjívakaranî, O hero, and the potent medicine—Sandhāní. Do thou bring (these) in order that the hero—Lakshmana—may be revived." Having been thus instructed, Hanumān, repairing to the Medicinal mountain, was wrought up with anxiety, not knowing the drugs. And then

* *Lit.*—that which restores the former complexion.—T.

the thought sprang up in the mind of the Wind-god's offspring of immeasurable prowess,—'I shall go, even taking this (entire) summit of the mountain. In this very summit must that delightful drug have sprung. This I infer, inasmuch as Sushena had forsooth said so. If I fail to take Viçalyakaraṇí, I shall come by disgrace,—and if I spend much time (in thought), that would be fraught with evil."* Having reflected thus, the exceedingly powerful Hanumān,foremost of monkeys, —swiftly drawing up to that best of mountains, and giving three shakes to the mountain filled with various flowering trees,—raised it up with his hands. And taking that summit of the mountain resembling dark-blue clouds charged with rain, Hanumān from the earth bounded up into the sky. And arriving (at his quarters), that wondrous vehement one, putting down the mountain-peak,and reposing for a while, spoke unto Sushena,—"I did not find the drug, O best of monkeys; and therefore have I brought this entire summit of the mountain." When the Wind-god's offspring had spoken thus, that foremost of monkeys—Sushena—praising him, uprooted the herb and secured it. Seeing Hanumān's feat, incapable of being done by even the celestials, the choicest of the monkeys were amazed. Then crushing the healing herb, that best of monkeys—the exceedingly effulgent Sushena, made Lakshmana smell the same. And thereupon the wounded Lakshmana,—slayer of hostile heroes—smelling it, cured of his wound and ailments, speedily rose up from the ground. Seeing Lakshmana rise up from the earth, the monkeys, exceedingly rejoiced, honoring Lakshmana, exclaimed, "Excellent! Excellent!" "Come!" said that slayer of hostile heroes—Rāma—and with his eyes filled with tears, he deeply embraced Lakshmana. And having embraced Sumitrā's son, Rāghava then addressed him,

* Explains the commentator: 'If I take any other medicine by mistake, I shall make a fool of myself; if I spend much time in thought, Lakshmana may die.'—T.

saying,—"By good fortune it is that, O hero, I see thee returned from (the mansion of) Death.—Verily my life, or Sitā, or Victory is worthless (without thee). And thou being dead, what is my life worth?" When the high-souled Rāghava had spoken thus, Lakshmana, aggrieved on account of the words (of Rāghava) expressive of infirmity of purpose, said,—"Having bound thyself by that vow, it doth not, O thou having truth for prowess, behove thee to speak like one fickle and feeble. Those speaking the truth, never falsify their promise: the mark of a great one is even observance of vow. O sinless one, do not suffer thyself to be overcome by despair on my account. Do thou to-day by slaying Rāvana, make thy promise good. Thy foe coming within the sway of thy shafts, will not hence, living, even like a mighty elephant coming before a sharp-toothed roaring lion. I wish the speedy destruction of this impious one, ere the maker of day, having performed his work, has ascended the Setting-hill. If thou wishest to slay Rāvana in battle, if thou desirest to recover the princess, then, O noble one, O hero, to-day speedily set about what I say."

SECTION CIII.

HEARING the words uttered by Lakshmana, that slayer of hostile heroes—Rāghava—endued with prowess, taking his bow, set shafts on it, and in the brunt of battle began to discharge dreadful arrows at Rāvana. And mounted on another car, Rāvana—lord of Rākshasas—rushed against Kākutstha, even as Swarbhānu rusheth against the Sun. And even as a mass of clouds poureth down torrents on a mighty mountain, the Ten-necked one, mounted on his car,

smote Rāma with shafts resembling thunder-bolts. And in the encounter Rāma, concentrating his thoughts, showered on the Ten-necked one arrows embellished with gold and looking like living fire. And celestials and Gandharvas and Kinnaras declared that there had been no other battle like unto the encounter of Rāma stationed on the ground and the Raksha mounted on his car. Then the foremost of celestials—Sakra—hearing their ambrosial speech, summoning Mātali, said,—"Taking my car, hie to the best of the Raghus. And reaching the earth, do thou, welcoming (him), bring about great good unto the gods." Thus accosted by the sovereign of the celestials, Mātali—celestial charioteer—bending down his head, addressed that celestial, saying,—"Speedily shall I go, O lord of the celestials; and I shall also do the office of a charioteer (unto Rāghava)." Then yoking with steeds that best of cars, curiously wrought with gold; adorned with hundreds of small bells; resembling the Sun new risen; having its pole studded with lapises; yoked with excellent horses caparisoned in gold; furnished with white chowris,—drawn by steeds resembling the Sun; decked with golden net-works,—and provided with a golden standard,—the graceful car of the sovereign of the celestials,—Mātali, commanded by the king of the immortals, ascending the car, went out of the celestial regions and came to Kākutstha. And with his hand holding the reins, the charioteer of the thousand-eyed (Deity) with joined hands addressed Rāma, saying,—"O Kākutstha, in order that thou mayst obtain the victory, the thousand-eyed (god) hath sent thee this car. And, O exceedingly powerful one! O graceful (hero)! O thou that slayest thy foes! this is the redoubtable bow of Indra,—and this is the mail resembling fire,—and these are the arrows looking like the very Sun; and this is the dart shining and fraught with fair fortune. Ascend thou this car,

* This conversation between Râma and Lakshmana took place, says the commentator, on the first day of the lighted fortnight.—T.

O hero. Slay the Rākshasa—Rāvana, with me as thy charioteer, even as the lord of the celestials slayeth Dānavas." Thus addressed, Rāma, going round the car and saluting it, ascended the same, illumining the worlds with his splendour. And the encounter that took place between the two cars with the mighty-armed Rāma (on one side),and the Raksha—Rāvana—(on the other), was wonderful to behold. And Rāghava highly proficient in weapons with a Gāndharva weapon resisted the Gāndharva weapon of the Rākshasa king, and with a celestial weapon, his celestial weapon. And then that lord of Rākshasas—the night-ranger —fired with high rage, again discharged an exceedingly dreadful Rākshasa weapon. And the gold-decked shafts shot from Rāvana's bow, becoming furiously venomous serpents, covered Kākutstha. And vomitting living flames, they of terrific aspect, having flaming faces, showered over Rāma with gaping mouths. And those flaming venomous serpents, having the feel of Vāsuki himself, covered all sides and enveloped all quarters. And seeing those serpents descending in the encounter, Rāma employed a dreadful Gārura weapon. And discharged from Rāghava's bow, those arrows plated with gold at the feathered parts, and furnished with the splendour of peacocks, becoming golden birds— began to range (the field of battle) as the enemies of the serpents. And the shafts of Rāma capable of wearing forms at will, turned into birds, destroyed all the exceedingly swift-coursing arrows having the forms of serpents. On his weapon having been baffled, Rāvana—lord of Rākshasas— waxing wroth, poured tremendous showers of shafts on Rāma. And smiting Rāma of untiring deeds with thousands of shafts, (Rāvana) pierced Mātali with vollies of arrows. And with an arrow, Rāvana severed the standard; and having brought down the golden standard on the floor of the car, Rāvana wounded even Indra's steeds with a net-work of arrows. And seeing Rāma hard pressed, celestials and

Gandharvas, and Chāranas along with Dānavas, and Siddhas, and the supreme saints were overcome with sadness; and the foremost monkeys together with Bibhishana were aggrieved. And seeing a Moon of Rāma Chandra in the grasp of a Rāhu of Rāvana, that bringer of evil unto creatures—Budha—stood, assailing the Prayāpatya star—Rohini—beloved of the Moon. And the enraged Ocean, heaving with smoking surges,and flaming as it were,swelled up,seeming to the touch the Sun. And the Sun was blackened and assumed a stern aspect, with his rays dimmed. And he was seen with a headless trunk on his lap, and he was in conjunction with a comet. And that star of the Koçalas, relating to the deities—Indra and Agni—Angāraka—stood in the sky, attacking Viçākhā. And the Ten-necked one, having ten faces and twenty arms, equipped with his bow, looked like the mountain—Maināka. And Rāma reduced to sore straits by the Ten-necked Raksha, could not discharge his arrows in the conflict. And then the enraged Rāma with his eyes slightly red, flew into a tremendous passion, as if burning up the Rākshasas. Seeing the face of the enraged Rāma endued with understanding, all the creatures were overwhelmed with fear and the Earth herself shook. And mountains abounding with lions and tigers began to tremble, and trees to shiver. And even the deep—lord of streams—was wrought up wondrously. And rough and terrific clouds in the sky sent forth fierce roars. And stormy clouds rumbling went about the heavens. And seeing Rāma wrought up with a mighty passion, and the fearful disastrous omens, all creatures were possessed by fright and Rāvana was struck with dismay. And then stationed in the sky, celestials and Gandharvas and mighty serpents and saints and Dānavas and Daityas and those related to Garura—fowls—beheld that conflict like unto the universal tumbling, as the two heroes faught on with various dire arms. And as they looked on the mighty encounter, the celestials and the Asuras, who had come to the conflict, from

feeling of regard,* cheerfully spoke (these words). And the Asuras staying there said unto the Ten-necked one, 'Be victorious;' and the celestials again and again said unto Rāma, 'Be victorious!' In the meantime, the impious Rāvana, desirous of slaying Rāghava, from wrath took up a mighty weapon, fraught with the essence of the thunderbolt; sending terrible sounds; capable of destroying all foes,—furnished with forks resembling mountain-peaks; tending to strike terror unto mind and sight; sharp-pointed, resembling the smoking fire risen at the hour of universal dissolution; exceedingly terrible; irrisistible (in battle); unbearable even by the Destroyer,—the terror of all creatures—terrific; and competent to rive (all things). Flaming up with wrath, Rāvana took this dart. And fired with furious wrath, that powerful one took the dart in the encounter, surrounded in that contest by many heroic Rākshasas. And uplifting (the dart), the huge-bodied Rāvana, with his eyes reddened in passion, emitted mighty roars. And the shouts of the Rākshasa sovereign made the earth and the sky and the cardinal quarters and all sides tremble. And at the roars of that wicked-minded and huge-bodied one, all creatures were struck with terror, and the sea was vexed.† And the exceedingly energetic Rāvana, taking that mighty dart, and sending up furious shouts, addressed Rāma in a harsh speech, saying,—"O Rāma, I in wrath uplift this dart having the strength of the levin. This will utterly deprive of life thee who art assisted by thy brother. O thou that delightest in battle, to-day swiftly slaying thee, I shall make thee even with those heroic Rakshas slain in the van of the forces. Stay now. O Rāghava, thee shall I slay with this dart." Saying this, the lord of the Rākshasas hurled the dart. And discharged from Rāvana's hand, (the dart), surrounded with garlands of

* *i. e.* each party out of regard for the warrior to whom it wished well.—T.

† 'The still-*vexed* Bermoothes.'—*Tempest.*

lightning, furnished with eight bells, sending mighty roars,—rising to the sky, looked exceedingly splendid. Seeing the dart, flaming and of terrific aspect, Raghu's son—Rāma—endowed with prowess, drawing his bow, discharged arrows. And with vollies of shafts Rāghava resisted the descending (dart), even as Vāsava extinguisheth the fire of doomsday with his showers. Then even as a flame consumeth insects, the mighty dart of Rāvana burnt up those shafts shot from the bow of Rāma. Seeing those shafts reduced to ashes and crushed on coming in contact with the dart, as they were coursing in the sky, Rāghava was transported with passion. And then waxing wondrous wroth,—Raghu's son—Rāghava—took up a javelin, liked by Vāsava himself, brought by Mātali. And on being wielded by that strong one, the javelin, resonant with bells, made the welkin blaze up, like a burning meteor on the occasion of universal rack. And when hurled, it alighted on that same dart of the Rākshasa-chief. And thereat, with its splendour lost, the mighty dart, riven, dropped (to the earth.) Then Rāma, shooting straight-speeding arrows, pierced his (Rāvana's) exceedingly fleet steeds. And then he pierced Rāvana in the chest with whetted arrows. And the energetic Rāghava hit (Rāvana) in the temples with three feathered shafts. And thereat with all his limbs pierced (with arrows), and his body laved in blood, the lord of Rākshasas furnished with many limbs, looked like a flowering Açoka. And with his person pierced with the shafts of Rāma, the lord of night-rangers having his body drenched with blood, was stricken with sadness in the midst of his forces,—and was also overwhelmed with terrific wrath.

SECTION CIV.

On being greatly harassed by Kākutstha in anger, Rāvana, delighting in battle, came under the sway of a towering passion. And with his eyes aglow, that powerful one from wrath and fury assailed Rāghava in mighty encounter. And even as clouds pour down from the sky on a pool, Rāvana showered thousands of arrows on Rāghava. And covered with vollies of shafts discharged from (Rāvana's) bow in the conflict, Kākutstha like unto a mighty mountain did not shake. And that one endowed with prowess stood in the field, resisting those networks of arrows, and took up shafts resembling the rays of the Sun. Then the fleet-handed night-ranger, fired with rage, discharged a thousand arrows at the chest of the high-souled Rāghava.—And thereat in that encounter Lakshmana's elder brother, with his body bathed in blood, appeared like a mighty Kinçuka tree in a forest. And with his ire aroused by the blows he received, the exceedingly energetic Kākutstha took up arrows resembling the Sun risen at the time of the universal dissolution. And in the darkness spread by the arrows (discharged), Rāma and Rāvana both fired with wrath could not be discovered of each other. Then that hero—Daçaratha's son—Rāma, overcome with wrath, addressed Rāvana, laughing, in a harsh speech, saying,—"Thou vilest of Rākshasas, in consequence of having through lack of sense carried off my wife from Janasthāna and brought her under thy subjection, thou hast been deprived of thy prowess. Having forcibly carried away Vaidehi staying in that mighty forest, forlorn and without me, thou thinkest—'I am a hero.' Outraging the helpless wives of others,—doing this craven deed, thou thinkest—'I am a hero.' O thou having thy dignity

destroyed! O shameless wight! O thou of volatile character, having through thy violence brought destruction on thyself, thou thinkest,—'I am a hero.' A great and famous act hath been performed by thee,—a hero, and the brother of the Bestower of riches, surrounded with thy forces! To-day receive the mighty fruit of that infamous act done through pride, productive of evil.* O wicked-minded one, thou thinkest of thyself—'I am a hero;' but thou that hast taken away Sitā like a thief, hast no feeling of shame. Hadst thou forcibly outraged Sitā in my very presence, thou, slain by my shafts, wouldst have seen thy brother—Khara. By luck, O thou of an evil soul, thou hast come within the range of my vision. To-day by means of sharp shafts shall I bring thee to death's door. To-day beasts of pray will drag thy head having burning ear-rings, severed by my shafts and covered with the dust of the battle-field. O Rāvana, vultures will alight on thy breast, as thou wilt lie low on the ground; and, athirst, they will drink the blood gushing out from thy wounds. To-day fowls of the air will keep pulling at thee pierced with my shafts, and lying lifeless, as birds do serpents." Having spoken thus, that slayer of foes—Rāma—showered arrows on the lord of Rākshasas, staying before. And the prowess and strength and spirits and force of arms of Rāma burning for the destruction of his foe, were doubled. And all the Weapons† presented themselves before that one cognisant of self; and the fleet-handedness of that exceedingly powerful one increased immensely from exhilaration of spirits. Seeing all these auspicious omens coming of themselves, Rāma, finisher of Rākshasas, set about smiting his foe more energetically than ever. And assailed with stones by the monkeys and showers of shafts by Rāghava, the Ten-necked one felt his heart undergoing a

* Remarks Râmânuya, 'here and in the next world.'

† *i. e.* the presiding deities of them.

revolution.* And when through the stupifaction of his inner self, he could not discharge any weapon, or draw his bow, or put forth his prowess, (Rāma) did not persist in smiting him. And the shafts and various arms discharged by him betokened his death; and his last moments were present. And his charioteer, driving his car, perceiving this, calmly took the car away from the field of fight. And then, seeing the king shorn of prowess, and dropt, his charioteer, struck with fear, swiftly turned away his dreadful car having the clatter of clouds, and went away from the field of battle.

SECTION CV.

AFTER gradually regaining his senses, Rāvana, urged on by the force of the Finisher, getting into a furious passion, with his eyes reddened in wrath, addressed the charioteer, saying,—"O thou of perverse sense, disregarding me as devoid of prowess, and incompetent, and bereft of vigor,—as cowardly, light, nerveless and shorn of energy,—and as divorced by the power of illusion and debarred by arms,—thou actest on thine own understanding. Wherefore disregarding me, and not minding my purpose, hast thou taken away my car from before the presence of the enemy? O abject one! by thee have my long-earned renown and energy and prowess and credit been brought to naught. In the very sight of an enemy of renowned prowess, and one capable of being gratified with valorous deeds, hast thou made me, burning for battle, look as if I were a coward. As, O wicked-minded one, thou dost not even through heedlessness,

* *Vighurnahridayah*: had his heart paralysed, according to the commentator. I prefer the sense given as more graphic.—T.

take the car to the field of battle, I infer for certain that thou hast been bribed by the foe. The act that thou hast done, doth not appear as that of a friend seeking our welfare; but to-day thou hast acted like an enemy. If thou hast been maintained by me, if thou rememberest my merit, do thou swiftly turn the car before my enemy has departed." Thus admonished by him of slender sense, the charioteer possessed of intelligence, humbly spake unto Rāvana words fraught with good,—"I am not afraid, nor stupified, nor have I been bribed by the foe, nor am I negligent. And I have not forgotten thy affection or thy good offices. And studious of thy welfare, I have saved thy fame; and with a mind overflowing with affection I have done (unto thee) this unpalatable good. O mighty monarch, for this, thou shouldst not, like a frivolous and base one, criminate me that am ever engaged in what is good and dear unto thee. Listen! I shall render thee reason why I turned away from the field the car, rushing like a river when the sea is swelled up.* I knew that thou hadst been fatigued in consequence of thy mighty exertions in the fight. And I could not perceive that thy prowess then stood superior (to that of the foe).† And the steeds of my car were worn out by carrying it; and they were battered, and helpless, and perspired like kine in a shower. And bad omens fast sprang up before us. And on these occurring, I perceived that things would go against us. O thou endowed with exceeding might, a charioteer should be conversant with season and place, with omens, and the expressions of emotions; as also with depression of spirits, exhilaration, and grief. And he should have a knowledge of low, level and uneven grounds, and the time for conflict, and he should be able to perceive the shortcomings of the enemy. And a charioteer mounted on a car, should know

* On the ascension of the Moon.

† Two negatives in this verse amounting to an affirmative. This is the only instance of double negatives in Vâlmiki.—T.

when to draw near an enemy, when to turn away from him; when to stay; and when to turn round from before the foe—all these (he should know). What I, for bringing respite unto thee as well as the horses of the car, have done by way of removing the terrific exhaustion, is proper. I did not, O hero, turn away the car of my own sheer will. What I have done, O lord, had been dictated by my affection for thee. Command me. What thou sayest, O destroyer of foes, I will do every way, O hero, with my whole soul." Thereat, well-pleased with the speech of the charioteer, Rāvana, eager for encounter, after praising him in various ways, said,—"O charioteer, do thou swiftly take the car towards Rāghava. Without slaying his foe in fight, Rāvana turneth not away (from the field)." Speaking thus, Rāvana—lord of Rākshasas—gave the charioteer on the car an excellent ornament for the hand. Hearing Rāvana's words, the charioteer drove the car. And urged on by the speech of Rāvana, the charioteer drove on the steeds,—and in a moment the mighty chariot of the Rākshasa-chief appeared before Rāma in the field of battle.

SECTION CVI.

THEN the revered Agastya, who, desirous of witnessing the fight, had along with the deities come there,—seeing Rāvana spent with the toil of conflict, staying in the field plunged in thought, and stationed before Rāma for engaging in encounter,—addressed Rāma, drawing near to him, saying,—"Rāma, Rāma, O mighty-armed one, hearken to the eternal secret, whereby, my child, thou wilt conquer all foes in fight,—*Aditya-hridaya*,* sacred, capable of destroying all

* *Lit.*—The heart of the Sun—the designation of a Vedic Hymn.

foes, bringing victory—the recitation, enduring and indestructible,—and supremely good; fraught with all welfare, removing every sin,—chasing away anxiety and grief, bringing length of days; and excellent. Do thou worship Vivaçwata's offspring—the Sun—lord of the world, furnished with rays,—who maketh people engage in work, and who is bowed down to by deities and Asuras. This effulgent one, producing rays, is instinct with the spirits of all the deities; and he with his rays ruleth all creatures—and the hosts of celestials and Asuras. This Sun is Brahmā and Vishnu and Siva and Skanda(*a*) and Prajāpati,(*b*) and Mahendra and Dhanada(*c*) and the Destroyer—Yama—and Soma(*d*) and the Lord of waters; and the Pitris,(*e*) and the Vasus, and the Sādhyas(*f*) and the two Açwinis(*g*) and the Maruts and Manu,(*h*) and the Wind-god and the God of fire and the creatures and the Creator of life and the seasons. And he is Āditya(*i*) and Savitā(*j*) and Suryya(*k*) and Khaga(*l*) and Pushā(*m*) and

(*a*) The celestial generallissimo. The commentator gives a spiritual interpretation. 'He that by means of his rays openeth up the five organs of perception.'

(*b*) The lord of all creatures, by virtue of his bringing forth all beings through his energy.

(*c*) Dispenser of riches, a name of Kuvera.

(*d*) Furnished with splendour, a name of the Moon. According to some 'endowed with energy.'

(*e*) *Lit.* the ancestral manes. Here the generator of everything.

(*f*) An order of semi-divine beings. Here, 'He who is adored by the spiritual.'

(*g*) In virtue of his omnipresence and his being the healer of all ailments.

(*h*) All-knowing and being the primæval sovereign.

(*i*) 'He from whom all derive sustenance.'

(*j*) 'The producer of heart and the spiritual faculties by heat, and corn, *etc.* by showers'

(*k*) 'Coursing alone, according to the commentator. It may also means—'He that sets people to work.'

(*l*) 'Coursing the highest heavens,' or says the commentator 'the heavens of the heart.'

(*m*) 'The maintainer.'

Gavastimān,(a) and the Golden-looking and Bhānu(b) and Hiranyaretā(c) and Divākara.(d) And he is Haridaçwa(e) and Sahasrārchi(f) and Saptasapti(g) and Marichimān.(h) And he subdueth darkness, and he is Sambhu(i) and Tashtā(j) and Mārtandaka(k) and Ançumān.(l) And he is Hiranyagarbha,(m) Sicira,(n) and Tapana,(o) and Ahaskara(p) and Ravi,(q) and Agnigarbha,(r) and Aditi's son,(s) and Sankha,(t) and Siciranāçana,(u) Byomanātha,(v) and Tamabheda,(w) the one proficient in Rik, Yajus and Sāma ; and Ghanavrishti,(x) and

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(a) *Gavastimān*—'Ray-furnished, or having the all-permeating Spirit of Auspiciousness.'

(b) *Bhānu*—'having brightness.'

(c) *Hiranyaretā*—'instinct with the cosmic energy.'

(d) *Divākara*—'maker of day.'

(e) *Haridaçwa*—'pervading all sides,' or 'having black steeds.'

(f) *Sahasrārchi*—'thousand-rayed. The commentator explains spiritually, He whose cognition points in infinite directions.'

(g) 'He from whom proceed the seven organs of sense of people.' Or 'he who has seven steeds.'

(h) 'Having rays.'

(i) 'He from whom proceed the several sorts of happiness.'

(j) 'He who removes the misfortunes of his votaries.'

(k) 'He that infuses life into the lifeless mundane egg.'

(l) 'Having rays.'

(m) The cause of the creation, preservation and destruction of the Universe.

(n) 'Good-natured.'

(o) *Tapa*—means 'wealth.' *Tapana—the possessor of all riches.*

(p) *Ahas*—day and *Kara—maker.*

(q) *Rauti—teacheth*—Ravi—*he that teacheth.*

(r) *Lit. fire-wombed.* He that carries the fire of doom within himself.

(s) Aditi—'without destruction'—means 'Brahma knowledge.'

(t) Supreme happiness.

(u) The remover of intellectual stupor or evil-mindedness.

(v) Lord of the welkin.

(w) Dispeller of darkness.

(x) He from whom floweth the fruit of acts : or he from whom come downpours. The latter epithet is justified on grounds of Physical Geography, *rain being ultimately dependant on solar heat.*

the friend of the Apas,(a) and he that swiftly courseth in the Vindhya way. And he is Ātapi(b) andMandali(c) and Mrityu.(d) And he is Pingala,(e) and the destroyer of everything, and the Omniscient, and he having the universe for his form,(f) and the exceedingly energetic one,and the beloved of all,and that one lording it over all kinds of actions. And he is the lord(g) of stars and planets and constallations, and the origin of everything, and the one powerful pre-eminently of powerful things,(h)—and the one having twelve forms.(i) I bow unto thee (having these forms and functions). Salutation unto the Eastern mount and the mount of the West. Salutation unto the lord of the stellar bodies and salutation also unto the lord of day. Salutation and salutation unto him that bringeth victory, and the joy that springeth up from victory ; and unto him of yellow steeds. Salutation,salutation,O thousand-rayed one ! Salutation and salutation unto Āditya. Salutation unto him that keepeth his senses under subjection ; Salutation and salutation unto the Hero,(j) and unto Sāranga(k) and unto him that awakenest the Lotus.(l) And (salutation) nnto thee, O fierce one. Salutation unto the Lord himself of Brahmā, Içāna(m) and Achchyuta,(n) and unto Sura(o) and unto him

(a) Apas may mean either 'the good,' or 'water.' Vindhya way mean either the way known as Brahmanári or the orbit of the Sun.

(b) He that is intent on creating the cosmos.

(c) Ray-crowned or adorned with gems.

(d) The bringer of death.

(e) The motive force of the blood-tube called Pingalá.

(f) Or the ornament of the Universe.

(g) *i. e.* the controller of them, remarks Rámánuja.

(h) Such as, observes the commentator, as fire.

(i) *i. e.* the months of the year.

(j) Him that leadeth the senses, and that is endowed with the prowess of slaying Tripurá *etc.*

(k) Him that deservest the *pranaba*, the holiest formula in all Hindu Scripture.

(l) That awakenest the external lotus as well as the lotus of the heart.—

(m) Siva. (n) Vishnu. (o) The sun.

that constitutes the knowledge of Āditya, and unto him that unfoldeth me and not-me ; and unto the devourer of all, and unto the form of the destroyer of the darkness of ignorance. Salutation unto the destroyer of darkness, and unto the destroyer of enemies, and unto him of immeasurable Soul, and unto the destroyer of the ingrate, and unto the deity, and unto the lord of all stellar bodies. And salutation unto him that boasteth of the splendour of burning gold, unto the destroyer of all mental obscurity,—and unto the maker of the universe. Salutation unto the remover of darkness ; unto the illuminator of the Soul ; unto the all-beholding one of all the worlds. The lord createth everything and verily destroyeth it. And with his rays he sucketh up, and destroyeth and createth (everything). When all are asleep, this one waketh, and he is resident in the hearts of all creatures. This one is both Agnihotra as well as the fruit reaped by the sacrifices thereof. And he constitutes the gods and the sacrifices and the fruit also thereof ; and he is the lord of all acts that are performed by creatures. If a person recites this (hymn), he, O Rāghava, doth not come by misfortune, when he is in peril of his life, or is ill, or in a lonely place, or in fear. Do thou, with concentration, worship this god of gods, this lord of the universe. By reciting (this hymn) instinct with the three virtues, thou wilt obtain victory in battle. This very instant, O mighty-armed one, thou wilt conquer Rāvana." Having said this, Agastya went whither from he had come. Hearing this, that exceedingly energetic one had his grief gone. Then, well pleased, Rāghava, exerting himself, contemplated (the hymn). And reciting this, he beholding the Sun, attained excess of joy. And sipping water again and again, and becoming purified, that powerful one, taking up his bow, and viewing Rāvana, advanced with a delighted heart, to obtain victory. And he became intent on his death with his dearest energies. Then exceedingly delighted, and filled with rejoicings, the Sun, in the midst of the celestial hosts

knowing that the destruction of the Sovereign of the night-rangers was at hand,—spoke unto Rāma "Bestir thyself."

SECTION CVII.

THEN the charioteer fully drove with speed Rāvana's car, capable of bringing down the hosts of foes, resembling in form a city of the Gandharvas, having elevated streamers, yoked with surpassingly superb steeds, engarlanded in gold; stocked with war-like implements; furnished with ensigns and standards; appearing to devour the welkin; making the earth herself resound; destructive to hostile hosts; and filling its own party with delight. And as it speedily descended, the monarch of men beheld that Rākshasa-king's resounding car, having huge standards, yoked with black chargers, and endowed with fierce splendour; as if flaming in the firmament; having the resplendance of the Sun himself; with thronging lightning pennons; displaying the glow of Indra's weapon;* showering arms; and resembling rain-charged clouds. Seeing the enemy's car resembling a mass of clouds having a chatter resembling the sounds sent by a cleaving mountain rived by the thunder, Rāma, vehemently drawing his bow curved like the infant moon, addressed Mātali—charioteer unto the thousand-eyed (deity),† saying,—"O Mātali, behold the enraged chariot of my foe as it courseth on. From the furious speed with which he is again wheeling at my right, it appeareth that he hath set his heart on slaying me in encounter. Do

* The rain-bow.

† Indra.

thou therefore heedfully drive the car right against the vehicle of my foe. I wish to destroy this one even as the wind scattereth clouds that have appeared. Do thou with all thy wits about thee, without trepidation, and holding thy heart as well as thy eye in calmness, swiftly drive the chariot ruled by the reins. Worthy of Purandara's car, thou ought not to be taught by me. Desirous of encounter and my whole soul bent on fight, I simply remind thee—not teach thee." Pleased with these words of Rāma, the excellent celestial charioteer—Mātali—drove the car. Then leaving Rāvana's mighty car on the right, he enveloped Rāvana with the dust raised by the wheels. Thereat the Ten-necked one, enraged, with his eyes coppery and dilated (in passion), covered with arrows Rāma staying in front of his car. Enraged at the smiting, Rāma, with his ire aroused, but summoning up patience, took up in the encounter the bow of Indra endowed with exceeding vehemence; as well as highly impetuous shafts having the resplendance of the solar rays. And then there began a furious encounter between those (two) eager for slaying each other; confronting each other like unto flaming lions. And then desirous of destruction of Rāvana,—celestials with Gandharvas, and Siddhas and supersaints assembled to go to behold the encounter taking place between the two cars. And for the destruction of Rāvana and the success of Rāghava, there occurred round about the cars terrible bodements capable of making people's down stand on end. The god poured down showers of blood on the car of Rāvana; and a violent tornado eddied on his right. And a mighty swarm of vultures, wheeling in the heavens, pursued the car wherever it moved. And Lankā was enveloped with evening resembling the red *javâ* flowers and even in day appeared ablaze. Lightnings and firebrands accompanied by a terrible sound began to fall down on all sides. And beholding these omens inauspicious unto Rāvana all the Rākshasas were

greatly sorry. And wherever Rāvana moved the earth shook and the hands of all the Rākshasas fighting were as if paralysed. The copper coloured, the yellow, the red, and the white rays of the sun falling before Rāvana appeared like melted metals of a mountain. And the jackals followed by vultures, vomitting forth fire and casting their looks at him, began to emit inauspicious cries. And in that battle-field the unfavourable wind began to blow raising dust and obstructing the vision of the king of Rākshasas. On the Rākshasa host on all sides dreadful lightnings were showered without the sound of the clouds. All the quarters were enshrouded with darkness and the welkin became invisible being covered with darkness. And setting up a dreadful quarrel hundreds of terrible *Sharikas** began to fall down on his chariot. The horses emitted forth sparks of fire from their hips and tears from their eyes. These and various other dreadful omens arose there announcing the destruction of Rāvana. And there appeared on all sides many an auspicious and good sign intimating the approach of Rāma's victory. And beholding all those auspicious marks announcing Rāma's success, Lakshmana was greatly delighted and considered Rāvana as slain. Thereupon beholding all those auspicious signs, Rāghava, well qualified to decipher them attained an excess of delight and became anxious to display a greater prowess.

* A kind of bird (Turdus Salica, Buch).

SECTION CVIII.

THEREUPON there ensued a mighty and dreadful encounter of two cars between Rāma and Rāvana, creating terror unto all people. And the army of Rākshasas and the mighty host of the monkeys, although they had weapons in their hands, became stupified (for the time being). And beholding them (Rāma and Rāvana) fight, all the Rākshasas and monkeys, having their minds agitated,were greatly surprised. With various weapons and hands uplifted for fight, they, greatly wondered, stood there beholding them and did not address themselves to fight with each other. The Rākshasas beholding Rāvana, and the monkeys beholding Rāma with wonder-stricken eyes, the whole army appeared like a picture. And espieing all omens Rāghava and Rāvana began to fight, undaunted, firm, resolute and unagitated by anger. And determining that Kākutstha would win victory and Rāvana would die, they began to display their own prowess. Thereupon the highly powerful Rāvana, setting his arrows in anger, discharged them at the pennon stationed on Rāghava's car. Those arrows reaching the flag staff of the Purandara chariot and perceiving its might fell down on the earth. Thereupon the highly powerful Rāma, wroth, stretching his bow, made up his mind to return the blow. And aiming at Rāvana's flag staff he discharged a sharpened shaft flaming unbearably by its own lustre like a huge serpent. And the effulgent Rāma discharged a shaft aiming at (Rāvana's) banner which, piercing the Ten-necked demon's flag fell, down on the earth. And beholding his flag staff thus broken down the highly powerful Rāvana became ablaze as if burning down every thing with his unbearable ire. And being possessed by wrath he began to make a downpour

of shafts. Rāvana then, with flaming arrows, pierced Rāma's steeds. The celestial horses were not bewildered thereby nor their course was slackened. And they remained thoroughly unagitated as if they were stricken with lotus stalks. Beholding the steeds thus unmoved Rāvana was again exercised with wrath and began to discharge afresh his various weapons—*gadās, parighas, chakras* and *musalas,* mountain tops, trees, darts and *parashus* and thousands of other shafts by virtue of his illusive powers. And unmoved was his energy. And that downpour of various weapons became huge and terrible in the conflict creating terror and making a dreadful noise. Thereupon leaving aside Rāghava's car he began to assail the monkey-host and enveloped the sky with a continual discharge of arrows. The Ten-necked demon let loose many a weapon even at the risk of his own life. And beholding Rāvana in the encounter thus actively engaged in the discharge of arrows, Kākuthstha, smiling, set up pointed shafts, and discharged them by hundreds and thousands. Beholding them Rāvana again filled the welkin with arrows—and thus with shafts discharged by them both another flaming sky was created. None (of the arrows) missed the aim, none of them failed to pierce another and none of them was fruitless. And the arrows discharged by Rāma and Rāvana stricking each other fell down on the earth. And they standing on their right and left began to make a continued downpour of arrows and enveloped the sky entirely. And they opposing each other, Rāvana slew Rāma's steeds and Rāma in his turn slew Rāvanan's. They, thus enraged fought with each other and for sometime there ensued a terrible encounter capable of making ones down stand on end. And the highly powerful Rāvana and Rāma* fighting with each other in the conflict by means of sharpened arrows, the lord of Rākshasas beholding his

* The epithet in the text is Lakshmana's elder brother.

flag staff broken down became enraged with the foremost of Raghus.

SECTION CIX.

RAMA and Rāvana thus opposing each other in battle, all the animals beheld them, stricken with astonishment. And those two great heroes, highly angered, began to dash towards and assail each other; and being determined to slay each other they looked greatly dreadful. And their charioteers drove the cars on, displaying their skill by moving in circles, in rows and diverse other ways. And those two excellent heroes, discharging their shafts and influenced by illusions, assailed each other proceeding and receding, Rāma attacking Rāvana and Rāvana withstanding him. And these two cars coursed the earth for sometime like clouds accompanied by showers. And displaying many a movement in the conflict they again stood facing each other, the forepart of one car touching that of the other and the heads of the steeds touching each other; and the pennons, stationed on one touched those of the other. Rāma, with four sharpened arrows shot off his bow, removed the flaming horses of Rāvana to some distance. And finding his steeds thus removed he was exercised with wrath. And the Ten-necked one discharged sharpened arrows at Rāghava. And he was pierced by those arrows coming from the powerful Ten-necked demon. He was neither overwhelmed nor pained therewith and he again discharged arrows resembling the thunder-bolts. And the Ten-necked demon again discharged arrows at the charioteer, which fell with great vehemence on the person of Mātali. Mātali was not

the least pained or overwhelmed in that encounter. And beholding his charioteer thus assailed Rāma was excited with wrath and overwhelmed his foe with a net of arrows. And the heroic Rāghava showered on his enemy's chariot shafts by twentys, thirtys, sixtys, hundreds and thousands. And the lord of Rākshasas, Rāvana, who was stationed on the car, wroth, attacked Rāma in the conflict with maces and *Musalas.* And there again ensued a terrible conflict capable of making one's down stand on end. And the seven oceans were overwhelmed with the sound of maces, *musalas, Parighas* and gold-feathered arrows. And those inhabiting the regions under the agitated oceans, all the Dānavas and thousands of *Pannagas* were greatly pained. And greatly shook the earth with her mountains, forests and gardens. The Sun was shorn of its resplendance and the wind blew very rough. Thereupon the celestials, with *Gandharbas, Siddhas,* great saints, *Kinnaras* and serpents, were all worked up with anxiety. And beholding the dreadful encounter between Rāma and Rāvana capable of making people's down stand on end, the celestials with ascetics began to pray,—"May good betide the Brahmins and cows, may people live in peace and may Rāghava defeat Rāvana, the lord of Rākshasas, in the conflict." And the crowd of *Gandharbas* and *Apsaras* beholding that wonderful battle between Rāma and Rāvana, said,—"The ocean resembleth the sky and the sky resembleth the ocean—forsooth this encounter between Rāma and Rāvana befits them only." Thereupon Rāma of long-arms, the enhancer of the glory of Raghu's race, enraged, set his arrow, resembling a serpent, on his bow, and cut assunder Rāvana's head wearing shinning *Kundalas.* And that head in the presence of the inhabitants of the three regions fell down on the earth. Instantly there arose another head resembling the former; and it was speedily cut off by the light-handed Rāma. As soon as the second head was chopped off in the encounter by means of shafts

another appeared again. And that was again severed by Rāma's shafts resembling thunder-bolts. And thus were severed hundred heads all equal in brilliance. But the end of Rāvana's life was not seen by him. Thereupon the heroic Rāghava,conversant with the use of all weapons,the enhancer of Kauçalyā's joy, began to reason within himself in various ways,—"Verily these are the arrows by which Māricha was killed, and Khara with Dushana was slain—Viradha was destroyed in the forest of Krauncha—the headless demon in the forest of Dandaka—Salas and mountains were broken —the ocean was agitated—and Vāli was killed ;—I do not perceive the reason, why they are becoming fruitless when discharged at Rāvana." Thinking thus Rāghava made himself ready in the conflict and began to shower arrows on Rāvana's breast. Thereupon Rāvana too, the lord of Rākshasas, seated in a car and highly enraged, assailed Rāma in the conflict with a downpour of maces and *Musalas.* That dreadful and huge conflict, capable of making hairs stand on end, continued for seven nights before the eyes of the celestials, Dānavas, Yakshas, Pisāchas, Uragas and serpents stationed in the sky, on the earth or on the mountain-tops. Neither for the night nor for the day, nor for a moment did the fight between Rāma and Rāvana cease. And beholding the conflict between Daçaratha's son and the lord of Rākshasas, and Rāghava's victory, the high-souled charioteer of the lord of the celestials spake speedily unto Rāma engaged in the conflict.

SECTION CX.

THEREUPON Mātali, reminding him, spake unto Rāghava—"Why dost thou, O hero, as if not knowing, fear him? Do thou, O lord, discharge at him the weapon obtained from the great Patriarch. The time for (his) destruction, as described by the celestials, hath arrived." Being reminded by those words of Mātali, Rāma took up the flaming shaft, breathing as if like a serpent. The great Rishi Agastya first conferred this upon him. This is a huge and dreadful shaft given by Brahmā and highly useful in battle. It was made by Brahmā of undecaying prowess for Indra and conferred by him upon the Lord of celestials desirous of acquiring victory. In its wings there is wind, in its head there is fire and the Sun, in its body there is the sky and in its weight there are the (hill) Meru and Mandara. It is resplendent by its own lustre, well feathered and adorned with gold—made of the essence of all objects and bright as the rays of the Sun. It is like the fire of dissolution enveloped in smoke—like the flaming serpent, capable of piercing men, serpents and horses and was swift-coursing. (It can) rend the gateways, *Parighas* and hills—is soaked in blood, dipped in marrow, and extremely dreadful. It is hard as the lightning—producing a dreadful sound, assailing various (divisions of the) army, creating terror unto all, dreadful and (as if) breathing like a serpent. It is terrible as the Death in the conflict and provides food always for the herons, vultures, cranes, jackals and the Rākshasas. It is the enhancer of the monkey-leaders' joy and the repressor of the Rākshasas and is feathered like unto a bird with many a picturesque wing. And the highly powerful Rāma, consecrating in accordance with the *mantras* laid down in the Vedas, that huge shaft—the foremost of all in the world, removing the fear of the

Ikshwāku race, destroying the fame of the enemies and conducing to the joy of its own party, set it on his bow. And that excellent arrow being mounted on his bow by Rāghava all the animals were stricken with fear and the earth shook. And (Rāma) highly enraged, and greatly wary, suppressing (his breath) discharged that shaft at Rāvana—piercing to the vitals. (That Brahmā weapon) irrepressible as the thunder, dreadful as the Death and discharged by Rāma, fell down on Rāvana's breast. And that shaft, capable of bringing about death and gifted with velocity, when discharged, cleft the breast of the vicious-souled Rāvana. And that body-ending arrow, bathed in blood, stealing away the life of Rāvana, entered the earth. That shaft, slaying Rāvana, soaked in blood and successful, again entered the quiver* humbly. And from his hand, who was deprived of his life, fell down instantly on earth his shafts and bow. And fell down on the earth from the chariot, the highly effulgent Rāvana, gifted with dreadful velocity and shorn of his life. And beholding him thus fallen down, the remaining night-rangers, deprived of their lord and stricken with terror fled away to various quarters. And beholding the destruction of the Ten-necked (demon) and the victory of Rāghava, the monkeys, fighting with trees, pursued them on all sides. And being assailed by the monkeys and having their countenances full of tears in consequence of their lord being slain they fled away to Lankā in fear. Thereupon the monkeys being greatly delighted roared out the victory of Rāma. The celestial bugle was sounded in the sky and there blew the excellent air carrying the celestial fragrance. Flowers were showered upon Rāma's car which was covered therewith. The celestials in the sky began to chaunt the glory of Rāma and praise him. And Rāvana, the dread of all people, being slain, the celestials with the

* In some texts there is "*napunarabishat*" *i. e.* did not enter the quiver.—T.

Charanas were greatly delighted. And slaying that foremost of the Rākshasas, Rāma satisfied the desire of Sugriva, Angada and Bibhishana. Thereupon the celestials attained their peace, the quarters were delighted, the atmosphere was clear, calm air began to prevail all over the earth, and the Sun appeared in its full rays. Thereupon Sugriva, Bibhishana and Lakshmana, welcomed Rāma, of unmitigated prowess, singing his glory. And there appeared beautiful at the battle-field Rāma of firm promise, slaying his enemy and encircled by his army and friends, like unto the Lord of the celestials surrounded by the gods.

SECTION CXI.

BEHOLDING his brother defeated, slain and lying down on the battle-field, Bibhishana, overpowered with the weight of his grief, began to lament—"O hero, well-known for thy prowess, wise and conversant with polity, thou wert used to excellent beds, why dost thou lie down on the earth, spreading (on the earth) thy long and actionless arms, always adorned with *Angadas* and being shorn of thy helmet having the resplendance of the Sun? O hero, thou hast come by what I had anticipated and what did not please thee who wert possessed by delusions. Prahasta, Indrajit, Kumbhakarna, Atikāya, Atiratha, Narāntaka, yourself and others—none of you paid heed, out of haughtines, to what I had said which hath now been brought about. Oh! the bridge of the pious hath been broken, the figure of the virtue hath been spoiled, the refuge of the strong and powerful hath disappeared and thou hast attained to the state of the heroes! The sun hath fallen down on the earth, the moon

hath been shorn of its lustre, the fire hath been extinguished and virtue hath desisted from its action, this heroe, the foremost of those using weapons, falling down on the earth. O thou the foremost of the Rākshasas lying down in the dust on the battle field like one asleep, whom else have these remaining (Rākshasas) deprived of their power and energy, got? The huge tree, of the lord of Rākshasas, having patience for its leaves, velocity for its flowers, the power of asceticism and heroism for its firm roots, hath been uprooted by the *Rāghava* wind. Mad-elephant-like Rāvana, having prowess for its tusk, family rank for its back bone, anger for its legs, and delightedness for its trunk, hath been laid low on the ground by the lion of the Ikshwāku race. The powerful Rākshasa-fire, having prowess and energy for its rays, angry breath for its smoke, own strength for its power of burning, hath been extinguished in battle by *Rāma*-like cloud. The Rākshasa bull ever defeating others and powerful as the wind, having Rākshasas for its tail, hump and horns, and fickleness for its ears and eyes, hath been slain to-day by *Rāma*-tiger." Hearing these words, pregnant with sound reasonings from Bibhishana and beholding him overwhelmed with grief Rāma said,—"(This lord of Rākshasas) of dreadful prowess hath not been slain in battle disabled. He is gifted with great prowess and energy and devoid of the fear of death.* The heroes abiding by the virtues of the Kshatriyas, who fall at the battle field for enhancing their glory, when dead, should not be mourned for. This is not the time to mourn for him although possessed by death, by whom gifted with intellect, Indra with the three worlds was terrified in conflict. Besides success in battle is not perpetual; either one slays his enemy or meets with his destruction at his hands in the conflict. This procedure of the Kshatryas was laid down by the

* *i. e.* he has accidentally met with death.

ancient preceptors that a Kshatrya, when slain in battle should not be mourned for. Beholding this to be certain and attaining calmness, do thou be freed from thy sorrow and think what should be done now. Thereupon Bibhishana stricken with grief addressed the powerful son of the king speaking thus with words tending to his brother's well-being. "Thou hast, like the ocean breaking down its banks, broken him down, who had not been ere this even defeated by Bāsava and the celestials. By him were conferred many a gift on those who wanted them, were enjoyed many a luxury, were maintained many a servant, distributed wealth unto friends and slain the enemies. He propitiated fire, performed great austerities, was conversant with the Vedas and the great performer of sacrifices. I desire to perform, by thy instructions, his becoming obsequies." Being thus addressed by Bibhishana with piteous accents, the high-souled son of the lord of men, gifted with great energy, ordered him to perform his obsequies and said. "With death our enmity hath terminated and our object hath been accomplished: he is as dear unto me as unto thee: perform (therefore) his funeral rites."

SECTION CXII.

BEHOLDING Rāvana slain by the high-souled Rāghava Rākshasees, stricken with grief, issued out of the inner appartments. Stricken with grief and with dishevelled hairs they rolled in the dust albeit prevented again and again like unto cows separated from their calves. And coming out by the northern gate along with the Rākshasas, entering the dreadful arena of battle and searching their slain lord the

she-demons cried piteously—"O lord, O husband, O our all" and moved along the battle field soaked in blood and filled with headless corpses. With eyes full of tears and overwhelmed with the grief of their husband they began to move about like she-elephants without the lord of their herd. Thereupon they beheld there on the earth the huge-bodied and the highly powerful and effulgent Rāvana slain like red collyrium. And beholding their lord lying down on the battle-field they all fell on his body like creepers torn assunder. Some wept embracing him respectfully—some holding his feet and some placing themselves around his neck. And some taking up his hand rolled on the ground and some were beside themselves (with grief) beholding the slain (Rāvana's) countenance. And some placing her head on his lap, and beholding his face, wept, bathing it with tears like a lotus enveloped with snow. Seeing their husband Rāvana thus slain on the earth, they stricken with grief, bewailing again and again in sorrow, wept profusely. He by whom the king Vaisrābana was deprived of his flower car, who terrified the high-souled Gandharbas, ascetics and the celestials in battle field, who did not know of any fear from the Asuras, celestials and the Pannagas, hath now been overpowered by a man. He, whom the celestials, the Dānavas and the Rakshas could not slay, hath been slain in conflict by a man walking on foot. He, who was incapable of being killed by the celestials, Yakshas and Asuras, hath met with death like one devoid of prowess at the hands of a mortal." Speaking in this wise, the she-demons, overpowered with sorrow, wept and bewailed again and again (saying),—"Not hearing (the counsels) of thy friends, always pointing out thy welfare, thou didst bring Sitā for thy destruction as well as that of the Rākshasas. Although thy brother Bibhishana addressed thee with words pregnant with thy welfare—thou, for thy own destruction, out of thy misgivings, didst excite his anger and hast (now) seen (the

result thereof). Hadst thou returned Sitā the daughter of the king of Mithilā to Rāma, this mighty and dreadful disaster, destroying the very root, would not have befallen us. Rāma's desire would have been encompassed—his friends would have been successful (through Bibhishana)—we would not been widowed and our enemies would not have got their desires fulfilled. By thee, Sitā was kept by force in captivity in a ruthless manner, and the Rākshasas, ourselves and thyself—all three equally have been slain. O foremost of the Rākshasas, forsooth this is not thy own folly—it is Accident that uniteth all things and it is Accident again that bringeth about destruction. O thou of huge arms—the destruction of the monkeys and the Rākshasas as well as that of thyself hath been brought about by Accident. When the course of accident is about to bring about result—wealth, desire, prowess or command—nothing is capable of withstanding it." Thus wept piteously the wives of the lord of Rākshasas like unto so many she-elephants—rendered poorly, stricken with grief and with tears in their eyes.

SECTION CXIII.

THE foremost of the wives of the Rākshasa (king) bewailing piteously cast her looks poorly towards her husband. And beholding her Ten-necked husband slain by Rāma of inconcievable actions Mandodari bewailed there piteously,—"O thou of huge arms! O younger brother of Vaishravana! Even Purandara feared to stand before thee when enraged. The great Rishis—the far-famed Gandharbas and the *Chāranas*, fled away to different quarters in thy fear.

And then (how) hast thou been overpowered in battle by Rāma who is a mere man ? Why is it that thou art not ashamed of it, O king, O lord of the Rākshasas ? Conquering the three worlds with thy prowess thou didst attain thy glory; and it is unbearable, that a man, ranging in the forest, hath slain thee. Thou, who art capable of assuming shapes at will, hast been slain in conflict by Rāma, in the city of Lankā unapproachable by men. I do not believe that thy destruction,—who hadst always been crowned with success, before the forces, is work of Rāma. (Methinks) Death (himself) came there in the shape of Rāma and spread illusions unconsciously for thy destruction, O thou of great strength. Or thou hast been slain by Vāsava—(no) what power has he got to face thee in the conflict gifted with great strength, prowess and energy and an enemy of the celestials as thou art ? It is evident that the great ascetic Vishnu, having truth for his prowess—the soul of all beings, ever existing, without beginning, middle or end, greater than the great, the Preserver of the Nature, holding conch, discus and club, having *Sribatsa** on his breast, always beautiful, incapable of being conquered, without destruction, devoid of end, and the lord of all men, assuming this shape of a man and encircled by the celestials, assuming monkey shapes, hath for the behoof of mankind, slain (thee) the dreadful enemy of the gods with all (thy) family and Rākshasas. Subduing all thy passions, thou didst conquer the three worlds—remembering their grudge they have now overpowered thee. Rāma is not a man since he slew at Janasthāna thy brother Khara encircled by many a Rākshasa. We were sore-distressed when Hanuman, by his own prowess, entered the city of Lankā incapable of being approached even by the celestials. And I prevented thee from creating enmity with

* A particular mark usually said to be a curl of hair on the breast of *Vishnu*. The emblem of the tenth *jina* or the mark above ascribed to *Vishnu* or *Krishna*.

Rāghava, but thou didst not pay heed to my words and this is the result (thereof). O foremost of Rākshasas—O thou of a vicious understanding, for the destruction of thy wealth, thyself and thy relatives, thou didst suddenly cherish amour for Sitā, greater than (even) Arundhuti and Rohini. Forsooth thou didst perpetrate an unbecoming deed by distressing the adorable Sitā ever devoted unto her lord, an earth* even unto Earth herself and a Sree† even unto Sree herself. And having brought in a false guise from the solitary forest the sorrowful and chaste Sitā, having a blameless person, thou didst bring on the destruction of thy family. Thou didst fail to encompass thy desire for the company of Sitā. But now, forsooth, O my lord, thou hast been burnt down by her devotion who is devoted unto her husband.‡ Thou wert not burnt down when thou didst captivate that middle-statured (damsel) whom fear all the celestials headed by Indra and *Agni*.§ O husband, (proper) time appearing the perpetrator gets the result of his vicious deeds: there is not the least doubt in this. The performer of the good receives good (result)—the perpetrator of the vicious (deeds) meets with bad (result). Bibhishana hath attained to happiness and thou hast met with this thy end. There are damsels in your seraglio far more beautiful than she but thou possessed by cupid couldst not perceive this. Maithilee is not my equal nor superior either in birth, beauty or accomplishments, but thou didst not perceive this by thy misgivings. Death doth not always visit all men without any cause—and Maithilee is the cause of thy death. And death, in consequence of Maithilee, hath taken thee far away. And she, shorn of

* The Earth is an emblem of patience but Sitā is more patient than the Earth.—T.

† Sree is the goddess of wealth and good fortune—but Sitā is more fortunate than fortune herself.—T.

‡ *i.e.* that thou wert not burnt down there and then shows her greatness of mind.—T. § The god of Fire.

all sorrow, shall enjoy in the company of Rāma, and I, of limited piety, am now sunk in the the ocean of grief. Roaming at large with thee in a car unequalled in beauty on the hill Kailāça, Mandara, Maru, in the garden of Chaitra-ratha and all other celestial gardens, beholding many a country, wearing variegated clothes and garlands, I have been deprived of all pleasures and enjoyments, O hero, by thy death. And I am a widow now. O fie on fickle fortune! O king, in lustre of countenance thou art like the Sun, in grace like the Moon, in beauty like the lotus; thou art graceful, O thou having excellent brows; thou hast got excellent skin, high nose and thy countenance is graced with a brilliant crown and *Kundalas*. Oh how beautiful, thou didst look with various garlands when thy eye whirled with intoxication on the drinking ground and how beautiful were thy smiles, O lord. Thy countenance doth not shine now—being severed with Rāma's shafts, bathed in a pool of blood, having thy back-bone and brain deranged and covered with the dust raised by the wheels of the chariots. Alas! by my ill-luck I have attained to that after state making me a widow which I did never think of. My father is the king of Danavas, my husband the lord of Rakshasas, and my son the subduer of Sakra. I was greatly proud of this and always confident that my protectors were undaunted, dreadful, repressors of the enemies and famous for their strength and manliness. O ye foremost of the Rakshasas, how could this fear from man overwhelm you all who were so powerful? (This thy body) is cool, green like *Indraneela*, high like a huge mountain, and adorned with *Keyura*, *Angada*, jewels and garlands of flowers. It was graceful in places of enjoyments and incapable of being looked at in the field of battle. It was brilliant, being decked with ornaments like unto clouds accompanied by lightnings. And this thy person hath been pierced with shafts to-day; (and knowing) that it is not easy of attainment for me I am incapable of embracing

(it), covered with shafts piercing through the very vitals. O king (this thy body) green-hued (but now) blood-red is now lying on the ground like unto a mountain shattered with thunder-bolts. That thou wouldst be slain by Rāma was like a dream, but it hath proved true! Thou wert like death unto Death himself, why hast thou been possessed by him then? Thou wert the enjoyer of the three worlds' wealth and dread unto them; thou wert the conqueror of the deities presiding over various quarters; thou didst shake Sankara (himself)—thou wert the subduer of the proud and thy prowess was well-known; thou didst repress the people and slay many a pious man—thou didst, by thy prowess, use to give vent to haughty words before the enemies; thou wert the maintainer of thy kinsmen and servants and the slayer of many perpetrating dreadful deeds; thou wert the destroyer of thousands of celestials, Dānavas and Yakshas; thou wert the subduer of *Nivata Kavachas* in the encounter; thou didst hinder the performance of many sacrifices and wert the protector of thy relatives; thou wert the obstructer of pious observances, creator of illusions in conflict and thou didst bring away from hither and thither the daughters of the celestials, demons and men; thou didst aggrieve the wives of thy enemies; thou wert the leader of thy own men, the protector of the island of Lankā and the performer of many a dreadful deed; thou didst confer upon us the enjoyment of many a pleasure—and wert the foremost of car-warriors. Beholding such a husband slain by Rāma, I am, deprived of my dear lord, still maintaining my being; (forsooth) my heart is very hard. O lord of Rākshasas, used ere to many a valuable bed, why art thou sleeping on earth covered with dust? When my son Indrajit was slain by Lakshmana in conflict I was greatly pained—but to-day I am slain. Deprived of my friends and relatives, separated from thee O my lord, deprived from the enjoyment of many pleasures I shall lament for thee perpetually. Thou hast, O king,

reached the way, long and hard to be treaded—do thou take me, who am stricken with grief and who shall not be able to live without thee. Why dost thou wish to go leaving me behind who have been rendered poorly? Why dost thou not welcome me, unfortunate and poor, who am bewailing? Why art thou not angry, O lord, beholding me, having put off my veil, walk out on foot by the city-gate? O beloved of thy wives, do thou behold thy wives—who have thrown off their veils. Why art thou not angry seeing them all come out (of the city)? I was thy companion in sports, O my lord; I long for having thee; why art thou not consoling and welcoming me? O king, being imprecated by those damsels, not one, devoted to their husbands, pious and ever engaged in attending upon their superiors, who had been widowed by thee, thou hast been overpowered by thy enemy. The curse, proceeding from them who had been ill-treated by thee, hath borne fruit. O king, the saying, that the tears of chaste damsels do not uselessly fall on the ground, hath been verified (here) forsooth. O king, conquering the worlds with thy prowess, how couldst thou, always honored by the king, cherish the vile desire of stealing away women? Taking away Rāma and Lakshmana from the hermitage by an illusionary deer, thou didst steal away Rāma's spouse. I remember to have never heard thee lament in battle. Forsooth, it is our misfortune and the sign of impending death (that thou didst do this) conversant as thou art with the past, present and future. Beholding the daughter of the king of Mithilā brought (in the city of Lankā) what, thy younger brother Bibhishana, thinking and sighing, said, hath now proved true, O thou of long-arms. This destruction of the leading Rākshasas hath proceeded from the disaster arising from thy anger and lust. For thy (vicious) deeds all our good fortune is lost—(and from them) hath proceeded the great disaster exterminating the race. And by thee all the Rākshasa families have been deprived of their lords. Thou, well-known for thy

strength and manliness, art not worthy of being grieved by me. On account of my effeminate nature my understanding is possessed by sorrow. Carrying thy pious and iniquitous deeds thou hast attained to thy own state—I am only lamenting for me who have been sorry for thy destruction. O Ten-necked one, thou didst not hear the words of thy friends and brothers, who spoke those well meaning words out of affection. Thou didst not obey the words uttered by Bibhisana, duly and mildly, pregnant with meaning and reasoning and tending to thy welfare. Maddened with thy own prowess thou didst not hear the words of Māricha, Kumbhakarna as well as those of my father—and this is the result thereof. O thou resembling the red clouds, O thou wearing yellow cloth and excellent *Angada*, stretching thy person on the gronnd why art thou in the long run bathed in blood? Why dost thou not, like one asleep, welcome me who am stricken with grief? I am the grand-daughter of the highly powerful Rākshasa Sumāli who never flies away from the field of battle: why dost thou not welcome me? Rise up! rise up! why dost thou lie down (on this occasion of) new discomfiture? To-day have the rays of the Sun entered fearlessly the city of Lankā. The Parigha, by which, brilliant as the rays of the Sun, thou didst distress the enemies in conflict, which was always adored by thee like the thunder of the wielder of thunder-bolt, which slew many in battle, and which was adorned with golden nets, now lieth shattered into thousand pieces by arrows. Why dost thou lie on the battle-field embracing her like your beloved spouse? Why dost thou not wish to welcome me like one not beloved unto thee? Oh fie on this heart of mine which is not sundered into thousand (pieces) albeit distressed with the grief of thy death!" Bewailing thus, she, with profuse tears in her eyes, and with her heart overflowing with affection, became senseless. And being beside herself she flung herself on Rāvana's breast, like unto the bright lightning appearing

on red evening-clouds. Thereupon the other wives, of Rāvana, greatly distressed and weeping, and rasing her up who was greatly weeping, began to console her saying :—"Dost thou not know, O worshipful dame, that the life of beings is very uncertain, and with adverse circumstances even the royal fortune becometh fickle?" Being thus accosted she again wept aloud, bathing with tears her breast and beautiful countenance. In the meantime Rāma said to Bibhisana,—"Do thou perform the funeral ceremonies of thy brother and console his wives." Whereto the intelligent Bibhisana replied with the following words—pointing out wealth and piety, and judging by his understanding what is proper. "I do not think it proper to perform his cremation ceremony who had renounced all pious deeds, was wicked, cruel, liar and who had ravished others' wives. He is my enemy in the shape of a brother ever engaged in doing injury unto others—and Rāvana is not worthy of my adoration albeit he is adorable by virtue of his being my elder brother. O Rāma, perhaps people of this earth will call me cruel but they will again recognise my act as good when they will hear of his vicious deeds." Hearing those words, Rāma, the foremost of the pious and conversant with the skill of speech, greatly delighted, spoke unto Bibhishana (equally) skilled in speech,—"It behoveth me to encompass thy welfare since by thy help I have gained the victory. O lord of Rākshasas, forsooth, thou shouldst hear my well-meaning words. Although this night-ranger perpetrated many vicious and impious deeds still he was ever powerful, heroic and strong in warfare. I have heard that this high-souled Rāvana, gifted with strength and a dread unto all people, was not defeated (even) by the celestials headed by the performer of hundred sacrifices. Enmity extendeth up to death—so it hath ended; there is no necessity (of carrying it on). Do thou (therefore) perform his cremation ceremony—he is unto thee as he is unto me. O thou of long-arms it behoveth thee

to perform, speedily, with due rites and religious ceremonies, his funeral ceremony—thou shalt be the object of praise (unto people)." Hearing the words of Rāghava, Bibhishana hastened on and began to make arrangements for the cremation of his slain brother Rāvana. And entering the city of Lankā, Bibhishana, the lord of Rākshasas, speedily got out Rāvana's *Agnihotra*,* carts, brass utensils, fire, (and brought) *Jajakas*,† sandal-wood, other woods, essences, *Agura*, other fragrant substances, precious stones, pearls and corals. Thereupon arriving immediately accompanied by Rākshasas and Malyavāna he engaged in the performance of cremation ceremony. Thereupon the twice-born ones, with tears in their eyes, covered the Rākshasa-king Rāvana's body, with a silken cloth and placed it on a golden celestial litter. With the sound of various bugles they began to chaunt his praise. And taking up this litter adorned with various charming paintings and flags and carrying fire woods, all the Rākshasas headed by Bibhishana proceeded towards the South.‡ The Brahmins, versed in *Yayur Veda* and with burning fire in their hands, proceeded and were followed by the attendants. And the damsels of the seraglio followed speedily leaping (being ever unused to walking). And placing Rāvana on the cremation ground, they, greatly stricken with grief, prepared the funeral pyre according to due rites with sandal-woods, *Padmakas*,§ *Ushiras*‖ and sandal and spread an antelope-skin thereon. They (then) performed the excellent obsequies of the manes of the lord of Rākshasas. And raising an altar at the south-east corner they placed fire at the proper place. They then poured curd and clarified butter upon (Rāvana's) shoulders. And placing

* A pot for preserving sacred fire.

† The Brahmins who perform obsequies.

‡ Cremation-place.

§ A sort of drug commonly called *Padmakas*.

‖ The root of a fragrant grass.

Sakata on his legs, *Ulukhala** on his thighs, and the brass untensils, Arunis and Musals in their proper places, they celebrated (the obsequies of his manes). Thereupon slaying beasts according to the rites laid down in *Sástras* and pointed out by the great saints, the Rākshasas (made a coverlet dipped in their marrow and clarified butter) and placed it on the face of the lord of Rākshasas. And decking Rāvana with fragrant garlands and various clothes, the friends, of Bibhishana, with depressed heart and tears in their eyes, showered dried paddy (on his person). And Bibhishana according to due rites put fire to his (funeral pyre). Bathing and with wetted cloth, offering duly linseed and sacrificial grass mixed with water and consoling (Rāvana's) wives again and again; he entreated them to go back. They then entered the city. And those damsels having entered the city, Bibhishana, the lord of Rākshasas, approaching Rāma, stood by his side gently. And Rāma too, along with his army, Sugriva and Lakshmana, was greatly delighted after slaying his enemy like unto the wielder of thunder-bolt after slaying (the demon) Vitra. Thereupon leaving aside his bow with arrows, and the huge armour conferred by Mahendra and renouncing ire after the destruction of his enemy Rāma assumed gentle mein.

SECTION CXIV.

BEHOLDING the destruction of Rāvana the celestials, Gandharbas and Dānavas ascending their respective cars went away chanting this excellent theme. And talking of Rāvana's dreadful destruction, Rāghava's prowess, the

* A wooden mortar used for cleaning rice.

excellent warfare of the monkeys, the counsels of Sugriva, the devotion and prowess of the Wind-God's son and Lakshmana and Sita's devotion unto her husband, those high souled ones, delighted, repaired to their respective quarters. And Rāghava, having long arms, permitting the charioteer to take back the celestial car bright as the sky sent by Indra, honoured him greatly. And being commanded by Rāghava Mātali, the charioteer of Sakra taking the celestial car, rose up in the welkin. And that charioteer rising up into the celestial region, Rāghava, the foremost of car-warriors, greatly delighted, embraced Sugriva. And embracing Sugriva, bowed unto by Lakshmana and worshipped by the monkey he repaired to the camp of his soldiers. Thereupon Kākuthsha spoke unto Lakshmana—the son of Sumitrā gifted with auspicious marks who was near him—"O gentle one, take this Bibhishana to the city of Lankā ever devoted and attached unto us, and who had done us good. This is my great desire that I may behold Bibhishana the younger brother of Ravana installed on the throne of Lankā." Being thus addressed by the high-souled Rāghava, the son of Sumitrā, saying—"So be it" and greatly delighted, brought a golden jar. And placing that jar at the hands of the lord of monkeys, that one, gifted with great energy, ordered them to bring water from the Ocean. And repairing speedily those excellent monkeys came back with water from the ocean. And taking that jar and placing him on an excellent seat Saumitri with that water sprinkled Bibhishana as king of Lankā in the presence of all the Rakshasas, at Rāma's command. And (Lakshmana) encircled by friends sprinkling him according to rites laid down in the Vedas, all the Rākshasas, devoted unto him, his counsellors and the monkeys attaining incomparable delight, sang the glory of Rama. And beholding Bibhishana the lord of Rakshasas installed in the city of Lankā, Raghava along with Lakshmana attained to an excess of delight. And consoling his subjects

he went to Rama. And the monkey citizens, delighted, brought him curd, fried grain, sweetmeats, fried paddy and flowers. And taking all those things indicating auspiciousness, he, irrepressible and gifted with energy, conferred them upon Rāghava and Lakshmana. And beholding Bibhishana crowned with prosperity and success, Rama accepted them all for his satisfaction. Thereupon Rāma spoke unto the heroic monkey Hanumān, resembling a a mountain and standing before him humbly with folded hands, saying—"O gentle one, obtaining permission from the king Bibhishana, do thou enter the city of Lankā and enquire after Maithili's welfare. Do thou, O foremost of monkeys, inform Vaidehi of the destruction of Rāvana in conflict after communicating unto her mine health as well as that of Lakshmana and Sugriva. O lord of monkeys, it behoveth thee to return with the tidings of Vaidehi after informing her of this pleasant news.

SECTION CXV.

BEING thus commanded, Hanumān, the son of Maruta, worshipped of the night-rangers, entered the city of Lankā. Entering the city with Bibishana's permissiom, Hanumān, again permitted, entered the Briksha Vatika.* And entering there duly, the monkey, who was already known to Sitā,, espied her, having her person not cleansed, like Rohini, oppressed by Rāhu, sitting at the foot of a tree, devoid of joy and encircled by she-demons. And approaching her and bowing unto her, he stood there humbly and unmoved. And beholding the highly powerful Hanumān arrived there the

* A garden in the city of Lanká.—T.

worshipful dame stood silent for sometime and then recognising him became greatly delighted. And beholding her gentle countenance, Hanumān, the best of monkeys, began to relate unto her what Rāma had said—"O Vaidehi, it is all well with Rāma Sugriva and Lakshmana. He hath enquired after thy welfare. He hath accomplished his end subduing his enemies—and his enemy is slain. O worshipful dame, the powerful Rāvana hath been slain by Rāma, helped by Bibhishana and accompanied by the monkeys and Lakshmana. I do relate unto thee this pleasant news, O worshipful dame; I do again delight thee; it is by thy grace, O thou conversant with piety, O Sitā, victory hath been gained. Do thou be consoled and relieved of thy anxiety. The enemy Rāvana hath been slain and the city of Lankā hath been brought under submission. (Rāma said),—'For discomfitting thy enemy a bridge was constructed over the sea by me who was determined and who did not sleep (for days) and thus my promise hath been fulfilled. Do thou not be afraid for living in Rāvana's abode for I have placed at Bibhishana's hands the sovereignty of Lankā. Do thou be consoled thinking as if that thou art living in thy own house. To behold thee, Bibhishana, delighted, shall soon proceed." Being thus accosted the worshipful Sitā, having a moon-like countenance, and her voice choked in delight, could not utter any thing. And beholding Sitā incapable of replying the foremost of monkeys said,—"What art thou thinking of, O worshipful dame? Why art thou not welcoming me?" Being thus addressed by Hanumān Sitā, ever treading the paths of morality, greatly delighted, replied with words suppressed by tears. "Hearing this pleasant news concerning the victory of my husband—and being brought under the control of joy I am speechless for sometime. O monkey, I do not perceive any such thing which I can confer upon thee, in return, for this pleasant news. I do dot see any such thing on this earth which can match thy pleasant

tidings and bestowing which upon thee I may be happy. Silver, gold, or diverse jewels or the kingdom of the three worlds—nothing is a becoming return for thy speech." Being thus addressed by Vaidehi the monkey replied—folding his hands with delight and stationed before Sita,—"O blameless damsel, forsooth this excellent speech becometh thee, who is ever engaged in the welfare of thy husband and ever desirous of his victory. I do consider, O worshipful dame, these words of thine, far greater than the wealth, jewels or even the sovereignty over the celestials. Forsooth I have gained the kingdom of the celestials and other things since I have beheld Rāma, slay his enemy, victorious and peaceful. Hearing those words of (Hanumān) Maithili the daughter of king Janaka spoke unto the Wind-god's son far more excellent words—"Thou art capable of speaking words, chaste, pleasant and significant of eight sorts of knowledge. Thou art the praise-worthy son of the Wind-god and greatly virtuous; strength, prowess, heroism, knowledge of *Sâstras*, noble-mindedness, energy, forgiveness, patience, endurance, humility and many other excellent qualities crown thee." Thereupon not being elated the least, he again, humbly folding his hands with delight and stationed before Sitā, said—"If dost thou permit me I may slay all these she-demons who had tortured thee before, distressed thee in the forest of Açoka, stricken with grief of thy lord, and who are cruel, have grim eyes and who perpetrate always dreadful deeds. O worshipful dame, I have heard that these grim-visaged she-demons distressed thee greatly with harsh words at the command of Rāvana. I desire to slay all these dreadful, crooked, ugly (she-demons) having fearful eyes, meting out unto them various punishments. I wish to slay all these she-demons, who had used harsh words and had always offended thee, stricking them with fists, fingers, arms, dreadful knee-joints, teeth, chopping off their ears and noses, and pulling them by their

hairs: do thou confer upon me this permission. O far famed lady, I shall slay them by these various means, by whom, dreadful as they are, thou hadst been distressed before." Being thus addressed by Hanumān, she, ever kind unto the poor, thinking and meditating, said to him—"O foremost of monkeys, why art thou angry with these she-slaves, who subject as they are to the command of their lord, have done this in accordance with another's order. For my adverse fortune and vicious deeds perpetrated in another birth I have been subject to such a plight and been suffering the consequence thereof. Do thou not speak thus, O thou of huge arms. Such is the course of Fortune. Forsooth by my ill-luck I have met with (this misfortune). I forgive, out of pity, all these she-servants of Rāvana; they used to torture me at the command of that Rākshasa. And he being slain they shall not repress me any longer, O son of the Wind-god. Do thou, O monkey, hear of a *Sloka*, related in a *Purâna* and pregnant with religious import, which was uttered by a boar to a tiger. 'No one taketh upon himself the iniquity of a perpetrator of vicious deeds. So it behoveth the pious crowned with an excellent character to observe the rules (of piety). So it is proper to show compassion even upon those who perpetrate crimes and are worthy of being slain. Who is there who doth not commit a crime? It is not proper to act cruelly even by them who take delight in killing men, although they commit various iniquitous deeds." Being thus addressed by Sitā, Hanumān, skilled in speech, spoke unto the blameless Rāma's spouse, saying—"Thou art the worthy spouse of Rāma, religiously wedded and crowned with many qualities. Permit me, O worshipful dame, to proceed where Rāghava is." Being thus accosted by Hanumān, Vaidehi, the daughter of king Janaka, said,—"I wish to see my lord, ever fond of those who are devoted unto him." Hearing these words, the high-minded Hanumān, the son of Maruta, pleasing Maithili

said—"Thou shalt behold Rāma, having a countenance like the full moon, with Lakshmana, surrounded by his friends and having his enemies slain as Sachi beholdeth Indra the king of the celestials." Addressing these words unto Sitā appearing like Sree herself the highly effulgent Hanumān returned where Rāghava was. Thereupon Hanuman, the foremost of monkeys, related duly all what did the daughter of king Janaka say unto Rāghava resembling the lord of the celestials.

SECTION CXVI.

THEREUPON bowing unto Rāma, the foremost of bowmen, having eyes, resembling lotus-petals, the highly wise monkey said,—"It behoveth thee now to see Maithilee, stricken with grief for whom thou didst initiate all these works and the fruit whereof hath now been attained. Hearing of thy victory Maithilee, possessed by grief and having eyes full of tears, expressed her desire to see thee. And I was told by her, confident of her previous trust, with profuse tears in her eyes,—"I wish to see my husband." Being addressed by Hanumān, Rāma the foremost of the pious being bathed in tears, engaged instantly in meditation. Thereupon sighing hard and casting his looks upon the ground he spoke unto Bibhishana resembling clouds, who was near him. "Do thou speedily bring Sitā here —the daughter of the king of Mithilā—bathed, sprinkled with celestial paste and adorned with celestial ornaments." Being thus addressed by Rāma, Bibhishana hastened on and entering the inner appartment sent information unto Sitā through the female attendants. And beholding the

great Sitā, the graceful lord of Rākshasas—Bibhishana, humbly and placing his joined palms on his crown, said,—"O Vaidehi, may good betide thee; sprinkled with celestial paste and adorned with celestials ornaments do thou ascend this car; thy husband wisheth to see thee." Being thus addressed Vaidehi replied unto Bibhishana,—"O lord of Rākshasas, without bathing even I wish to see my husband." Hearing those words Bibhishana replied,—"It behoveth thee to do what thy lord Rāma hath said." Whereto the chaste Maithilee, regarding her husband as God and filled with devotion unto her husband, replied saying "So be it." Thereupon placing Sitā, bathed, performing the due rites wearing valuable clothes and adorned with valuable ornaments, on a palanquin, carried by many a capable Rākshasa,brought her (unto Rāma). Thereupon approaching the high-souled Rāma, who, being informed of (Bibhishana's approach) was engaged in meditation, Bibhishana bowing down and delighted communicated unto him the arrival of Sitā. And hearing of her arrival who had lived long in the abode of the Rākshasa Rāghava, the slayer of enemies attained (simultaneously) to anger, delight and depression. And considering Sitā, who was in the palanquin, overwhelmed with grief, Rāghava delighted addressed Bibhishana with the following words. "O lord of Rākshasas, O gentle (king), O thou ever engaged in encompassing my success, do thou speedily bring Vaidehi nearer to me." Hearing these words of Rāghava, Bibhishana, conversant with piety speedily cleared (the people out of that place). And attendants with armours and head-dresses on and with cane and drums in their hands began to move about driving away the crowd thereform. And the crowds of bears, monkeys and Rākshasas being driven on all sides began to fly at a distance. And they being thus driven there arose a huge noise resembling that of the ocean when agitated by the wind. Beholding the monkeys driven on all sides and

troubled, Rāghava out of anger and compassion prevented him. And thereupon as if burning (every thing) with his angry eyes Rāma addressed the highly intelligent Bibhishana with the following angry words—"Why dost thou insult me by destroying all these? Do thou remove their anxiety—they are all my own men. Neither the houses, clothes, walls nor reception like these are the veils of women. There is no sin consequent upon seeing women in danger, difficulty, war, *Svyambara** sacrifice and marriage. She is now in great danger and difficulty—there is no sin in seeing her specially in my presence. Therefore leaving behind the palanquin let her come here on foot and let the monkeys behold Vaidehi in my presence." Being thus addressed by Rāma, Bibhishana, being sorry, humbly brought Sitā near him. Thereupon hearing Rāma's accents, Lakshmana, Sugriva and the monkey Hanumān were greatly sorry. As if hiding herself in her own person in shame Maithili, following Bibhishana, approached her husband. And she, having a gentle countenance and always regarding her husband as her god, fixed her looks upon her lord's face out of surprise, joy and love. And beholding the gentle countenance of her dearest lord, resembling the full moon she removed her mental distress. Thereupon she appeared (beautiful) having the countenance of the clear moon.

* It is a form of marriage in which the bride selects a bridegroom for herself.

SECTION CXVII.

BEHOLDING Maithili standing humbly by him, Rāma began to give vent to his pent-up feelings—"O gentle one, destroying all the enemies in the arena of battle I have subdued thy enemy—I have done all that can be accomplished by manliness. I have reached the other end of my anger, rubbed off (the insult) for my spouse being taken away by the enemy and have killed simultaneously my disgrace and enemy. My manliness hath been displayed to-day, my labour hath been crowned with success and to-day I have fulfilled my promise by my own prowess. That accidental misfortune, under the influence whereof thou wert carried away by the fickle-minded Rākshasa in my absence, hath been subdued to-day by me, a man. What is the use of his manliness, who when insulted, cannot remove it? Even if he be a great man he may be called mean. The praise-worthy works of Hanumān—the crossing of the deep and the devastation of Lankā, have been crowned with success to-day. The labour of Sugriva with his army, who displayed valour in the encounter and gave me good counsels, hath borne fruit to-day. To-day also the labour of Bibhishana hath borne fruit—who renouncing his brother, devoid of all good qualities, came to my side." Hearing those words of Rāma, Sitā began to look wistfully like a hind, with eyes full of tears. And beholding his beloved spouse near him and afraid of popular ignominy his heart was broken into two. Thereupon he spoke unto the exquisitely beautiful Sitā, in the midst of the monkeys and Rākshasas, having eyes resembling lotus-petals and black and curling hairs, saying,—"As the southern quarter, incapable of being got at by the people, was conquered by the self-controlled great ascetic Agastya, so

for thee slaying Rāvana, I, (always) anxious to have honour, have removed my insult—as is the duty of a man. May good betide thee—do thou know that all my labour, in the battle-field, backed by the prowess of my friends, is for thee. To uphold the dignity of my well-known family, to remove the ignominy consequent upon thy being stolen away as well as to wipe off my own insult I have encompassed this. I have suspected thy character; thou, (therefore) standing before me, art distressing me like unto a lamp before one who is subject to an eye-desease. Do thou therefore proceed, O daughter of king Janaka, wherever thou likest to one of these ten quarters. I permit thee, O gentle one. I have nothing to do with thee. What powerful man, born in a high family, take back his wife considering her as friend out of lust, who hath lived long in another's house? Thou wert taken by Rāvana on his lap, beheld by him with sinful eyes; how can I, taking thee back, bring disgrace upon my great family? The object, with which I have gained thee back, hath been accomplished. I have got no attachment for thee—do thou go wherever thou wishest, O gentle one. I speak these unto thee impelled by my sense of duty. If thou wishest thou mayest live with Lakshmana, Bharata or Satrughna or with Sugriva or Rākshasa Bibhishana. Do thou settle, O Sitā, where you may find thy own pleasure. O Sitā, (I do not think) Rāvana hath overlooked thee, who lived in his house, beholding thee so graceful and beautiful." Thereupon hearing those unpleasant words from her beloved (husband) Sitā, always sensitive and who had never heard such unpleasant words, trembling like a creeper torn by the trunk of an elephant, began to weep shedding tears profusely.

SECTION CXVIII.

BEING thus addressed by Rāghava, enraged, with those harsh words Sitā was greatly pained. And hearing those words of her lord, unheard of, before the great assembly Maithili was greatly humiliated with shame. As if entering unto her own person (with shame) and greatly pained with these arrow-like words the daughter of king Janaka began to shed tears. Thereupon wiping the tears off her countenance, she with sorrowful words, addressed her husband—"Why dost thou, O hero, like a common man addressing an ordinary woman, make me hear these harsh and unbecoming words painful unto ears? O thou of long arms, I am not what thou hast taken me to be. Do thou believe me—I do swear by my own character. Seeing the ordinary women thou art distrusting the whole sex. Do thou renounce this suspicion since thou hast tried me. O lord, though my person was touched by another—but it was not in my power; nor was it an wilful act (of mine); accident is to blame in this. My heart is under my control and that is in thee;—and what could I do of my body which was subject to another and of which I was not the mistress. O thou the conferrer of honour—our affection towards one another was increased by our living continually for a long time; even then if thou hast not been able to understand me I am ruined for ever. O king, when the great hero Hanumān was despatched by thee to Lankā to see me why didst thou not renounce me then? Hadst thou deputed the monkey with that message I would have renounced my life there and then, O hero. Thou wouldst not have been required to undergo this toil at the risk of thy own life and giving unnecessary trouble to thy friends. O foremost of kings, being subject to ire—thou

dost not perceive anything but womanhood in me, like an ordinary man. Although I am known to have a father but in fact I am born of the earth. Thou dost not sufficiently honour my character, O thou conversant with characters. Thy marriage with me in boyhood shall be disproved and thou art not sufficiently considering all my devotion and good conduct unto thee." Saying thus with accents choked in tears and weeping Sitā spoke unto Lakshmana, poorly and engaged in meditation. "Make a funeral pyre for me, O Saumitri, that is the only remedy for this disaster. Being thus branded with an unfounded stigma I do not like to keep my life. To adopt the proper course for me who had been renounced before this assembly by my disaffected husband I shall enter this." Being thus addressed by Vaidehi, Lakshmana, the slayer of enemies, being possessed by anger, looked towards Rāghava. And understanding Rāma's intention by gestures and at his command the powerful Saumitri prepared a funeral pyre. None dared there request, speak with or even look at Rāma like unto Death at the time of dissolution. Thereupon circumambulating Rāma, standing with his head down, Vaidehi approached the burning fire. And bowing unto the celestials and Brāhmanas, Maithili, with folded hands, spoke before the fire :—"As my heart hath never gone away from Rāghava, may thou protect me, O fire, the witness of the people. As Rāghava considereth me vile, who have got a pure character, may fire, the witness of the people, protect me on all sides." Saying this and going round the fire, Vaidehi, with undaunted heart, entered the flaming fire. The great assembly there, young and old, overwhelmed with grief, saw Maithili enter the flaming fire. And (Sitā) resembling the burning gold entered the flaming fire in the presence of all people. All beheld Sitā, having expansive eyes, enter fire like unto a golden altar. The ascetics, celestials and Gandharbas saw that great damsel enter fire like unto a full oblation in the sacrifice.

And beholding her fallen into the fire like unto *Vasudhárá*, sanctified by Mantras in a sacrifice, all the females began to weep. And the three worlds—the celestials, Gandharbas and Dānavas saw her fallen like unto a celestial from the heaven when imprecated. She having entered the fire, lamentations, unheard of before, rose from all sides from the Rākshasas and monkeys.

SECTION CXIX.

HEARING the lamentations (of the Rākshasas and monkeys) the virtuous-souled Rāma, with a poor heart and having his eyes full of tears, engaged in meditation for some time. Thereupon the king Vaisrāvana, Yama with his progenitors, the thousand-eyed lord of the celestials, Varuna, the lord of water, the three-eyed graceful Mahādeva—the rider of bull, Brahmā the creator of the world and the foremost of those conversant with the knowledge of Brahma —all these arriving at the city of Lankā in their cars bright as the rays of the sun, approached Rāghava. Thereupon raising up their huge hands, decked with various ornaments and folding them, those foremost of the celestials said unto Rāghava—"O lord, thou art the preserver of all the worlds and the foremost of the wise, why dost thou neglect Sitā entering into fire? Why dost thou not understand thyself the foremost of the celestials? Thou wert before the Patriarch of all *Vasus*,* by the name of Kratadhāma. And thou art thyself, O lord, the creator of the three worlds. Thou art the eighth of the *Rudras*† and the fifth of the

* A kind of demi-god of whom eight are enumerated.

† A demi-god—an inferior manifestation of Siva: they are eleven in number.

Sádhyas ;* the Açwinis are thy two ears and the sun and the moon are thy eyes. O slayer of enemies, thou appearest at the begining and the end of the creation. Why dost thou neglect Vaidehi like an ordinary man ?" Being thus addressed by the deities presiding over quarters, Rāghava, the lord of people and the foremost of the pious, spoke unto those leading celestials, saying :—"I know myself to be man—Rāma, the son of Daçaratha. Let the great Patriarch tell me, who I am and whence I have come." Thereupon Brahmā, the foremost of those conversant with the knowledge of Brahma, spoke unto Kākutstha, who had spoken thus, saying,—"Do thou hear my true words, O thou having truth for thy prowess. O lord, thou art the great and effulgent, Nārāyana holding discus and mace ; thou art the boar having one tusk ; thou hast conquered the past, present and future ; thou art undecaying and without end, O Rāghava ; thou art the great virtue of the pious—thou art the propounder of all laws and art four-armed ; thou art the holder of bow of time—the subduer of senses—the execllent Purusha (person), unconquerable by sins ; thou art Vishnu holding dagger, Krishna and of incomparable strength ; thou art the army, the minister—the universe—the understanding, forgiveness and control of passions ; thou art the creation and destruction ; Upendra and the slayer of (demon) Madhu ; thou art the creator of Indra ; thou art Mahendra ; thou hast a lotus-like navel and thou art the slayer of enemies. The celestials and the great saints style thee as the refuge of those who seek for shelter. Thou art the foremost of *Vedas* with its thousand branches and hundred regulations. Thou art thyself the creator of the three worlds, O lord. Thou art the refuge of the *Siddhas*† and *Sádhyas*, thou art the *Purvaja*,‡ the

* An inferior deity or demi-god, one of a class of twelve.

† Saints of accomplished piety.

‡ Produced or appearing before creation.

sacrifice, *Vashathar*,* *Om*† and *Parátpara*.‡ No one is conversant with thy birth and destruction—thou art manifest in all creatures—cows and Brahmins—in all quarters, in the sky, in the mountain, and in the river. Thou art gifted with thousand legs, thousand heads and thousand eyes. Thou dost uphold all creatures, the earth and all the mountains. Thou appearest like the great serpent in the water underneath the earth. O Rāma, thou dost uphold three creations—the celestials, the Gandharbas and the Dānavas. O Rāma—I am thy heart, the worshipful Swaraswati (Goddess of learning) is thy tongue and all other celestials, O lord, created by Brahmā are thy down. The closing of thy eye is the night and the opening is the day. The *Vedas* are significant of thy desire and the control thereof—none hath got independent existence but thee. The whole universe is thy body, the earth is thy patience, the fire is thy anger—the sun and the moon are thy delight; thou hast got *Sreebatsha* (a peculiar curl of hair); thou didst before tread the three worlds with thy three foot steps; thou didst get the dreadful Bāli bound and make Mahendra king; Sitā is Lakshmi and thou art Krishna and Vishnu the Preserver of people. For Rāvana's destruction thou hast assumed the human shape. Thou hast accomplished that work of ours, O thou the foremost of the pious. O Rāma, Rāvana hath been slain. Do thou go up to heaven delighted. Sure is thy godly energy and never goes for nothing thy prowess. O Rāma, never is fruitless thy view and the chanting of thy glory. And always successful shall be these persons on earth who shall be devoted unto thee. Those

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* Burnt offering, oblation with fire—from the exclamation used on the occasion.

† *Om*—the first term of the *Mantra*, *Om* or *Omkára* is well-known as a combination of letters invested by Hindu mysticism with peculiar sanctity.

‡ Greatest of the great.

who shall be devoted unto thee at one with *Purâna** and the excellent *Purasha*,† shall attain all their desires both in this world and the next. Those persons shall never be unsuccessful both in this world and the next who shall chant this theme—excellent, instinct with the knowledge of Brahma and describing the old history.

SECTION CXX.

HEARING those excellent words uttered by the great Patriarch rose up *Bibhâbasu*‡ with Vaidehi on his lap shaking the funeral pyre. With the daughter of the king Janaka, the receiver§ of sacrificial offerings, being incarnate, rose up. And carrying on his lap Vaidehi, wearing a red cloth, resembling the newly risen sun, adorned with ornaments of burning gold—having black curling hairs and decked with fresh garments, *Bibhâbasu* gave her unto Râma. Thereupon the Deity of Fire, the witness of the people, spoke unto Râma, saying—"O Râma, here is thy Vaidehi—no sin hath visited her. Neither by words, mind, understanding nor eyes, she, good-natured and beautiful—hath deviated from thee who hath got a good character and is heroic. She was in the solitary forest separated from thee, poorly and having no control over herself and hence she was carried away by the Râkshasa Râvana having enough prowess in him. Although shut up in the inner appartment—well protected and guarded by the dreadful she-demons she had

* A class of writings considered saered by the Hindus.

† Great or supreme spirit—*Purasha* meaning that which abides or is quiesent in body.

‡ The Deity of Fire.

§ Fire.

always her mind in thee and was devoted unto thee. Although tempted in many a way and remonstrated with she did not think of that Rākshasa in her inner mind. Her heart is pure and she is not spoiled with sin—do thou therefore take back Maithili. Do thou not speak otherwise—I do command thee." Thereupon hearing those words—the virtuous-souled Rāma, the foremost of those skilled in speech, with his eyes agitated with delight, meditated for sometime. Being thus addressed, the highly effulgent and intelligent Rāma, of unmitigated prowess—the foremost of the pious, spoke unto that best of celestials saying—"Beautiful (Sitā) lived in the inner appartment of Rāvana for a long time so she needs this purification in the presence of all people. If I would take the daughter of Janaka without purifying her, people would say that Rāma the son of king Daçaratha is lustful and ignorant of the morality of the people. I know it full well that Maithili, the daughter of king Janaka, hath her mind devoted unto me and hath not given it to any one (else). As the ocean cannot go beyond its banks so Rāvana could not approach her having expansive eyes protected by virtue of her own chastity. The greatly vicious-souled one could not even by his mind get Maithili, who was beyond his reach like unto the burning flame of fire. Her mind could not have been moved although she lived in the inner appartment of Rāvana—she belongs to none else ; Sitā is mine as the rays belong to the Sun. Maithili—the daughter of Janaka hath been purified before the three worlds—So I am incapable of renouncing her as a self-controlled person cannot forsake his (own) reputation. It behoveth me to carry out the well-meaning words of you all—the lords of people who have spoken them out of affection." Saying this, the victorious, highly powerful, well renowned Rāghava, worthy of enjoying happiness, and having his praise chanted in consequence of his noble action, regaining his spouse, attained to happiness.

SECTION CXXI.

HEARING those excellent words uttered by Rāghava, Maheswara (Siva) spoke far more important words—"O thou having lotus-eyes, O thou having huge arms and a spacious breast, O thou the slayer of enemies, O thou the foremost of the pious—it is a good fortune that this hath been done by thee. It is by good fortune, O Rāma, the dreadful and increasing darkness—the fear of all people—Rāvana, hath been removed by thee in the encounter. Consoling the poor Bharata and the famed Kauçalyā, beholding Kaikeyi and Sumitrā the mother of Lakshmana, obtaining the kingdom of Ayodhyā, pleasing all thy friends, establishing the prestige of thy family, O thou of great strength, performing horse-sacrifices, attaining fair fame and conferring riches upon the Brahmins do thou repair to heaven. This king Daçaratha stationed on the car is thy father. He was thy superior on this earth, O Kākutstha. Obtaining thee as his son, that graceful (king) hath repaired to the region of Indra. Do thou bow unto him with thy brother Lakshmana." Hearing the words of Mahādeva, Rāghava, along with Lakshmana, bowed unto their father who was seated on the top of the car. He with Lakshmana beheld their father shining in his own effulgence and wearing an unsullied cloth. Thereupon beholding his son dearer than his life, attaining great delight (in consequence thereof) placing him on his lap and embracing him with his arms, the great king Daçaratha, having long arms and seated on an excellent seat in the car, said—"I am now in heaven and am equal with the celestials, but without thee, O Rāma, I do not like it—this is true—I do swear by thee. O thou the foremost of those skilled in speech, I have still in my mind the words which were uttered

by Kaikeyi for sending thee away to the woods. Beholding thee all well and embracing thee with Lakshmana I am now shorn of grief like unto the sun, devoid of dues. I have been emancipated, O my son, through thee—a good and high-souled son, as the virtuous-souled Brahmana Kapāla was by Asthabakra. O gentle one, I have heard from the celestials, (that thou art) the excellent Purusha in the guise (of a man) for the destruction of Rāvana. Blessed is Kauçalyā, O Rāma, who shall be greatly delighted, on beholding thee, the slayer of enemies, gone home from the forest. Blessed are those men, O Rāma, who shall behold thee installed in the city as the king of the world. I wish to behold thee reconciled with Bharata, devoted powerful, pure and performing pious observances. O gentle one, thou hast spent fourteen years in the forest with Sitā and Lakshmana. The term of thy exile is over—thy promise hath been fulfilled; and slaying Rāvana, in the conflict thou hast pleased the celestials. Thou hast performed a mighty deed and attained to excellent fame, O slayer of enemies; and placed in charge of thy kingdom do thou with thy brothers attain a long life." The king speaking thus Rāma spoke unto him with folded hands saying,—"O thou conversant with piety, do thou be propitiated with Bharata and Kaikeyi. Thou didst imprecate Kaikeyi, saying,—"I renounce thee with thy son"—may not that dreadful curse visit her and her son." Saying "so be it" unto Rāma with folded hands and embracing Lakshmana the great king said to him :—"O thou conversant with piety and fame on this earth, thou shalt attain to heaven and excellent state there. O thou the enhancer of Sumitrā's joy—do thou attend upon Rāma; may good betide thee; Rāma is ever engaged in the welfare of all beings. All these celestials headed by Indra, Siddhas and Great saints, bowing unto this high-souled and excellent Purusha, worship him. Rāma, the subduer of foes, is the indescribable and undecaying letter *Brahma*, which has been

described (in the Vedas) as the heart and secret of the celestials. For serving him along with Sitā, the daughter of king of Videha, thou hast attained piety and excellent fame." Addressing Lakshmana thus, the king spoke unto his daughter-in-law, who was standing before him with folded hands, saying :—"It doth not behove thee, O Vaidehi, to be enraged (with Rāma) for renouncing thee ; for purifying thee this was done by him ever wishing thy welfare. What thou hast performed, O daughter, to establish the purity of thy character, is hard to perform. What thou hast done, shall glorify all other females. Though there is no necessity for giving thee any instruction as regards thy duty towards thy husband-still I should say that he is thy great god." Having thus instructed his two sons and Sitā, he repaired, in his car, to the region of Indra. Having advised his two sons along with Sitā, ascending the car, and shining in his effulgence, that excellent king, greatly delighted, repaired to the region of the king of celestials.

SECTION CXXII.

DASARATHA having repaired, Mahendra greatly delighted spoke unto Rāghava, stationed there with folded hands, saying :—"O Rāma, O foremost of men, this our presence here, must not be fruitless, we are pleased—do thou ask for what thou wishest." Being thus accosted by the high-souled Mahendra—delighted, Rāghava spoke, with a pleased heart—"O lord of the celestials, O thou the foremost of those skilled in speech, if thou art propitiated with me, I shall pray for (my wished-for-object) ; do thou grant it. Let all these highly powerful monkeys, who have been despatched to the

abode of Death, on my account, regaining their life, stand up. O thou the conferror of honour, I wish to see all those delighted monkeys, who were separated from their wives and children on my account. O Purandara, do thou revive all these heroic and powerful (monkeys) who did not care for death, and who worked hard and were distressed (for me). May all those, by thy favour, who were ever devoted unto me and did not care for death (even) regain their life—this is the boon I pray for. O conferror of honour, I wish to see all these monkeys, *Golangulas* and bears, pale and hurt, unheart and gifted with strength and prowess like before. Let there be flowers, fruits and roots, even out of season wherever these monkeys shall live—and let rivers there be full of clear water." Hearing those words of the high-souled Rāghava Mahendra replied with words instinct with delight—"O my boy, O foremost of the Raghus, mighty is the boon thou hast prayed for—my words shall never be falsified, so let them be be fulfilled. Let all those bears and *Golāngulas* rise up who were slain in the conflict by Rākshasas and had their heads and arms severed. Let the monkeys gifted with their pristine strength and prowess rise up unhurt and healthy as if after the end of sleep. And being reconciled with their friends, relatives and kinsmen let them attain to excellent joy. O thou the weilder of a huge bow, all the trees shall be filled with flowers and fruits and all the rivers shall be filled with water even out of season (wherever they shall live)." Thereupon all these leading moekeys who had their persons wounded but now healed up, rose up like those asleep. And all those monkeys were greatly wondered, saying, "What is it ?" And beholding Kākutstha of accomplished end and eulogizing Rāma and Lakshmana, all the celestials, greatly delighted, said,—"Do thou, O king, repair to Ayodhyā—despatch all the monkeys—console the famed Maithilee, ever devoted unto thee—behold thy brother Bharata observing ascetic vows in consequence of thy grief—and the

high-souled Satrughna and all thy mothers, O slayer of foes. And being installed on the throne do thou conduce to the joy of all citizens." Having thus addressed Rāma along with Lakshmana, the thousand-eyed Deity, delighted, went away along with the celestials, in their cars resembling the Sun (in brilliance). And saluting all the celestials, Kākutstha, with his brother Lakshmana, ordered the encampment of the army. Thereupon that famous and well-pleased huge army of the monkys protected by Rāma and Lakshmana, appeared resplendant on all sides like unto a night beautified with the rays of the Moon.

SECTION CXXIII.

RAMA having spent that night happily and risen up the next morning, Bibhishana, chanting his victory, spoke unto that slayer of foes, with folded hands, saying:——"Here are various articles for bathing, pastes, clothes, ornaments, sandal and various excellent garlands. And here are present women having eyes like lotuses and conversant with the art of decking. Let them perform their duty, O Rāghava." Being thus accosted Kākutstha replied unto Bibhishana, saying:—"Do thou invite all these monkeys headed by Sugriva to bathe. The virtuous-souled Bharata, having huge arms and ever used to comforts, is greatly distressed on my account. Without Bharata the son of Kaikeyi, ever performing pious rites, I do not value bathing or these clothes and ornaments. Do thou so manage that we may go to the city of Ayodhyā speedily. For difficult is the way leading to Ayodhyā." Being thus accosted

Bibhishana relied unto Kākutstha,—"O son of the lord of earth, may good betide thee, I shall soon take thee to that city. The car *Pushpaka* resembling the Sun, belonging to my brother Kuvera, was brought by the powerful Rāvana. O thou of unequalled prowess, that celestial and excellent car, going everywhere at will, since the destruction of Rāvana in battle, is ready for thee. And that car resembling the cloud is in the city of Lankā, in which thou shalt, relieved of thy anxiety, repair to Ayodhyā. If I am worthy of being favoured by thee, if dost thou remember any accomplishment of mine—if thou hast any friendship for me, do thou, O wise one, wait here with thy brother Lakshmana and spouse Vaidehi till I accomplish all my desires by worshiping thee. And then thou shalt go (to Ayodhyā) O Rāma. I shall worship thee with great delight and do thou, O Rāma, with thy friends and army, accept that adoration. O Rāma, out of love, honor, and brotherly feeling, I do crave thy permissinn. I am a servant I cannot command thee." Being thus addressed, Rāma replied unto Bibhishana in the presence of all the Rākshasas and monkeys, saying:—"I have been worshipyed by thee, O hero, with thy excellent counsels, with thy earnest endeavours and with thy great friendship. Do not think, O lord of Rākshasas, that I do not comply with thy request—my heart hastens me to behold my brother Bharata, who, to take me back, did come to the mount Chitrakuta, who laid low his crown at my feet and whose words I did not keep. (I am anxious to see) Kauçalyā, Sumitrā, Kaikeyi, with my friends, citizens and villagers. Do thou regard me, O Bibhishana, O gentle one, as wnrshipped. O friend do thou be not angry—I request thee. Do thou speedily being the car for me, O lord of Rākshasas—my work is done—how can I wish to live here long." Being thus addressed by Rāma, Bishishana the lord of Rākshasas, speedily brought the car resembling the Sun.

Thereupon arrived there the car adorned all over with gold paintings, altars crested with *Baidurja* jewels, having upper rooms, silvered all over, adorned with white flags and flagstaffs, beautified with gilt lotuses, adorned with golden houses, covered with a network of girdles, having windows made of pearls and jems, girt on all sides with a net of bells, giving forth melodious sound, resembling the summit of the mount Meru, constructed by *Viçwakarmá* (the architect of the celestials) adorned with huge apartments beautified with silver and pearls—having its base crested with crystal, containing excellent seats made of *Baidurja*, abounding in valuable coverlets and immense wealth, incapable of being broken down and coursing at will. And communicating unto Rāma (the arrival of that car) Bibhishana waited there. Beholding that flowery car, coursing at will and resembling a huge mountain, Rāma, of a generous spirit, along with Saumitri, attained to an excess of astonishment.

SECTION CXXIV.

HAVING brought that car *Pushpaka*, adorned with flowers and having stationed himself at a distance, Bibhishana the lord of Rākshasas, being incited to hurry on, humbly and with folded hands, spoke unto Rāma, saying, "What shall I do, O Rāghava?" Hearing those words the highly powerful Rāghava, in the presence of Lakshmana, gave vent to the following accents out of affection—"All these monkeys and bears have brought about the accomplishment of my work with great care. Do thou, satisfy them, O Bibhishana, with diverse jewels and riches. With these and

thee, I conquered the city of Lankā, O lord of Rākshasas. They all fought with a delighted heart, having renounced all fear of life and who did never go away from the battle-field. Do thou, with a gift of riches and jewel, make good the work of these monkeys and bears who encompassed the accomplishment (of my end). Being honoured and delighted by thee grateful, all these leading monkeys shall repair (to their respective quarters). (If thou art found to be) sacrificing, self-controlled, compassionate and (the just) collector of revenues, all shall be attached unto thee. For this I do address you (thus). O lord of men, the soldiers, disgusted, renounce that king who is void of all royal accomplishments, and who uselessly slays soldiers in the conflict." Being thus accosted by Rāma, Bibhishana, with a distribution of jewels and riches, honoured all those monkeys. And beholding all those leading monkeys worshipped with jewels and riches Rāma ascended that excellent car, taking the bashful, and high-minded Vaidehi on his lap and accompanied, by his powerful brother Lakshmana, a skilled bowman. And being stationed on the car Kākutstha honouring all the monkeys, the highly powerful Sugriva and Bibhishana, said—"O foremost of monkeys, ye have performed a friendly service—it hath been appreciated by me—do ye repair to your wished-for quarters. O Sugriva, thou, ever afraid of impiety, hast performed all that a loving and well-wishing friend should do. Do thou, encircled by thy army, proceed towards Kishkindhā. Do thou, O Bibhishana, live in thy kingdom, Lankā, conferred upon thee, by me. Not even the celestials, headed by Indra shall be able to assail thee. I wish to return to Ayodhyā, the capital of my father's (kingdom). I wish to obtain your permission (and for this) I have invited you all." Being thus addressed by Rāma, all the leading monkeys bears as well as the Rākshasa Bibhishana said with folded hands—'We wish all to go to Ayodhyā. Do thou take us.

We shall all range with delight at forests and gardens. Beholding thee installed and bowing unto Kauçalyā, we shall soon return to our respective homes, O foremost of kings." Being thus accosted by the monkeys with Bibhishana, the virtuous-souled Rāma, spoke unto them and Sugriva and Bibhishana, saying—"Dearer than the dear, I shall attain to, when returning my city, along with you all, I shall enjoy in the company of all my friends and relatives. O Sugriva, do thou soon ascend the car along with the monkeys. Do thou ascend too, O Bibhishana, lord of Rākshasas, with all thy courtiers." Thereupon ascended that celestial car *Pushpaka*, Sugriva, greatly delighted with the monkeys and Bibhishana, with his courtiers. And they all having got up, the excellent car, of Kuvera at the command of Rāghava, rose up in the welkin. And in that car coursing at will and drawn by effulgent ganders, Rāma greatly delighted appeared like Kuvera (himself). And all the monkeys, bears and the highly powerful Rākshasas sat in that celestial car unobstructed and at their pleasure.

SECTION CXXV.

BEING commanded by Rāma, that excellent car, drawn by ganders, with a huge noise, rose high up in the welkin. And casting his looks on all sides, Rāma, the descendant of Raghus, spake unto Sitā, the daughter of the king of Mithilā, having a moon-like countenance, saying—"O Vaidehi, do thou behold Lankā, situate on the summit of the mount Chitrakuta, resembling that of Kailāça and constructed by *Viçwakarmā*. And behold, O Sitā, that

huge arena of battle, bathed in the blood and flesh of the monkeys and Rākshasas. Do thou behold, O thou having expansive eyes, Rāvana, the lord of Rākshasas, the repressor of people and who obtained a boon, lying there, slain by me on thy account. Kumbhakarna was slain there, the night-ranger Prahasta, as well, and Dumrāksha, were slain by the monkey Hanumān. Bidyutmāli was slain there by the high-souled Sushena—and Indrajit, the son of Rāvana, was slain there in the encounter, by Lakshmana. The Rākshasa named Bikata was slain there by Angada—and Birupāksha, hard to look at and Mahaparsha and Mahodara. And the powerful Akampana was slain (there) and all other Rākshasas—Trishirā, Atikāya, Devantaka and Narantaka—and the two leading and powerful Rākshasas, mad after conflict—the sons of Kumbhakarna—Nikumbha and Kumbha, Bajradanstra, Danstra and many other Rākshasas were slain and the irrepressible Makarāksha was slain (there) by me in the conflict. Akampana was slain—and the powerful Sonitāksha. And Yupāksha and Prajangha were destroyed (there) in the great conflict. The grim-visaged Rākshasa Viddutsjmha was slain there—and Yajnāsatru and the highly powerful Suptaghna. (And there was slain) Suryāsatru and Brahmasatru. (And there bewailed for Rāvana) his spouse Mandodari, surrounded by his thousand other wives. O thou having an excellent countenance, do thou behold the descending place of the ocean, where I spent the night after crossing the deep for thee. O thou having expansive eyes, for thee, this difficult construction of the bridge was made by me over the deep by the help of Nala. Do thou, O Vaidehi, behold the unagitated deep—the abode of Varuna, appearing as if without the other end, roaring and abounding in conchs and pearl oysters. O Maithili, do thou behold the golden mount, which rose above the deep for affording a resting place unto Hanumān. And on the bank of this ocean I halted with my soldiers. And here Mahādeva, the

lord of the celestials, was propitiated with me. It behoveth thee to behold this descending place of the high souled Ocean, known as *Setubandha*,* worshipped of the three worlds, highly sacred and destroying even the worst sin. There, Bibhishana, the king of Rākshasas first came to me. Do thou behold, O Sitā, Kishkindhā, having beautiful gardens, the pleasant city of Sugriva, where Vāli was slain by me." And beholding the city of Kishkindhā, ruled over by Vāli, Sitā, incited by her love, addressed Rāma, with worthy words, saying—"O king, I wish to repair to Ayodhyā thy capital with thee, in the company of Tārā, the dear wife of Sugriva as well as of the wives of other leading monkeys." Being thus addressed by Vaidehi Rāghava replied—saying, "this shall be done" and getting at Kishkindhā he stopped the car. And having beheld the car stationed he spoke unto Sugriva, saying—"O foremost of monkeys, do thou speak unto all the leading monkeys that they may go to Ayodhyā accompanied by their wives. O thou of great strength—they may all go with Sitā. Do thou hurry them on, O Sugriva. We shall (soon) go, O thou the lord of monkeys." Being thus addressed by Rāma, of unmitigated prowess—the beautiful lord of monkeys, encircled by them, entered speedily the inner apartment and beholding Tārā there, said—"O dear, at the command of Rāghava and the kind desire of Sitā, do thou soon go, taking with thee the wives of all the high-souled monkeys. We shall see Ayodhyā and the wives of Daçaratha." Hearing the words of Sugriva, Tārā, having a peefectly beautiful person, assembling all the wives of the monkeys, said—"You have been ordered by Sugriva to repair (to Ayodhyā) with the monkeys;—to behold Ayodhyā, is also a dear object of mine. ("I shall behold)

* This is still to be seen in the shape of a delapidated bridge near *Rámeswar* a place of pilgrimage. Pilgrims go there Via Madura, a district in South Madras. The Raja of Ramnud in whose Zemindari it is situate is called Setupati.—T.

Rāma enter the city with the citizens and villagers and the wealth and riches of the wives of Daçaratha." Being thus commanded by Tārā, the wives of the monkeys, putting on all their ornaments and circumambulating (her) ascended the car, with a view to behold Sitā. And beholding the car going up with them all, Rāghava again spoke unto Sitā, near the mount Rishyamuka, saying,—"Do thou behold there, O Sitā, the huge and foremost mount Rishyamuka abounding in gold and various metals, like unto clouds accompanied with lightnings. There I was joined by Sugriva, the lord of monkeys. And there I entered into an agreement, O Sitā, for the destruction of Vāli. And there is (the lake) Pampā abounding in lilies and skirted by picturesque forest where separated from thee, I bewailed piteously. And on its bank I beheld the pious *Savari*. And there I slew *Kavandha* and *Yoyanaváhu*. Behold there, O Sitā, a beautiful tree, in Janasthāna, where, O thou ever used to luxuries, for thee, the highly powerful and energetic Yatāyu, the foremost of birds, was slain by Rāvana. Do thou behold there, O thou of a beautiful person, O thou of auspicious looks, our hermitage and the beautiful cottage of leaves, wherefrom thou hadst been carried away by force by the lord of Rākshasas. Do thou behold there the beautiful and sacred river Godāveri having clear water and the hermitage of Agastya, surrounded by plantain trees. Do thou behold there, O Vaidehi, the great hermitage of *Sarabhanga*, where came the thousand-eyed, Sakra, the subduer of enemies' cities. O worshipful dame, O thou having a middle stature—amongst all those ascetics, thou beholdest, there lived Atri, the lord of our family—resembling the fire of the Sun. There was slain the huge-bodied Birādha by me. There thou didst behold, O Sitā, the female astectic (the wife of Attri) ever performing pious observances. There cometh in view, O thou having a beautiful person, the king of mountains, Chitrakuta, where to propitiate me, came the son of Sumitrā. Behold the

beautiful Yamunā, having picturesque forest on its bank and the pleasant hermitage of Varadwāya. Behold there the sacred river Ganges, dividing itself into three branches. Behold there the city of Sringabera, where I made friendship with Guha. Behold there, O Sitā, the capital of my father. Do thou bow unto Ayodhyā, O Vaidehi." Thereupon all the monkeys and Rākshasas along with Bibhishana rose up delightedly and saw the city. Thereupon the monkeys and Rākshasas beheld the city abounding in white houses having spacious compartments, filled with elephants and horses and looking like Amarāvati, the capital of Mahendra.

SECTION CXXVI.

HAVING completed the fourteen years (of exile), the self-controlled elder brother of Lakshmana, arriving at the hermitage of Varadwāya on the fifth day, saluted the ascetic. And bowing unto Varadwaya, having asceticism for his wealth, he said,—"O thou gifted with six sorts of wealth, hast thou heard of the prosperity and well being (of my city)? Is Bharata still engaged (in guarding the people)? Are my mothers living?" Being thus addressed by Rāma the great ascetic Varadwāya replied, delighted, and smiling, unto that foremost of Raghus,—"Abiding by thy command and with matted locks, Bharata is waiting for thee, always honoring thy sandals. And all others are well in thy house. O subduer of thy enemies, I was greatly pained, when I saw thee before entering the huge forest, wearing bark, three with thy wife,* deprived of thy kingdom for piety only,

* *i.e.* thyself, Lakshmana and Sitá.

walking on foot, renouncing every thing, obeying the command of thy sire, deprived of all comforts, like a celestial banished from heaven, deprived of thy kingdom at the words of Kaikeyi, and living on wild roots and fruits; but beholding thee now of accomplished end, with all thy friends having vanquished the enemy, I have attained to highest delight. O Rāghava, I am apprised of immense griefs and happinesses which befell thee when thou didst live in Janasthāna. Thy blameless spouse was carried away stealthily by Rāvana engaged as thou wert in the behoof of the Brāhmanas, and in the protection of all the ascetics. The view of Māricha—the carrying away of Sitā,—the beholding of the headless demon,—thy going to (the lake) Pampā,—thy friendship with Sugriva, where Vāli was slain by thee,—the enquiry of Vaidehi undertaken by the son of Wind-god,—the construction of the bridge by Nala after the whereabouts of Vaidehi had been known—the conflagration of Lankā by the delighted and the leading monkeys—the destruction, in the conflict, of Rāvana proud of his own strength, along with his sons, friends, courtiers, army and steeds—the arrival of the celestials on the destruction of Rāvana, the thorn of gods and the grant of boon by them—I have known all these by virtue of my asceticism, O thou fond of virtue. My disciples used to go hence to that city to bring tidings. I shall even now grant thee a boon, O foremost of those using weapons. Do thou accept my *Arghya** and then repair to Ayodhyā to-morrow." And respectfully abiding by his words, that effulgent son of the king, delighted, begged of him the boon. "O thou gifted with six qualities, on my way while proceeding to Ayodhyā, let all the trees, bearing fruits out of season, and producing honey, bear many a nectar-smelling fruit." No sooner he replied saying,—"Thy promise shall be fulfilled" than all the trees there became like those of heaven.

* A respectful oblation to gods or venerable men of rice, *durva* grass, flowers &c with water in a small boat-shaped vessel.

Trees without fruits were filled therewithal and trees without flowers were covered with them. All the trees, whose leaves were dried up, were enveloped with foliage and all of them began to pour honey. The way to Ayodhyā for three *Yoyanas* was thus filled all over (with trees). Thereupon thousands of monkeys, living, at pleasure and delightedly, on various celestial fruits, thought as if they were in heaven.

SECTION CXXVII.

THEREUPON beholding Ajodhyā, Rāma, the descendant of Raghu, of light movements and desirous of affording delight unto others, thought of welcoming (them). Thinking thus the intelligent and effulgent (Rāma) cast his looks towards the monkeys and spoke unto Hanumān, saying,—"O foremost of monkeys, speedily reparing to Ayodhyā do thou learn of the welfare of all people in the palace of the king. Arriving at the city of Sringavera, do thou communicate unto Guha, the king of *Nishadhas** having the forest as his kingdon, my well-being, at my command. Hearing that I am hale and hearty and relieved of all troubles, Guha, my friend like my own self, shall attain to delight. And Guha, the lord of *Nishadhas*, delighted, shall inform thee of the way to Ayodhyā and the well being of Bharata. Do thou ask of Bharata his well-being at my words, and communicate unto him my (arrival) with Lakshmana and my spouse after having made good the vow

* A low caste aboriginal Hindu corresponding to our *Chandālas* always living in the forest. The Raja of Ramnud in the district of Madurá in Madras traces his descent from this Guha.

(of my sire)—the carrying away of Sitā by the powerful Rāvana—the friendship with Sugriva and the destruction of Vāli in the conflict—the search of Maithili instituted by thee having got over the huge lord of rivers—the advance (of the monkeys) to the banks of the deep—the view of the ocean, the construction of the bridge—the destruction of Rāvana,—the grant of boon by Mahendra, Brahmā and Varuna —my meeting with my father by the favour of Mahādeva. Do thou, O gentle one, communicate unto Bharata, my arrival here with the lord of Rākshasas and king of monkeys. (Tell him) 'vanquishing his foes and attaining to excellent fame Rāma hath arrived at the gate of the city with his valiant friends, having satisfied the vow (of his sire).' Thou shouldst read the signs expressive of joy or sorrow that Bharata shall display on hearing this and infer therefrom his attitude towards me. Thou shouldst know, from the colour of his countenance, his looks and his words, all the movements and actions of Bharata. Whose mind doth not change obtaining such an ancestral kingdom, filled with all prosperity and abounding in elephants, horses and chariots? If the effulgent Bharata, the descendant of Raghu, ruling over it, wisheth the kingdom for himself, let him lord over the entire earth. Therefore, O monkey, it behoveth thee to come back speedily apprised of his intention and movements, before we proceed further." Being thus commanded, Hanumān, the son of Wind-god, assuming a human shape speedily proceeded towards Ayodhyā. Hanumān the son of Māruta rose up in the welkin with velocity like unto Garuda ready to fall upon a huge serpent. Then crossing the Wind-path and the abode of the birds, getting over the terrible confluence of the Ganges and Yamunā, reaching the city of *Sringavera* and meeting Guha, the energetic Hanumān, delighted ,(addressed him) with the following excellent words—"Thy friend Rāma, the descendant of Kākutstha, having truth for his prowess, with Sitā and son of Sumitrā,

hath enquired of thy welfare. Having spent five nights* till to-day, he, having obtained permission from the ascetic *Varadwâja*, shall proceed to-morrow." Having said this the highly energetic monkey, not caring for the exhaustion of travel, greatly delighted and with hairs erect, rose up with great velocity. Beholding the holy river sanctified with the name of Parasurāma, the rivers—Bālukini, Baruthi, Gomati, the huge forest of *Sála* trees, the various countries populated with thousands of people, and proceeding a great distance speedily, that foremost of monkeys got at the trees near *Nandigrâm*† like unto those of Chaitraratha, the garden of the lord of celestials the flowers whereof were being plucked off by many a damsel accompanied by their children decked in various ornaments. He saw at a distance of one *crosa* from Ayodhyā Bharata wearing the skin of an antelope, poorly, greatly reduced, living in a hermitage, wearing matted hairs, having his body covered with dirt, greatly pulled down in consequence of his brother's disaster, living on roots and fruits, self-controlled, living the life of an ascetic, observing pious observances, with a bundle of clotted hairs on his head, wearing bark and deer skin, having control over his passions and senses, effulgent like *Brahmarshis*, ruling the earth always placing the sandals before him, protecting people of four *Varnas* against all fear, with courtiers, priests leading a holy life and soldiers all wearing red clothes around him. All those citizens, fond of piety, did not like to use good clothes beholding the prince use bark and deer skin. Thereupon Hanumān, the son of Maruta spake with folded hands unto him, conversant with piety like virtue incarnate, saying—"Kākutstha, living in the forest of Dandaka with bark and matted hairs, for whom thou art lamenting, hath

* Having spent five nights after the expiry of fourteen years of exile he is living at the hermitage of Varadwája. He shall leave that place to-morrow.—T.

† The country of Bharata's maternal uncle.—T.

enquired after thy welfare. Do thou, O worshipful sire, speak out thy welfare and renounce the dreadful grief. Thou shalt in this moment be reconciled to thy brother Rāma. Slaying Rāvana, and regaining Maithili, Rāma, having accomplished his end, hath arrived here with his valiant friends. The highly effulgent Lakshmana and the famed Vaidehi (have also come). Sitā fareth well with Rāma like unto Sachi in the company of Mahendra." Being thus addressed by Hanumān, Bharata, the son of Kaikeyi, delighted, fell down all on a sudden in a swoon of joy. Thereupon rising up in no time, and welcoming him, Bharata, the descendant of Raghu, spake unto Hanumān communicating the pleasant tidings, the following words. And embracing the monkey respectfully the graceful Bharata sprinkled him with profuse tears not out of grief but of joy. He said,—"Art thou a man or god who hast kindly come here? O gentle one, I shall confer upon thee, who hast communicated unto me this pleasant tidings, hundreds and thousands of kine, hundreds of prosperous villages, sixten young wives, pious, wearing excellent *Kundalas*, golden-hued, having beautiful noses and breast, having moon-like countenances, decked with all ornaments and born of respectable families." And hearing from that leading monkey of that wonderful return of Rāma, the son of the king, delighted became anxious to behold him and again addressed joyously Hanumān with the following words.

SECTION CXXVIII.

"I HEAR the tidings of my brother affording me great delight who hath been living in the huge forest for many a year. The saying of the people appeareth to me as instinct with well meaning that a man, if alive, may attain to joy even after a century. Do thou relate truly unto me, how and in what country the union between Rāghava and the monkeys was brought about." Being thus accosted by the prince and seated on Kuça, he, thereupon, began to describe Rāma's life in the forest. "How Rāma was exiled, the two boons conferred upon thy mother, how king Daçaratha died in consequence of (his) son's grief, how by emissaries, O lord, thou wert brought up from the house of thy maternal uncle, how thou didst not wish for the kingdom having entered Ayodhyā, how thy brother, the repressor of enemies, was solicited by thee for accepting the kingdom, reparing to the mount Chitrakuta, who hast ever wended the track of the pious, the renouncement of kingdom (by him) abiding by the words of the king, thy return after taking the sandals of thy revered (brother)—all these, O thou of long-arms, are known to thee. I shall relate unto thee all that happened after thy return. Thyself having returned thence, all the birds and animals were overwhelmed with terror and that forest appeared as if distressed. Thereupon he entered the solitary and huge and dreadful forest Dandaka distressed by the elephants and abounding in lions, tigers and deer. And they entering the dense forest there appeared before them the powerful Birādha* emitting a dreadful sound. And taking him up roaring aloud like an elephant Rāma threw him with his arms upwards and face downwards into a pit.

* A demon of that name.

Having accomplished that difficult work the two brothers Rāma and Lakshmana, arrived in the evening at the pleasant hermitage of *Sarabhanga*. And *Sarabhanga* having attained to heaven, Rāma, having truth for his prowess, saluting all the ascetics, repaired to Janasthāna. And by the high-souled Rāghava, living there, fourteen thousand inhabitants of Janasthāna were slain. In the company of one person only and at the commencement of the fight, by Rāma, within the one fourth part of a day, were exterminated all the highly powerful and valiant inhabitants of the forest of Dandaka always putting obstructions in the way of the ascetics. All the Rākshasas were grinded (to death) by Rāghava. Khara was slain in the conflict; Dushana being slain first Trishirā was slain thereafter by him. Thereafter (a she-demon) named Surpanakhā, came to the side of Rāma. Thereupon being commanded by Rāma, the highly powerful Lakshmana rose up all on a sudden and taking a dagger chopped off her ears and nose. Being thus insulted by him that she-demon came to Rāvana. Thereupon a dreadful Rākshasa named Māricha—an attendant of Rāvana, assuming the shape of a jewelled deer, allured Vaidehi. And beholding it, Vaidehi spake unto Rāma, saying,—'Do thou catch it; with it when caught our hermitage shall be more charming.' Thereupon Rāma, with bow in his hand, pursued that deer and with one shaft destroyed it. O gentle one, Rāghava going out on hunting, and Lakshmana having issued out of the hermitage, the Ten-necked (demon) entered therein. And he speedily got hold of Sitā, like unto Rohini possessed by the planet in the sky. Thereupon slaying the vulture Yatāyu in the conflict desirous of rescuing her and getting hold of Sitā that Rākshasa speedily repaired (to his capital). Thereupon some monkeys resembling mountains, stationed on the summit of a mountain, stricken with wondrous fear and astonishment, beheld Rāvana, the lord of Rākshasas proceed with Sitā. Ascending the car

Pushpaka, going at will, with Vaidehi and hastening his course that highly powerful Rāvana, the lord of Rākshasas entered Lankā. And entering the huge and excellent golden palace Rāvana consoled Maithili with (diverse) words. But she regarded that foremost of Rākshasas and his words as straw. And Vaidehi was placed in the forest of Asoka. Thereupon returned Rāma after having slain the deer in the forest. Having returned and seen the vulture, dearer than his father, slain, Rāma, the descendant of Kākutstha was pained. And searching Vaidehi and ranging at the banks of Godāveri and forest-lands covered with flowers, Rāma with Lakshmana, met in that huge forest a Rākshasa named Kavandha. Thereupon at the words of Kavandha, Rāma, having truth for his prowess, repairing to the mount Rishyamuka, was united with Sugriva. There had grown mutual love in them before they were known to each other. Sugriva was driven away by his angry brother Vāli. And informed of each other's affairs their friendship grew closer. Thereupon slaying the huge-bodied and highly powerful Vāli in the conflict by virtue of the strength of his own arms Rāma obtained (for Sugriva) his own kingdom. And being placed on the throne with all the monkeys, Sugriva promised unto Rāma the enquiry of the Princess (Sitā). Being commanded by the high-souled Sugriva, the lord of monkeys, ten *kotis* of monkeys repaired to (various) quarters. Among them some of us lost our way in a cavity of the Vindhya mountain, and were striken with great terror—and accordingly much time was lost. The powerful brother of the king of vultures named Sampāti communicated unto us the residence of Sitā in the palace of Rāvana. Thereupon removing the grief of my relatives stricken with sorrow and resorting to my own prowess, I jumped over hundred *yoyanas* and beheld her placed in the forest of Asoka, wearing a red cloth, pale, deprived of all joy and observing strict penances. And then nearing her and beholding her

of a perfectly blameless person I bestowed upon her an ensign a ring with Rāma's name engraven on it. And obtaining a jewel as an ensign, I, with my object accomplished, returned. And having returned I presented Rāma of unwearied actions with that ensign of a brilliant gem. And hearing (of the news of Vaidehi) Rāma regained his life like one on the verge of death regaining his being after drinking nectar. And exciting (his soldiers) for making preparations like unto Fire about to destroy all people he made up his mind for the devastation of Lankā. Thereupon arriving at the banks of the ocean he had a bridge constructed by Nala by which the army of monkey-heroes crossed (the deep). Nala destroyed Prahasta, Rāghava slew Kumbhakarna, Lakshmana killed the son of Rāvana and Rāma himself slew Rāvana. He was then met by Sakra, Yama, Varuna, Siva, Brahmā and Daçaratha. And that graceful descendant of Kākutstha, the slayer of foes, obtained the boon from them as well as from the saints assembled there—(celestial and otherwise). Having obtained the boon he, delighted, met the monkeys and in the car *Pushpaka* reached Kishkindhā. Again reaching the Ganges he is living with the ascetic; it becometh thee to behold him to-morrow under the auspices of of *Pushya*,* without any hindrance." Thereupon being delighted with the sweet accents of Hanumān, Bharata addressed him, with folded hands, with words affording delight, saying,—"After a long time my desire hath been fulfilled."

* The lunar asterism comprising three stars of which one is the Cancer.

SECTION CXXIX.

HEARING those words affording great delight, Bharata, the slayer of enemies, having truth for his prowess, delighted, ordered Satrughna, (saying),—"Let all people being purified worship all the deities and altars of the city with fragrant garlands and diverse music. Let all the bards conversant with the chanting of the pedigree, the flatterers, all those conversant with music, the dancing girls, the queens, the courtiers, the soldiers with their wives, Brāhmanas, Kshatryas, and people of all other castes, issue out to behold the moon-like countenance of Rāma." Hearing the words of Bharata, Satrughna, the slayer of enemies, divided the work amongst the servants, (saying),—"Do ye level the high and low ground from Nandigrām to (Ayodhyā). Do ye perfectly water the ground with cold water. Thereafter sprinkle all the places with flowers and dried paddy; hoist up flags all over the city; decorate all the houses, before the rising of the moon with garlands, jewels, flowers of gold and things of five other colours. Let hundreds of men watch the thoroughfares." Hearing the command of Satrughna, issued out with delight Dhristi, Jayanta, Vijaya, Siddartha, Arthasadhaka, Asoka, Mantrapāla and Sumantra. Thereupon issued out men on horse back and in cars with thousands of mad elephants well-decked with pennons and she-elephants with golden seats (on their back). And some heroes proceeded encircled by thousand excellent steeds and persons carrying *Sakti, Risthi*, maces and pennons and thousands of infantry. Thereupon proceeded Sumitrā and all other wives of Daçaratha placing Kauçalya before them and seated in excellent conveyances. And hearing of the return of his brother and attaining to delight, the high-souled and

pious Bharata, reduced with fasting, poorly, wearing bark and skin of an antelope and conversant with religion, issued out to receive back Rāma in the company of his counsellors and encircled by the twice-born ones, the people of diverse castes, his own relations and kinsmen and ministers with garlands and *Modaka** in their hands, eulogized by the bards, having his arrival announced with the sound of conchs and bugles and placing the sandals of his worshipful brother on his head and taking white umbrella adorned with white garlands and white *Chowries* decked with gold and worthy of being used by the kings. Thereupon with the sound of the horses' hoofs and cars, conchs and bugles the earth shook. And the whole city went to Nandigrām. And beholding the Wind-god's son, Bharata said,—"Didst thou not resort to the usual fickleness of the monkeys? We do not behold the worshipful Rāma, the descendant of Kākutstha—the slayer of foes. Nor do we behold the monkeys assuming shapes at will." Having been addressed with those words, Hanumān replied, communicating unto Bharata, having truth for his prowess, the truth, —"Having reached the trees, covered by the favour of Varadwaja, with fruits and flowers and pouring honey, the monkeys are emitting noise like maddened black bees. O slayer of foes, this boon was granted him (Rāma) by Vāsava. (Varadwaya) is treating him with his army with all hospitality. Hear the dreadful noise of the delighted monkeys. Methinks the monkey host hath crossed the river Gomati. Behold the huge upheaval of dust towards the *Sāla* forest. Methinks the monkeys are agitating the graceful *Sāla* forest. Behold there at the distance the car resembling the Sun. This celestial car *Pashpaka*, constructed by Brahma's mind, was obtained by the high-souled (Rāma) after having slain Rāvana with his friends. This celestial car, resembling the newly risen Sun, coursing at will and carrying Rāma (was

* A kind of sweet meat.

gained) by the favour of the Giver of wealth. (There are) the two heroic borthers—the descendants of Raghu with Vaidehi, the highly effulgent Sugriva and the Rākshasa Bibhishana. Thereupon with the sound of "there is Rāma" there arose a joyous noise reaching the abode of the celestials from among women, children, the young and the old. Thereupon descending upon the earth from chariots, elephants and horses all people beheld him (Rāma) stationed on the car like unto the moon in the sky. And facing Rāghava and with folded hands Bharata delightedly worshipped him with agreeable words, *Arghya* and water to wash his feet. There appeared in the car constructed by Brahmā's mind the elder brother of Bharata having expansive eyes like the immortal weilder of thunder-bolt. Thereupon Bharata humbly saluted his brother Rāma seated on the top of the car like unto the Sun on the summit (of the mount Meru). And commanded by Rāma that excellent car drawn by ganders got down on the earth with great velocity. And ascending that car, Bharata, having truth for his prowess, reaching Rāma, delighted, again bowed unto him. And raising Bharata up who had been seen after a long time and placing him on his lap Kākutstha, delighted, embraced him. Thereupon Bharata, the slayer of foes, bowed unto Vaidehi and welcomed Lakshmana. And the son of Kaikeyi (then in turn) embraced Sugriva, Jāmbabana, Angada, Mainda, Dwivida, Nila and Rishava. And he then embraced Sushena, Nala, Gabāksha, Gandhamādana, Sarabha, and Panasa. And assuming human shapes, those monkeys, assuming shapes at will, delightedly enquired after Bharata's well-being. And embracing Sugriva, the foremost of monkeys, the highly effulgent prince Bharata, the foremost of the pious, said—"O Sugriva, thou art our fifth brother. From brotherliness groweth friendship and doing injury is the sign of an enemy." And Bharata then addressed Bibhishana with soothing words—"It is by fortune that

through your help he hath accomplished such a difficult work." Thereupon the heroic Satrughna saluting Rāma and Lakshmana, respectfully bowed unto Sitā. And having approached his mother, pale and pulled down with grief, Rāma humbly touched her feet and enhanced her delight. And thereupon saluting Sumitrā, famed Kaikeyi and all his mothers he approached the priests. Thereupon all the citizens with folded hands welcomed him saying—"Welcome art thou, O thou of long arms! O thou the enhancer of Kauçalya's joy!" And the elder brother of Bharata observed the folded hands of the citizens like so many blown lotuses. And himself taking the sandals of Rāma, Bharata, conversant with piety, placed them at the feet of that lord of men. Thereupon Bharata with folded hands spoke unto Rāma, saying—"This all thy kingdom, which thou didst leave to my care, I return thee. Blessed is my birth to-day and accomplished is my desire, since I behold thee again as king in Ayodhyā after thy return. Do thou examine thy wealth treasury, palace and army. By thy favour I have increased all these ten fold." Hearing Bharata speak in that wise and beholding him devoted to his brother all the monkeys and the Rākshasa Bibhishana shed tears. Thereupon placing Bharata, in delight, on his lap, Rāghava, with his army in that car, proceeded towards Bharata's abode. And reaching Bharata's palace Rāghava with his army descended upon the earth. Thereupon Rāma said to the excellent car—"Do thou (now) go to *Vaisrávana*—I do permit thee." Thereupon being thus commanded by Rāma, that excellent car, proceeding towards the north, reached the abode of the Giver of wealth. That celéstial car *Pushpaka* had been taken away by the Rākshasa (Rāvana); but now at the words Rāma it reached (again) the Giver of wealth. And touching the feet of his priest the powerful Rāghava sat on a separate and excellent seat like unto Sakra, the lord of immortals (by the side of) *Vrihashpati*.

SECTION CXXX.

THEREUPON having placed her palms on his head Bharata, the enhancer of Kaikeyi's joy, spoke unto his elder brother Rāma, having truth for his prowess, saying,—"Abiding by my mother's request thou didst confer this kingdom upon me; I do return thee the kingdom thou didst give me. Like unto a young one unable to carry a heavy burden thrown off by a powerful bull I am unable to carry this huge burden (of the kingdom). I do consider this kingdom infested with thieves, difficult to govern, as it is difficult to re-construct a bridge broken down by a powerful current of water. As an ass cannot follow the course of a horse and a crow cannot follow that of a gander, so I am unable, O hero, O slayer of foes, to follow thy footsteps. If a tree, planted in the inner appartment of a house, growing huge with a big trunk and many branches, is dried up as soon it blossoms without bearing fruits, his object for whom it is planted, becomes fruitless. And this simili, O thou of long-arms, shall prove good in thee, if dost thou not, our master, govern us, O lord of men, who are thy servants. Let the world, O Rāghava, behold thee installed (to-day) like unto the powerful mid-day Sun burning in effulgence. Do thou sleep and rise up with the sound of stringed instruments, womens' girdles and *Nupuras* and charming songs. Do thou govern the people as long as the solar system exists and as far as the earth extends." Hearing the words of Bharata, Rāma the conqueror of enemies' cities, saying,—"So be it" sat on an excellent seat. Thereupon at the command of Satrughna, expert, skilful and quick-handed barbers gathered round Rāghava. At first, Bharata, the highly powerful Lakshmana, Sugriva the

lord of monkeys, and Bibhishana the lord of Rākshasas bathed. Thereupon shorn of his matted hairs, bathed, with paste excellent garlands and precious clothes on, he appeared there shining in grace. The valiant and graceful Sātrughna, the upholder of the dignity of Ikshwaku race, himself got ready the dresses for Rāma and Lakshmana. And all the high-minded wives of Daçaratha with their own hands decked Sitā with various charming (ornaments). Thereupon Kauçalyā, delighted and fond of her son, herself with great care, decorated the wives of monkeys. Thereupon at the words of Satrughna, the charioteer by name Sumantra got ready the perfectly beautiful car. And beholding that celestial car, bright as the fire of the sun, stationed before him, Rāma, having long-arms, the conqueror of enemies' cities, ascended it. Sugriva and Hanumān, graceful like Mahendra, bathed, dressed in celestial clothes and wearing excellent *Kundalas*, proceeded (to view the city). And then went Sitā and all the wives of Sugriva decorated with all ornaments and wearing excellent *Kundalas*, anxious to behold the city. All the ministers of king Daçaratha in Ayodhya began to hold consultation respectfully with the priest. Asoka, Vijaya and Siddhartha, with undivided mind, consulted with each other about the welfare of Rāma as well as that of the city. (Thereupon they ordered the servants) saying,—"Do ye collect materials necessary for the auspicious installation of the high-souled (Rāma) worthy of being crowned with victory". The priest and the ministers having ordered thus all speedily issued out of the city to behold Rāma. Like unto the thousand-eyed Indra in his car drawn by horses the blameless Rāma, seated in his car, proceeded towards the excellent city. Bharata took up the reins, Satrughna held the umbrella and Lakshmana began to fan him on the head with *Chowries*. And Bibhishana, the lord of Rākshasas standing on one side, took up the white *Chowrie* shining like the second moon. There was audible the sweet

encomium of Rāma chanted by the crowd of ascetics in the sky, the celestials and the Marutas. Thereupon the highly effulgent Sugriva, the foremost of monkeys, got up upon an elephant named *Satrunyaya* resembling a mountain. And riding nine thousand elephants proceeded the monkeys assuming human shapes and adorned with various ornaments. And with the music of conches and bugles that foremost of men entered the city abounding in houses. (And the citizens) beheld Rāghava enter the city with a graceful person and seated in the car. And they having bowed unto that descendant of Kākutstha were welcomed by him. And they followed that high-souled one encircled by his brothers. And surrounded by his courtiers, Brāhmanas and subjects Rāma appeared beautiful like unto the Moon encircled by stars. And he went preceeded by men who play on stringed instruments, by people with *Karatal* and Sustika in their hands and by men chanting delightedly auspicious songs. Persons with *Akshata* and gold in their hands, kine, girls, Brāhmanas and persons with *Modaka* in their hands went before Rāma. Thereupon before the ministers Rāma began to describe the friendship of Sugriva, the prowess of the Wind-god's son and the works accomplished by the monkeys. And hearing of the works of the monkeys and the prowess of the Rākshasas, the inhabitants of the city of Ayodhyā attained to astonishment. Having related thus (the works of the monkeys) the graceful Rāma encircled by the monkeys entered (the city of) Ayodhyā abounding in delighted and plump persons. Thereupon the citizens hoisted up flags upon every house and he reached the picturesque abode of his ancestors inhabited by the descendants of Ikshwaku. And having reached and entered his ancestral palace and bowed unto Kauçalyā, Sumitrā and Kaikeyi, the high-souled prince, the enhancer of the joy of the descendants of Raghu, addressed Bharata the foremost of the pious, with sweet words instinct with meaning, saying,

—"Do thou set apart for Sugriva my huge and excellent palace abounding in pearls and *Vaidurjas*." Hearing those words, Bharata, having truth for his prowess, taking Sugriva by the hand, conducted him to the palace. And commanded by Satrughna, (servants) speedily entered (that palace) with oil, lamps, bedsteads and beddings. Thereupon the highly effulgent younger brother of Rāghava spoke unto Sugriva, saying,—"Do thou, O lord, order some (to bring water) for Rāma's installation." And Sugriva conferred upon four leading monkeys four golden jars crested with diverse jewels and said to them,—"Do ye so conduct, O monkeys, that ye may return by the dawn with the jars filled with the water of the four oceans." Being thus addressed by the high-souled (Sugriva) the monkeys resembling the elephants speedily rose up in the welkin like unto quick-coursing vultures. Jāmbavana, Hanumān, the monkey Vegadarshi and Rishabha brought the jars filled with water from five hundred rivers. Sushena, gifted with prowess, brought that jar crested with gems, filled with water from the Eastern Ocean. And Rishabha speedily brought water from the Southern Ocean. And Gabaya brought, from the great Western Ocean in that golden jar, water perfumed with the fragrance of red sandal and camphor. And the virtuous-souled Wind-god's son, gifted with all accomplishments and the prowess of Garuda and Wind-god, brought, speedily from the Northern Ocean, water in that jewelled jar. And beholding water thus brought by the leading monkeys for the installation of Rāma, Satrughna, with his ministers, communicated that unto the leading priests and friends. Thereupon the self-controlled Vasishtha, striken in years, along with other Brāhmanas placed Rāma with Sitā on a jewelled seat. Vasishtha, Vijayā, Jāvāli, Kātyāyana, Goutama and Bāmadeva, sprinkled that foremost of men, with clear and fragrant water as Vasus did the thousand eyed Vāsava. (He was then sprinkled by) the *Rittigas*, Brāhmanas, maidens

ministers, soldiers and the merchants all delighted. (Thereupon) with the juice of *Oshadhis** (he was sprinkled by) the celestials stationed in the sky, the deities presiding over four quarters and all other celestials collected. And having placed him on a seat crested with various jewels in the arena decorated with gold, various jewels and rich parapharnalia, (he placed on his head) the jewelled crown made by Brahmā, brilliant and with which in the days of yore Manu and other kings, born in his race, were installed. And being decked by the high-souled Vasishtha with that crown, Rāghava was afterwards dressed with the celestial garments by the *Rittigas*.† And Satrughna held the white and excellent umbrella and Sugriva the lord of monkeys took the white *Chowrie*. And Bibhishana the lord of Rākshasas took up another *Chowrie* resembling the moon. And the wind commanded by Vāsava conferred upon Rāghava, a garland of hundred golden lotuses, shining in their native lustre. And the wind commanded by Sakra conferred upon that lord of men a jewelled garland crested with diverse gems. The intelligent and worthy Rāma being installed the celestials and the Gandharvas sang and the Apsarās danced. The earth was filled with crops, the trees with fruits and the flowers were fragrant on the occassion of Rāghava's installation. And that foremost of men conferred upon the twice-born ones one million of horses, hundred thousand cows and hundred thousand bulls. And Rāghava again conferred upon the Brāhmanas thirty *crores* of golden coins and diverse costly ornaments and clothes. Thereupon that lord of men conferred upon Sugriva a celestial garland brilliant like the rays of the Sun and crested with gold and jewels. And he, gifted with intelligence, conferred upon Angada, Vali's son, two *Angadas*‡ brilliant as the rays of the moon and made of

* An annual plant or herb—one that dies after becoming ripe.
† A domestic chaplain—a family priest.
‡ A kind of ornament worn on upper arms.

Baidurja. And Rāma conferred upon Sitā an excellent pearl necklace crested with precious jems, celestial clothes and various excellent ornaments. And taking off the necklace from her person Vaidehi, the daughter of king Janaka, conferred it upon the Wind-god's son remembering the services (rendered by him) and cast her looks again and again upon her lord and the monkeys. And beholding that (Rāma) capable of reading the gestures, spoke unto the daughter of king Janaka, saying—"O fortunate and beautiful lady, do thou confer this necklace upon him with whom thou art pleased." Thereupon the lotus-eyed (Sitā) conferred that upon the Wind god's son.. And Hanumān, the foremost of monkeys, in whom perpetually exist, energy, forgiveness, fame, skillfullness, prowess, humility, tactics, manliness, valiance and intellect, appeared with that necklace like a mountain beautified with the rays of the moon and white clouds. And all other elderly and leading monkeys were respectively honoured with clothes and ornaments. And being honoured by Rāma of unwearied actions with enough of jewels and other wished-for objects, Bibhishana, Sugriva, Hanumān, Jāmbhabān and other leading monkeys, delighted, returned to their respective habitations. Thereupon, the lord of earth and the slayer of foes conferred,all wished-for things, upon Dwivida, Mainda and Nila. And beholding (the installation of Rāma) the high-souled monkeys, taking leave of the lord of earth, went to Kishkindhā. And beholding the inauguration of Rāma, Sugriva, the foremost of monkeys, honored by Rāma, repaired to the city of Kishkindhā. And having obtained his own kingdom, the greatly famous and virtuous-souled Bibhishana, with all the Rākshasas, repaired to the city of Lankā. Having slain his foes, the highly generous and glorious Rāma, ruled in great delight, the kingdom extending all over the earth. And Rāma, fond of the pious, spoke unto Lakshmana, conversant with piety,saying—"O thou conversant with piety, do

thou with me and four-fold forces, govern this kingdom, ruled by our predecessors. Like unto our ancestors do thou now carry the burden of an associate in the throne." When the son of Sumitrā did not accept the heir apparentship albeit solicited earnestly again and again, the high-souled (Rāma) conferred upon Bharata that dignity. And that son of king performed various sacrifices such as *Paundarika*,**Aswamedha*†,*Bâjimedha* and others. And governing the kingdon for ten thousand years Rāghava performed ten horse-sacrifices with excellent horses and profuse presents. And that highly powerful Rāma,having his arms extended up to the knee-joint, having a spacious breast and Lakshmana as his attendant,ruled the earth (in this wise). And obtaining that excellent kingdom, the virtuous-souled Rāghava performed many sacrifices with his sons, brothers and friends. And Rāma governing the kingdom, the widows were not distressed and there was no fear from voracious animals or from diseases. The people were saved from the thieves and there was no other trouble. And the old were not constrained to perform the funeral ceremonies of the children. All were delighted and devoted to pious observances. And beholding Rāma they did not envy one another. And Rāma governing the kingdom, (people) lived for thousand years and had thousand children,—they were freed from diseases and sorrow. And the trees bore fruits and flowers perpetually—there were showers at will and the wind blew pleasant. And the people delighted engaged in their respective works and the subjects grew pious and truthful, under Rāma's regeme, and were devoted to the observance of all pious works and gifted with all auspicious marks. And Rāma ruled the kingdom for ten thousand years. And this sacred Epic, the first of its kind, affording piety, fame, and long life, and describing the conquest of the kings, was composed by Vālmiki in the days of yore.

* A kind of sacrifice.

† A kind of sacrifice in which a horse is slain.

He, who on this earth, shall hear (this story) shall be divested of sins. People, wishing for children, shall obtain the same and those, wishing for riches, shall get by them. Thus people on this earth shall attain to their wished-for objects hearing of this Rāma's installation—the king may conquer the earth and subdue his foes. Females may obtain sons (in the same way) as Kauçalyā gave birth to Rāma, Sumitrā to Lakshmana and Kaikeyi to Bharata. Hearing the story of this work describing the victory of Rāma of unwearied actions one may attain to a long life. He, who with devotion and having his anger subdued, shall hear the story of this epic written by Vālmiki in the days of yore shall get over all troubles. And hearing the story of the Epic composed by Vālmiki in the days of yore, one living in foreign countries, shall return home and enjoy in the company of his friends. Hearing this people shall secure all their wished-for objects from Rāghava and the celestials shall be greatly delighted. When this book is kept in a house it becomes free from the disturbance of evil spirits. Hearing this a king may conquer the earth, and one living in a foreign country fareth well. If a female, during her monthly course, hears the story, she shall give birth to an excellent son. By reading and worshipping this ancient history people are freed from all sins and attain to a long life. The Kshatryas, bending low their heads, should hear this daily from the Brāhmanas. Hearing or reading the whole of Rāmāyana, forsooth shall people get sons and riches. Rāma is ever pleased with him. He is the ever-existing Vishnu—the first God, the huge-armed Hari, Nārāyana and Lord. This ancient work produceth such fruits. May good betide ye. Do ye openly declare that Vishnu's prowess may increase. The celestials shall be greatly delighted for reading or hearing this story of Rāma and the progenitors shall be always pleased. Those, who shall write this story of Rāma first recorded by the Rishi (Vālmiki)

shall reach the region of Brahmā. Hearing this people attain to, on this earth, multiplied relations, increased wealth and crops, beautiful wives, excellent happiness, and the accomplishment of all desires. They attain to long life, health, fame, intellect, prowess, and good brothers. Therefore it behoveth those good men, who wish for prosperity, to hear this story perpetually.

THE END OF YUDDHAKANDAM.

THE

RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

UTTARAKANDAM.

EDITED AND PUBLISHED

BY

MANMATHA NATH DUTT, M.A.

CALCUTTA.

1894.

To

His Highness

SRI PATMANABHA DASA VYNCHI BALA SIR RAMA VARMA KULASEKHARA KIRITAPATI MANNEY SULTAN MAHARAJA RAJA RAMRAJA BAHABUR SHAMSHIR JUNG KNIGHT GRAND COMMANDER OF MOST EMINENT ORDER OF THE STAR OF INDIA.

Maharaja of Travancore.

THIS WORK IS RESPECTFULLY INSCRIBED

BY

MANMATHA NATH DUTT.

In testimony of his veneration for His Highness and in grateful acknowledgement of the distinction conferred upon him while in His Highness' capital, and the great pecuniary help rendered by his Highness in publishing this work.

UTTARA KĀNDAM.

SECTION I.

On the Rākshasas having been slain, all the ascetics, for the purpose of congratulating Rāghava, came to Rāma as he gained (back) his kingdom. Kauçika, and Yavakrita, and Gārgya, and Gālava, and Kanva—son unto Mādhātithi,—who dwelt in the east, (came thither); and the reverend Swastyātreya, and Namuchi,and Pramuchi, and Agastya, and the worshipful Atri, aud Sumukha, and Vimukha,—who dwelt in the south,—came in company with Agastya.* And Nrishadgu, and Kahashi, and Dhaumya, and that mighty sage—Kauçeya—who abode in the western quarter, came there accompanied by their disciples. And Vasishtha and Kaçyapa and Atri and Viçwāmitra with Gautama and Jamadagni and Bharadwāja and also the seven sages,† who for aye resided in the northern quarter, (came there). And on arriving at the residence of Rāghava, those high-souled ones, resembling the fire in radiance, stopped at the gate, with the intention of communicating their arrival (to Rāma) through the warder. And that foremost of ascetics—the righteous Agastya—versed in various branches of learning and cognizant of the Vedas along with their branches,—addressed the warder,saying,—"Do thou say unto Daçaratha's son that we—the sages—have come (here)." Then at the

* The name of Agastya had before been just specified among the incomers; but so it is in the text.—T.

† *Ursa Major*, or the great bear, the seven stars of which are the souls of as many saints,—Marichi, Atrai, Angiras, Pulastya, Pulaha, Kratu and Vasistha.—T

words of Agastya, the gate-keeper quick* and swift presented himself with celerity before the high-souled Rāghava. And that one versed in polity and emotional expressions, of worthy ways, possessed of ability,and endowed with patience, swiftly seeing Rāma resembling the full moon in brightness, communicated unto him the arrival of that supreme of saints—Agastya. Hearing of the arrival of the anchorets, possessed of the effulgence of the sun new-risen, he answered the warder, saying,—"Do thou usher them in, having regard to their comfort." And seeing the ascetics before him, Rāma with joined hands worshipped their feet with *arghyas*, and with regard consecrated a cow unto each,—and saluting them with a collected mind, he ordered seats (for the saints). And having, according to their rank, seated themselves on gorgeous and superb seats of Kuça or deer-skins embroidered with gold, those foremost of sages—those mighty saints,versed in the Vedas,—along with their disciples and leaders,having (previously) been asked as to their welfare, addressed Rāma,saying,—"O son of Raghu. O mighty-armed one, complete welfare is ours. By good luck it is that we see thee fortunate, with all thy foes finished. By good luck it is that,O king,Rāvana—destroyer of creatures—hath been slain by thee. Sure,O Rāma,it was no great matter for thee (to slay) Rāvana along with his sons and grandsons. Furnished with thy bow, thou canst, without doubt, destroy the three worlds themselves. By good fortune it is, O Rāma, that Rāvana along with his sons and grandsons hath been slain by thee. By good fortune it is that to-day we see thee victorious along with Sitā, and, O righteous-souled one, with thy brother, Lakshmana, (ever) compassing thy profit. (By good fortune it is) that, O king, to-day we behold (thee) in company with thy mothers and thy brothers. By good

* *Turnam*—according to the commentator, is *mental* celerity, and *drutam—physical.* This distinction, however, is seldom, if ever, observed by Sanskrit authors.—T.

fortune it is that those night-rangers, Prahasta, and Vikata and Virupāksha, and Mahodara, and the unconquerable Akampana, have all been slain (by thee). By good fortune it is, O Rāma, that he than whose proportions there are no other's greater on earth,—even Kumbhakarna, was brought down (by thee). By good luck it is, O Rāma, that those highly powerful night-rangers, Triçiras and Atikāya and Devāntaka and Narāntaka, have been slain by thee. By good luck it is that thou hadst been encountered in a hand-to-hand combat with that foremost of Rākshasas, incapable of being slain by the celestials themselves; and achieved victory (ultimately). To defeat Rāvana in battle was (for thee) a small matter; but it is a piece of good fortune that Rāvana's son, who had confronted thee for combat, hath been slain (by thee) in battle. By good fortune it is that thou, O mighty-armed one, hadst been liberated from (the bonds of) that foe of the celestials whose course resembled that of Time;*—and that thou also hadst secured victory. Hearing of the destruction of Indrajit, we congratulate thee (on thy success). He was incapable of being slain by all creatures, and in battle possessed mighty powers of illusion. Hearing that Indrajit slain, amazement hath seized us all. Having conferred on us this holy freedom from fear, O Kākutstha, O repressor of enemies, thou through good fortune, wilt grow in victory." Hearing the speech of the ascetics of sacred souls, Rāma, coming under the influence of a mighty wonder, said with joined hands,—"Ye worshipful ones, wherefore, passing by those exceedingly powerful ones—Kumbhakarna and the night-ranger, Rāvana—do ye praise Rāvana's son? Wherefore, passing by Mahodara, and Prahasta, and the Rākshasa—Virupāksha—and Matta, and Unmatta, and the irrepressible Devāntaka and Narāntaka—redoubtable heroes all—do ye extoll Rāvana's son? And wherefore, passing by Atikāya and Triçiras and Dhumrāksha,

* *i. e.* surpassing perception.—T.

—that night-ranger—all endowed with exceeding prowess,—do ye extoll Rāvana's son? What was his prowess? And what his strength? And what his might? And by virtue of what cause did he surpass Rāvana? If I can well hear the same, (do ye tell it me). I by no means command you. If the thing can bear disclosure, I would hear it. Pray, speak out. How was Sakra vanquished by him, and how also did he obtain the boon? And how was the son powerful,—and not his sire—Rāvana? How could that Rākshasa, surpassing his sire, conquer Sakra in mighty encounter, and how did he obtain the boon? O foremost of anchorets, do thou to-day unfold all this unto me, who ask (for the same)."

SECTION II.

Hearing those words of his, the exceedingly energetic Kumbhayoni spoke as follows,—"Having regard to his (Indrajit's) energy and might, I shall relate unto thee the history of his race, in the light of which thou wilt perceive why Rāvana's son had been capable of slaying his enemies, but could not himself be slain by them. I shall, O Rāghava, describe unto thee Rāvana's race and birth, as well as the boon that had been conferred on him.

"Formerly in the Krita age, O Rāma, there was a Brahmarshi—lord (of creatures)—son unto Prajāpati, and like unto the very self of the great-father. His virtues, springing from righteousness and excellency of character, are past all delineation; I can only say that, forsooth, he went by the name of Prajāpati's son. Verily on account of his being the son of Prajāpati, he was the darling of the deities; as by virtue of his spotless perfections, that magnanimous one was

loved of all creatures. And on a religious mission that foremost of ascetics, repairing to the asylum of Trinavindu at the side of the mighty mountain, Meru, took up his abode there. And with his senses centered on the study of the Vedas, that righteous-souled one, going to the hermitage, carried on austerities ; but his religious rites were disturbed by certain girls. And daughters of sages and Pannagas and those of Rājarshis,—as well as those of Apsarās, sporting, arrived at that quarter. And on account of every season being genial at that spot and also of the loveliness of the wood, the damsels, repairing to this place, ever disport there. And on account of the beauty of that region, those wenches, coming to where that twice-born one, Pulastya was, used to sing, to play on instruments, and to dance ; and thus those blameless beauties disturbed the rites of that anchoret practising austerities. Thereat, the mighty ascetic, waxing wroth, said,—'She that comes within my kin, shall conceive.' Hearing the words of the high-souled one, (the damsels), afraid of a Brāhmana's curse, ceased to haunt that place. But Trinavindu's daughter had not heard anything of all this ; and, going to the asylum, she ranged it fearlessly. And she did not see there any of her associates come to that spot. And at that time that exceedingly energetic and mighty sage, Prajāpati's son, with his soul sanctified through asceticism, was engaged in the study of the Veda. And, hearing the sounds of Vaidika recitation, and seeing that storehouse of asceticism, she had her body turned pale and signs of pregnancy displayed themselves. And, seeing that evil befall her, she was wrought up with anxiety ; and, understanding matters, she said,—'What is this?' And, going to her father's hermitage, stayed there. And, seeing her in this condition, Trinavindu said,—'Wherefore is the p[illegible] that thou bearest unlike what it used to be?' Then, in woe-begone guise, with joined hands, his daughter replied unto that one having asceticism for his riches,—'O, father,

cause know I none whereby I have come by this appearance. But, searching for my associates, I had ere this alone repaired to the noble asylum of the Maharshi Pulastya of a purified spirit. But associate found there I none, that had come thither. And seeing this change for the worse of my form, I from fear have come hither.' Thereat the Rājarshi, Trinavindu, having a live effulgence through asceticism, entered into contemplation, and saw the consequence of the sage's act. And coming to know that curse of the Maharshi of a purified spirit, he, taking his daughter, went to Pulastya and said,—'O worshipful one, O mighty sage, do thou accept this daughter of mine, adorned with her native perfections, who of herself hath come to thee as alms.* She will, without doubt, constantly tend thee, practising asceticism, and having thy senses fatigued.' When that virtuous (sage) had said this, the twice-born Rājarshi, desirous of accepting the girl (after due nuptial rites), said unto the former,—'Well!' Having given away his daughter, the king went (back) to his asylum; and the girl stayed there, gratifying her husband with her virtues. And that best of ascetics was gratified with her character and behavior. And well pleased (with her), that highly energetic one said,—'O thou of shapely hips, well-pleased am I with thee with thy wealth of worth, and therefore, O exalted one, I will to-day confer on thee a son like unto thyself, who will perpetuate both the lines*—being celebrated as Paulastya. And as thou hadst heard the Veda recited by me, so, without doubt, he shall be named *Viçravá*.'† Thus addressed, that noble damsel with her soul wrought up with delight, in a short time brought forth her son *Viçravá*, famed over the three worlds and furnished with virtue and fame; versed in the Vedas, of an

* Compare Lear :—'Let your study Be to content your lord who hath received you At fortune's *alms*.'—Act I., Sc. I., lines 67—69.

† *i. e.* maternal and paternal lines.

‡ From the root, *Sru—to hear.*

impartial spirit, and ever engaged in observing vows. And the ascetic, *Viçravá*, was furnished with asceticism even like his sire.

SECTION III.

AND Pulastya's son—that prime of ascetics—Viçravā—in a short time was engaged in asceticism like his father. And he was truthful, and of excellent character and controlled senses; was ever engaged in the study of the Vedas; and was of a sanctified spirit; and he was not addicted to any of the pleasures of life, and was always studious of religion. Learning of his ways, that mighty ascetic, Bharadwāja, gave unto Viçravā for his wife, his own daughter, Devavarnini. And having religiously wed Bharadwāja's daughter, that foremost of ascetics, Viçravā, conceiving the highest delight, began to reflect on the welfare of his offspring with an intelligence concentrated on them. And on her that one cognizant of righteousness begot a child, excēedingly wonderful, endowed with energy, and adorned with all Brahma* qualities. On his having been born, his grand-father was rejoiced, and, marking the profitable intelligence (of the boy, he thought that) he would be the lord of riches. And well-pleased, (Pulastya) in company with the Devarshis (thought), —'Inasmuch as this is Viçravā's offspring, and as he resembles Viçravā himself, so he should be known by the name of Vaiçravana. And then the exceedingly energetic Vaiçravana, repairing to the wood of asceticism, increased (in power) like unto a fire fed by sacrificial oblations. And as he was staying in the hermitage, that high-souled one

* Such as self-control, asceticism, purity, etc.

thought,—'I shall practise prime righteousness: verily virtue is the supreme way.' And for a thousand years, he, having his senses controlled, practised rigid austerities in that mighty forest, observing (all the while) the most rigorous restrictions. And on a thousand years having been numbered, he by turns observed the rules relative to each term; (at first) living on water, (then) on air, and (last) going absolutely without any fare. Thus passed away a thousand years like one. And then the highly energetic Brahmā along with Indra and the celestials, coming to that asylum, addressed (Vaiçravana), saying,—'O child, I am well-pleased with thee for this act of thine, O thou of excellent vows. Do thou, good betide thee, ask for the boon (that thou wouldst have), for, O magnanimous one, thou art worthy of a boon.' Then Vaiçnavana said unto the great-father, who was present,—'O reverend one, I crave for the power of maintaining and protecting people.' Thereat, Brahmā along with the deities gladly said in a gratified spirit,—'Very well! I am about to create the fourth of the Protectors of creatures—Yama, Indra and Varuna,—the position which is sought for by thee. Do thou, O thou cognizant of righteousness, attain the same; do thou receive the position of the lord of riches. Thou shalt be the fourth among Sakra, the lord of waters, etc. And do thou take for thy vehicle this car, named Pushpaka, resembling the Sun himself, and thus raise thyself to an equality with the celestials. Good betide thee! We shall (now) go whither we had come, having, my child, done my duty and bestowed on thee the couple of boons.' Having said this, Brahmā along with the celestials went to his own quarters. On the deities with Brahmā at their head, having departed for the heavenly regions, the self-possessed lord of wealth of subdued senses with joined hands spoke unto his sire, saying,—'O reverend one, I have received the wished-for boon from the great-father, but the exalted lord of creatures hath not fixed any abode for me. Therefore,

O lord, do thou seek out some dwelling for me, where no creature whatever can come by misfortune.' Thus accosted by his son, that best of ascetics, Viçravā, spoke, O righteous one,—'Listen! O excellent one. On the shore of the Southern sea there is a mount named Trikuta. On its brow is a beautiful and broad city built by Viçwakarmā, named Lankā, resembling the city itself of Indra the great, designed for the abode of Rākshasas,—like unto the Amarāvati of Indra. There in Lankā, do thou, forsooth, reside. That romantic city is surrounded with a golden wall and a moat, and is furnished with engines and weapons; and hath gateways of gold and lapises. Formerly she was renounced by the Rākshasas afflicted with the fear of Vishnu; and was empty of swarms of Rakshas, who had gone to the nethermost regions. Now Lankā is vacant,—and there is no one that lords it over her. Do thou, my child, for abode, at thine ease repair thither. Thy stay there shall meet with no rub, and no manner of disturbance shall occur there.' Hearing the righteous speech of his sire, that virtuous-souled one along with thousands of delighted and joyous Rākshasas, began to reside in Lankā stationed on the top of the mount. In a short time (Lankā), through his sway, abounded (in wealth). And that foremost of Nairitas, the righteous son of Viçravā, well-pleased, abode in Lankā having the Ocean for her entrenchment. At times the righteous-souled lord of riches, mounted on Pushpaka, in humble guise visited his father and mother. And hymned by hosts of deities and Gandharbas, having his mansion graced with the dancing of Apsarās, and floating on rays like the sun himself, that ruler of riches went to his sire."

SECTION IV.

HEARING the words uttered by Agastya, Rāma wondered as to how formerly Rākshasas were generated in Lankā. And then shaking his head, he, struck with wonder, momentarily eying Agastya, addressed Agastya resembling fire, saying,—"O worshipful one, hearing thy words that formerly Lankā had been in the possession of the flesh-eaters, I have been seized with great amazement. We had heard that the Rākshasas had sprung in the race of Pulastya. But now thou hast said that they owe their origin to a different source. But were they more powerful than Rāvana and Kumbhakarna and Prahasta and Vikata and the sons of Rāvana? Who was their progenitor? And what was the name of that one of terrific strength? And through what transgression were they driven out by Vishnu? All this, O sinless one, do thou tell me in detail, and do thou dispell my curiosity even as the sun dispells darkness."

Hearing Rāghava's words, fair and fraught with polished phrase and period, Agastya, struck with surprise, said unto Rāghava,—"The lord of creatures sprung from water, first created water. And the lotus-born one generated creatures for protecting that element. And thereupon those creatures humbly presented themselves before the creator, saying,—'What shall we do? We are sore tried by hunger and thirst.' The lord of creatures, laughing, addressed them, saying,—'Ye men, do ye carefully guard this (water).' Thereat some said 'Rakshāma,'* and others 'Yakshāma.'† Thus accosted by those afflicted with hunger and thirst, the creator said,—'Those among you who have said 'Rakshāma,' shall be

* i. e. *we shall protect.*

† *We shall worship.*

Rākshasas ; and those among you, who have said 'Yakshāma,' shall be Yakshas. And there sprang the brothers—repressors of foes—Heti and Praheti—lords of Rākshasas, resembling Madhu Kaitava himself. Praheti, who was righteous, went to the wood of asceticism. And Heti exerted himself to the utmost to get himself wived. And that magnanimous one of immeasurable soul married the exceedingly terrific sister of Kāla, named Bhaya.* And on her Heti—foremost of Rākshasas and best of those having sons—begat a son, known as Vidyutkeça. And Heti's son, the exceedingly energetic Vidyutkeça, possessed of the splendour of the sun, grew up even like a lotus in water. And when that night-ranger arrived at proper youth, his sire turned his attention towards his marriage. And that best of Rākshasas—Heti—in the interests of his son asked for the hand of Sandhyā's daughter, like unto Sandhyā† herself in potency. Sandhyā, reflecting that she needs must have to be given away by her, bestowed her on Vidyutkeça, O Rāghava. Having obtained Sandhyā's daughter, the night-ranger, Vidyutkeça, sports with her even as Maghavān doth with the daughter of Pulomā. And it came to pass that after a length of time, O Rāma, Sāla Katankatā was filled with child by Vidyutkeça, as the clouds are furnished with water by the Ocean. And then repairing to Mandara,the Rākshasi brought forth her child, having the splendour of rain-charged clouds ; even as Gangā had delivered herself of the child begotten by Fire.‡ And having delivered herself of her offspring, she again became bent on disporting with Vidyutkeça. And then forsaking her son, she began to sport with her husband ; and the child having sounds resembling the rumbling of clouds, was renounced (by his mother). And forsaken by them both, the infant furnished with the bright-

* *Fear.*

† The evening Twilight—spouse of the Sun.—T.

‡ Maheçwara.

ness of the autumnal sun, entering his clenched fist into his mouth, began to cry slowly. And it so fell that, journeying with Pārvati, Siva, riding his bull through the ærial regions, heard the sounds of weeping. And along with Umā, he saw the Rākshasa's son, as he was crying. And sent by Pārvati, whose heart was moved by compassion, Bhava—destroyer of Tripurā—made that Rākshasa's offspring attain the age of his mother, and conferred on him immortality. And for compassing Pārvati's pleasure, Mahādeva, indestructible and undeteriorating, granted (the Rākshasa) the power of ranging the air. And, O son of the king, Umā also bestowed a boon: 'Henceforth the Rākshasis shall conceive in a day, bring forth (child) in a day, and the child shall in a day be furnished with the age of its mother.' And then the great and magnanimous Sukeça, puffed up with the receipt of the boons, having obtained auspiciousness at the hands of the lord, Hara, began to range everywhere, even as Purandara did on having obtained heaven."

SECTION V.

"SEEING Sukeça righteous and furnished with the boon, a virtuous Gandharva, named Grāmani, of the effulgence of fire, who had a daughter, called Devavati, like unto a second Sri herself, famed over the three worlds, and endowed with beauty and youth,—bestowed her on Sukeça as if he had bestowed the goddess of fortune of the Rakshas. And like an indigent person on obtaining wealth, Devavati, on obtaining her beloved husband, affluent in consequence of having received the boon, was (greatly) delighted. And in her company, that night-ranger appeared graceful, even as a

mighty elephant sprung from Anjanā* doth in the company of a she-elephant. In good time Sukeça, O Rāghava, begot (on her) three sons, resembling the three Fires. And that lord of Rākshasas begot (on her) three sons, resembling his three eyes—the Rākshasas, Malyavān, Sumāli and that foremost of the strong—Māli ; all resembling the three worlds possessing themselves in calmness ; like unto the three Fires established ; fierce like unto the three *mantras*,—dreadful like three diseases springing respectively from morbid Air, Bile and Phlegm.† And the sons of Sukeça, having the energy of the three Fires, grew up like a disease which hath been disregarded. And learning that their father had received a boon by virtue of his power proceeding from asceticism, the brothers, firmly resolved, went to Meru for practising penances. And adopting rigid restrictions, the Rākshasas, O best of kings, entered upon austerities, terrible, and capable of arousing the fear of all beings. And practising penances rare on earth with truth and candour and self-control, they afflicted the three worlds with gods, Asuras and human beings. Then that lord—the four-faced one—stationed on a superb car, addressed Sukeça's sons, saying,—'I am for conferring boons (on you).' Knowing that Brahmā surrounded by Indra and the other celestials was ready to bestow boons, they, with joined hands, said, trembling like trees, 'O god that hast been adored through asceticism,

* The designation of an elephant.

† The entire edifice of Hindu Pathology is based on the three-fold division of the morbid humours into Air, Bile and Phlegm. This division, albeit it may appear crude and unscientific to Europeans, taken all, in all, wonderfully answers its purpose. The tact displayed by Hindu physicians in diagnosing diseases on this method is wonderful. From feeling the Pulse alone, a Hindu physician, getting at the predominance of one or more morbid humours of the system, can accurately ascertain a patient's health. The infallibility with which predictions of death are generally made, attests the scientific soundness of the division in question, and renders superfluous any elaborate argument in its defence.—T.

if thou dost intend to confer on us a boon, let us be invincible, capable of slaying foes, immortal, lordly, and ever devoted to each other.' Thereat, saying 'So be it,' unto the sons of Sukeça, the lord Brahmā, (ever) cherishing Brāhmanas with affection, went to the Brahmā regions. O Rāma, having obtained the boons, those night-rangers, rendered intrepid in consequence of having the boon conferred on them, began to disturb celestials and Asuras. And like unto men abiding in hell, the celestials, Chāranas and hosts of sages, being harassed (by Rākshasas),did not find any deliverer. And then, O foremost of the Raghus, the Rākshasas, assembled together, joyfully said unto the undeteriorating Viçwakarmā—prince of artists,—'Thou by thy own energy art the architect of the great gods, endowed with energy and prowess and strength. Do thou, O magnanimous one, construct a fabric for us after our heart hard by Himavān, or Meru, or Mandara. And do thou erect a magnificent mansion for us resembling the mansion itself of Maheçwara.' Thereat Viçwakarmā—the mighty-arm of the Rākshasas—spoke of a building like the Amarāvati of Sakra, 'On the shore of the Southern sea is a mountain named Trikuta. A second also is there called Suvela, ye lords of Rākshasas. On the midmost peak of that mountain resembling clouds, inaccessible even to the fowls of the air, all the four quarters have been hewn with bones.* If I am desired by you, I can construct the city of Lankā (there), having an area of thirty Yayanas, and measuring an hundred in length ; surrounded with a golden wall and furnished with golden gateways. In her do ye dwell, ye irrepressible ones, ye foremost of Rākshasas ; even as do the celestials with Indra, approaching Amarāvati. And occupying the citadel of Lankā, backed by innumerable Rākshasas, ye will be invincible to foes and capable of destroying them.' Hearing Viçwakarmā's speech, those foremost of Rākshasas, accompanied by thousands of

* *Tanka*—may also mean a *hatchet* or *a sword*.—T.

followers, went to the palace and set up in the same, having a strong wall and a moat, abounding in hundreds of golden edifices. And obtaining Lankā, the night-rangers, exceedingly delighted, began to dwell therein. At this time, O Rāghava, there lived at her pleasure a Gandharvi, named Narmadā. O son of Raghu, she had three daughters, resembling Sri, Hri, and Kirti in splendour. And albeit no Rākshasi herself, she, beginning with the eldest, gladly married to the Rākshasas her daughters having faces resembling the full moon. And under the influence of the star, Bhagadaivata, those three exalted daughters of a Gandharvi were respectively conferred by their mother on the three several Rākshasas of eminence. And having wedded, O Rāma, Sukeça's sons began to sport with their wives, like celestials sporting with Apsarās. Malyavān's beautiful spouse was named Sundari. On her he begot, do thou understand, whom ;—Vajramusthi, and Virupāksha, and the Rākshasa—Durmukha,—and Suptaghna, and Yajnakopa, and Matta and Unmatta ; and, O Rāma, there was also born a lovely daughter of Sundari, Analā. And Sumali's wife, of face like the full Moon, named Ketumati, was dearer to him than his life itself. O mighty king, do thou, gradually, know the offspring that were begot by Sumāli on Ketumati,—Prahasta, and Kampana, and Vikata, and Kālikāmukha, and Dhumrāksha, and Danda, and the redoubtable Supārcwa, and Sanhrādi, and Praghasa, and the Rākshasa, Bhāsakarna, and Rākā, and Pashpotkatā, and Kaikasi of luminous smiles, and Kumbhinasi—these are known as the offspring of Sumāli. Māli had for wife a graceful Gandharvi, having eyes resembling lotus-petals, of a lovely look, and like unto the most magnificent Yakshi of them all. Do thou, O master, listen to me as I mention to thee, O Rāghava, the offspring that Sumāli's younger brother begat on her,—Anala, and Nila, and Sampāti. These night-rangers—sons unto Māli—were the courtiers of Bibhisana. And those three foremost of

Rākshasas, accompanied by hundreds of sons—night-rangers all—elated on account of their measureless prowess, began to worry the sages and serpents and Yakshas, and celestials with Indra (at their head). And incapable of being confronted (in battle), these resembling Death himself in energy,—wondrous elated in consequence of the boon having been conferred on them, ranging the world like unto the Wind, were ever engaged in disturbing the sacrifices (of the sages)."

SECTION VI.

"THUS afflicted, the deities, sages, and ascetics, wrought up with fear, sought the protection of that god of gods—Maheçwara—creator and destroyer of the cosmos,—unborn, of an unmanifest form, the stay of all creatures, worthy of being adored,—and the supreme preceptor (of all). And coming to that enemy of Kāma* and foe of Tripurā—the three-eyed (Deity), the gods, with their voices faltering through fear, represented with joined hands,—'O reverend one, the creatures of the lord of creatures are being (sorely) troubled by the sons of Sukeça, given to harassing their foes,—swolen with insolence on account of the boon conferred on them by the great-father, Our asylums,—constituting our refuges,—have been divested of their power of granting shelter; and driving off the deities from the etherial regions, they are sporting there like the immortals. 'I am Vishnu,' 'I am Rudra,' 'I am the king of the celestials,' 'I am Yama,' 'I am Varuna,' 'I am the Moon,' 'I am the Sun,'—flattering

* The Hindu Cupid. Mahâdeva had burnt to ashes Kâma, when he had the fool-hardiness to disturb the contemplation of the former. By the way, Kâlidâsa has reared his faery fabric, entitled *Kumâra Sambhava*, on the basis of this legend.—T.

themselves in this fashion, Māli and Sumāli and the Rākshasa —Malyavān—as well as those going before them, are annoying (the gods), breathing exhilaration of martial spirits. Therefore, O god, it behoveth thee to liberate us from fear, who have been greatly tormented by it. Do thou, assuming thy terrific form, slay the thorns of the celestials.' Thus addressed by the immortals in a body, that lord, Kaparddi of red-blue hue, reflecting that it would be wrong for him to destroy Sukeça (with his own hands), spoke unto the gods,—'I shall not slay them, ye gods; they are incapable of being slain by me. But I shall unfold unto you the way in which they will be destroyed. Do ye, ye Maharshis, in the heat of this affair, seek the shelter of Vishnu. That lord will slay them.' Thereat, saluting Maheçwara with the sounds of *Jaya*, (the celestials) afflicted with the fear of the night-rangers, presented themselves before Vishnu. And bowing down unto the god holding the conch, discus and mace, and paying him high homage, they, greatly flurried, addressed him about the sons of Sukeça, saying,—'O god, by virtue of the boon (that hath been bestowed on them), resembling the three fires, Sukeça's three sons, assailing us, have deprived us of our abode. There is a city named Lankā, stationed on the top of Trikuta, (extremely) difficult of entrance. Taking up their station at that place, the night-rangers in a body pursue us. Do thou, O slayer of Madhu, destroy them for our welfare. We have sought thy shelter. Become our refuge, O foremost of celestials. Do thou dedicate to Yama the lotuses of their faces, severed (in pieces) with thy discus. Save thee, we have none who can, while tormented with fright, inspire us with courage. Slay in encounter the elated Rākshasas along with their adherents; and even as the sun drieth up dew, do thou dispell this fear of ours.' Thus accosted by the deities, that god of gods—Janārddana—who bringeth fear unto foes—cheering up the celestials, said unto them,—'I know the Rākshasa, Sukeça, as flushed with the

boon bestowed by Içāna. And I also know his sons, of whom Mālyavān is the eldest. Those worst of Rākshasas that have over-riden your dignity will I, wrought up with wrath, slay (in battle); therefore, ye gods, be of good cheer.' Thus addressed by the mighty Vishnu, the gods, highly rejoiced, went to their respective quarters, extolling Janārdana.

"And hearing of the activity of the celestials, the night-ranger—Mālyavān—addressed his heroic brothers, saying,—'The immortals and sages, going to Sankara, spake these words, desirous of our destruction,—The terrific sons of Sukeça, puffed up, and swollen on account of their strength flowing from the boon, are crossing us at every step. We have been overpowered by the Rākshasas. And, O lord of creatures, from fear of those wicked-minded ones, we cannot remain in our own homes. Therefore, to do us good, do thou, O three-eyed one, destroy them; and, O best of consuming ones, do thou with thy roars, burn them up.—Thus addressed by the deities, the slayer of Andhaka, hearing their speech, said, shaking his head and hands,—Ye gods, Sukeça's sons are incapable of being slain by me in battle. But I shall tell you the means whereby they may be slain. Do ye seek the shelter of him who holdeth the discus and mace in his hands, and who is clad in a yellow attire,—of Janārdana, Hari, even of the auspicious Nārāyana.—Having received this counsel of Hara, they, rendering reverence unto that enemy of Kāma, came to the abode of Nārāyana and communicated everything unto him. Then Nārāyana spoke unto the celestials with Indra at their head,—I will slay those foes of the celestials. Ye gods, cast off all fear!—O foremost of Rākshasas, Hari promised unto the frightened celestials that he would slay us. Therefore do ye think as to what is fit. Hiranyakaçipu hath met with death (at the hands of Hari), as also other enemies of the immortals. And Namuchi and Kālanemi, and that foremost of heroes,—Sanhrāda—and Rādheya, and Vahumāyi, and the virtuous Lokapāla, and Yāmala, and

Arjuna, and Hārdikya, and Sumbha and Niçumbhaka,—Asuras and Dānavas endowed with strength and possessed of terrific prowess—all these, who, having come to the field, had never been heard of as worsted, who had performed hundreds of sacrifices, who had been well skilled in illusion, who had been versed in every branch of knowledge, and who were the terrors of their foes—have by hundreds and by thousands been destroyed by Nārāyana. Learning this, it behoveth you to do what would conduce to the behoof of all. It is a sore task to defeat Nārāyana, who wisheth to slay us.' Thereat Sumāli and Māli, hearing the words of Malyavān, said unto their eldest brother, like the Açwins addressing Vāsava,—'We have studied, performed sacrifices, practised charity, and obtained riches; and attaining long health and long life, we have established sterling righteousness in our path. And with arms plunging into the sea of celestials, we have conquered our unrivalled enemies. Therefore, we have no fear touching death. Even Nārāyana and Rudra, Sakra and Yama, ever fear to stay before us (in the field). And, O lord of Rākshasas, there is no occasion for Vishnu's displeasure of us. The mind of Vishnu hath wavered in consequence of the evil caused by the celestials. Therefore will we even avenge ourselves on the gods, from whom hath sprung this wrong.' Having taken counsel together, those powerful ones conciliated their forces. And proclaiming (their order) that preparations were to be made, all the foremost Nairitas sallied forth for battle, like unto those led by Jamva and Vritra. And, O Rāma, having thus taken counsel together, with all the preparations complete, those huge-bodied and redoubtable Rakshas marched forth for conflict, mounted on cars, and elephants, and horses resembling elephants, and mules, and kine, and camels, and purpoises,* and serpents, *makaras*, and tortoises, and fishes, and fowls

* How purpoises could be pressed into the service passes my conception, unless *Siçumâra* have any other meaning.—T.

resembling Garura himself, lions and tigers and boars and *Srimaras** and *Châmaras.*† And puffed up with pride of prowess, the Rakshas march, leaving Lankā, and the enemies of the celestials went to the heavenly regions for battle. And perceiving the destruction of Lankā at hand, those deities that had taken up their quarters there, everywhere were struck with fear and felt their spirits depressed. And mounting the best of cars, the Rākshasas by hundreds and thousands with intent minds swiftly sallied forth for the celestial regions. And the deities (aforementioned) followed the tract of the Rākshasas. And at the command of Kāla, terrible evil omens foreshadowing the destruction of the Rākshasa-chiefs began to arise on the earth well as in the sky. The clouds showered down bones and hot blood. The oceans overleapt their continents ;‡ and the mountains shook. And jackals of terrific forms, having voices resembling the roaring of clouds,—bursting out into a horse-laugh, began to emit cries frightfully. Creatures were one after another seen to drop down ; and mighty swarms of vultures, with mouths belching forth flames, began to wheel over the Rākshasa, like unto Kāla himself. And blood-footed pigeons and Sārikās§ darted off (around). And crows and two-legged cats began to cry in loud accents. But fast bound with the noose of Death, the Rākshasas, proud of their strength, disregarding these omens, march on, and do not stay their course,—Malyavān and Sumāli possessed of prodigious strength, going before the Rākshasas, like flaming fires. And even as the gods take refuge under Dhātā, the night-rangers take refuge under Malyavān resembling the mountain, Malyavān. And under the command of Māli, that host of

* Wilson gives the meanings : (1) 'a kind of animal,' and (2) 'a young deer.—T.

† *Bos Grunniens.*

‡ Used in the Shakespercan sense ; *Vide Macbeth.*

§ A species of harlot.

Rākshasas, roaring like mighty clouds, inspired with the desire of victory, went to the celestial regions. And the lord Nārāyana, hearing of the preparations of the Rākshasas from a celestial messenger, set his heart on fight. And equipped with weapons and quivers, he mounted on Vinatā's offspring.* And donning on his mail furnished with the effulgence of a thousand suns, fastening his spotless quivers filled with shafts, being engirt with his waist-band and bright falchion, and equipped with his conch, discus, mace, *Sárnga*,† sword, and other superior weapons, that lotus-eyed lord, seated on Vinatā's offspring like a very mountain, set out speedily for compassing the destruction of the Rākshasas. And seated on Suparna's‡ back, the blue-brown Hari clad in yellow attire resembled a mass of clouds on the crest of the golden mountain, with lightning playing through it. And hymned by Siddhas and celestials and sages and mighty (semi-divine) serpents and Gandharvas and Yakhas, the enemy of the Asura hosts presented himself, bearing in his hands the discus, sword, that weapon—*Sárnga*—and the conch. And the Rākshasa-hosts, struck by the wind produced by the wings of Suparna, with their pennons swinging to and fro and their weapons scattered about, quaked like the blue summit of a mountain with its crags tossed about. Then the night-rangers, hemming in Mādhava,§ began to pierce him with thousands of excellent sharpened weapons dyed in flesh and blood, and resembling the fire of Doomsday."

* Garura, Nârâyana's vehicle.

† The bow of Vishnu is so named.

‡ Lit. *fair-feathered*—a name of Garura.

§ *One of the many designations of Vishnu.*

SECTION VII.

"AND as clouds assail a mountain with showers, then the Rākshasas, representing clouds, setting up shouts, began to assail Nārāyana representing a mountain. And Vishnu of a bright brown-blue hue, being surrounded by the flower of the night-rangers with dark visages, resembled the mountain, Anjana, on which the clouds pour down. And as locusts (flood) a field, knats (throng) about a flame, gad-flies (cluster) around a pot of honey, or *makaras* (range) the deep, so the shafts shot by the bows of the Rakhas, having (the energy of) the thunder-bolt and endowed with (the velocity of) the wind or thought, pierce Hari as if at the universal dissolution. And those mounted on cars (assailed him) with their cars, and those mounted on the backs of elephants (assailed him) with their elephants, and those riding horses (assailed him) with their horses, and the foot-soldiers attacked him, stationed in the sky; and the foremost of Rākshasas resembling mountains, by means of darts, *rishtis* and *tomaras*, suspended the respiration of Hari even as the *prānāyāma** doth that of a twice-born one. On being sore tried by the night-rangers, like the great Ocean by the fishes (residing in it), that invincible one, taking his *Sārnga*, showered shafts among the Rākshasas. And with sharpened arrows resembling the thunder, and endowed with the velocity of the wind, shot from his bow drawn to its fullest stretch, Vishnu cut off (Rākshasas) by hundreds and by thousands. And dashing away (the Rākshasa ranks) with his arrowy shower, even as the wind aroused dasheth away a downpour, that best of male beings blew his mighty conch—Pānchajanya. And

* The practice of regulating respiration and finally suspending the same. This is practised by the Yogis of India, who attribute wonderful virtues to it.—T.

winded by Hari with his utmost might, that water-sprung king of conchs, endowed with terrific blares, roared, as if afflicting the three worlds. And the sounds of that king of conchs struck terror into the Rākshasas, even as in a mighty forest a lion (strikes terror into the hearts of) elephants in rut. And thereat the horses could not keep their ground, and the elephants were reft of their temporal flow, and shorn of their virtue at the roars of the conch, heroes began to topple down from their cars. And dight with dainty feathered parts having heads, the shafts discharged from the *Sârnga,* resembling thunder-bolts, riving those Rakshas, entered the earth. And in that conflict, pierced by the arrows discharged from Nārāyana's arm, the Rākshasas began to drop to the ground like mountains struck with the thunder-bolt. And the wounds on the persons of the foes inflicted by the discus of Vishnu discharge blood in streams, like mountains discharging streams of red chalk. And the sounds of that king of conchs, as well as those of the *Sârnga,* combined with the roars emitted by Vishnu himself, swallowed up the roars of the Rākshasas. And Hari by means of his shafts cut off their necks, and arrows, and standards, and bows, and cars, and ensigns, and quivers. And like fierce rays streaming about from the sun, like torrents dashing from the ocean, like elephants coming adown a mountain, or like showers descending from clouds, the shafts shot by Nārāyana pursue (the foes) by hundreds and by thousands. And even as an elephant pursueth a tiger, a tiger a wolf, a wolf a dog, a dog a cat, a cat a snake, or a snake a rat, so the mighty Vishnu pursueth the Rākshasa host; and others, (struck down by him), measure their lengths on the ground. Then, having despatched thousands of Rākshasas, the destroyer of Madhu blew his water-sprung (conch), even as the sovereign of the celestials filleth clouds (with rain). And agitated by the arrows of Nārāyana, with their senses bewildered by the blares of the conch, the broken Rākshasa forces made for Lankā. And on

the Rākshasa army having been broken in consequence of the beating it got at the hands of Nārāyana, Sumāli with showers of shafts resisted Hari in the encounter; and as a mist envelopes the Sun, he envoloped him (with his arrows). Thereat, the Rāshasas again summoned up their fortitude. And fired with rage, that Rākshasa, inflated with insolence on account of his strength, setting up a tremendous roar, darted at his antagonist in the conflict, thereby seeming to revive the Rākshasas. And as an elephant flourishes its trunk, that Rākshasa, lifting up his arm adorned with ornaments, began to roar from rapture, like a mass of clouds lighted up with lightning. And (Vishnu) cut off the head flaming with ear-rings of the charioteer of the shouting Sumāli; and thereat the horses of that Rākshasa aimlessly strayed hither and thither. And with his bewildered steeds Sumāli wanders like a person deprived of patience, whose senses are under a hallucination. And on Sumāli's car being drawn at random by his steeds, Māli, taking his bow and equipped therewith, darted at Vishnu's car and assailed that mighty-armed one as he was descending on the field of fight. And like birds entering the Krauncha,* the arrows discharged from Māli's bow, graced with gold, hit Hari and entered (into his body). And thereat, as a person holding his senses under subjection is not thrown out of his mental balance, Vishnu, assailed in that encounter with thousands of arrows shot by Māli, was not disturbed ever so little. And then that creator of all beings, the reverend Gadādhara,† twanging his bow-string, showered vollies of shafts on Māli. And getting at Māli's body, the arrows furnished with the luminousness of lightning, drink his blood, like unto serpents drinking nectar. And baffling Māli, the holder of the conch, discus, and mace, brought down Māli's crown, standard, bow and steeds. And then that foremost of night-rangers, on being deprived of his

* The mountain so named.

† Lit. *the holder of the mace*, a name of Vishnu.

car, sprang forward, mace in hand, even as a lion bounds up from the brow of a hillock. And he with his mace smote at the forehead of that lord of birds, even as the Destroyer had smitten Içāna,* or as Indra smiteth a mountain with his thunder-bolt. On being severely struck by Māli with his mace, Garura, writhing in torments, moved the god away from the field of battle. On the god having been removed from the field by Māli as well as Garura, there arose a mighty din of Rakshas roaring (in chorus). And hearing the cheers of the Rakshas, Indra's younger brother, the reverend Hari, sitting awry on that lord of birds, albeit moved off from the scene of conflict, waxing enraged, from a desire of slaying (Māli) hurled his disc at him. And thereat the disc, possessed of the splendour of the solar disc, and resembling the wheel† itself of Kāla, flooding all the heavens with radiance, brought down Māli's head to the ground. And that head of the lord of Rākshasas, terrific to behold, on being cut off (by Vishnu), vomitting blood, fell down before (the Rākshasas), as formerly Rāhu's head had fallen. And then the deities experiencing excess of joy set up leonine cheers with might and main, crying,—'Excellent, O god.' Seeing Māli slain, Sumāli and Mālyavān, burning in grief, fled precipitately towards Lankā along with their forces. And Garura, being cheered, turned round, and growing enraged, as before drove the Rākshasas with the wind of his wings. And (some) with their lotus-faces cut by the discus, (some) with their chests crushed with the mace, (some) with their necks torn off by the plough, (some) with their heads riven by the club, and some hewn by the sword, and others pierced by arrows, the Rākshasas began to drop fast from the sky into the waters of the ocean.

* There took place an encounter between Rudra and Yama in the Sweta forest, for the protection of Mârkandeya and a certain king. In this battle, Yama had smitten Rudra. This is narrated in the Purânas.—T.

† The wheel of Kâla or Time, representing the Reaper consists, remarks Râmânuja, of days, months, years, decades, centuries, œons, *etc.*—T.

And as the thunder-bolt with lightning (riveth) a mighty mass of clouds, Nārāyana by means of the thunder-bolts of his arrows discharged from his bow, rived the night-rangers with their hair dishevelled and streaming (in the wind). And the forces having their umbrellas rent, their arms falling off, their goodly garments scattered, their entrails coming out and their eyes rolling,—became incapable of distinguishing their own party from that of the foe. And even like (the roars and the vehemence) displayed by elephants on being attacked by lions, the roars and the vehemence of the night-rangers and their elephants, sore assailed by the Primæval Lion,* were equal. And driven by Hari's networks of arrows, and discharging (all the while) their own showers of shafts, those night-rangers resembling the clouds of doom, are driven like the veritable clouds of the universal dissolution drifted by the wind. And hewn in twain with swords, the foremost Rākshasas fell like unto hills (toppling headlong). And the Earth was seen to be (covered) with night-rangers resembling dark clouds, adorned with jewelled necklaces and ear-rings, —falling down,—as if covered with dark mountains dropping down."

SECTION VIII.

"ON that host being sore pressed at its back by Padmanābha,† Mālyavān turned back even as the ocean doth on meeting with its shore. And with his eyes reddened, that night-ranger waxing wroth, shaking his head, addressed that prime

* Vishnu as *a man-lion* had formerly taken the conceit out of Hiranyakaçipu—the Asura king—and slain him, to rid his devotee—Prahláda—of his mortal foe in the form of a father.—T.

† Lit. *the lotus-naveled*—a name of Vishnu.

of male persons—Padmanābha,—saying,—'O Nārāyana, thou art ignorant of the time-honored morality of Kshatriyas; and therefore like a base wight thou slayest us, desisting from fight and exercised with fear. O lord of the celestials, he that commits the crime of slaying one that desists from fight, cannot go to the celestial regions as the fruit of meritorious acts. If thou art bent upon battle, O holder of the conch, the discus and the mace, taking up my post (here), I shall see (thy strength). Do thou show (me) the same.' Seeing Mālyavān resembling the mountain, Mālyavān, stay, the powerful younger brother of the sovereign of the celestials spoke unto him,—'I have removed the fear of the deities, affrighted at you, by promising that I will make root and branch work with the Rākshasas; and that same promise I am now fulfilling. I should always lay down my life for serving the celestials; and you I will slay even if ye should go to the nethermost regions.' As that god of gods having eyes resembling red lotuses was speaking thus, the lord of Rākshasas in high wrath pierced his breast with a dart. And hurled by the hand of Mālyavān, the dart resonant with bells, appeared graceful on Hari's breast like lightning embosomed in clouds. Thereat drawing out the same dart, that one dear unto the Wielder of the Dart,* having eyes resembling red lotuses, aiming at Mālyavān, hurled it at him. Thereat the dart discharged by the hand of Govinda like unto the Dart discharged by the hand of Skanda, rushing towards the Rākshasa like a meteor coursing towards the Anjana mountain, descended on the spacious chest of the lord of Rākshasas decked with the weight of a chain, even as the thunder-clap bursts at the summit of a mountain. And on having his mail rent, Mālyavān was utterly deprived of his senses; but (anon) reposing for a while, he again stood like a moveless hill. Then taking up a javelin made of black iron girt with many a thorn, he furiously smote that deity on the chest.

* A name of Kārtikeya—the celestial generallissimo.

And that night-ranger delighting in battle, dealing a box at Vāsava's younger brother, moved away to a distance measuring a bow's length. And now there arose a mighty tumult in the sky of 'Excellent!' 'Excellent!' And having struck Vishnu, the Rākshasa also hit Garura. Thereat Vinatā's son, growing enraged, drove the Rākshasas away with the wind of his wings, even as a lusty wind bloweth about sere leaves. And seeing his elder brother driven by the wind produced by the wing's of that bird, Sumāli along with his forces, made for Lankā. And pushed off by the violence of the wind of (Garura's) wings, the Rākshasa Mālyavān also, joined by his own forces, departed for Lankā, covered with shame. Thus, O Rāma, O lotus-eyed one, (the Rākshasas) had innumerable warriors beaten down and their foremost leaders slain. And albeit inflated with pride, they, incapable of coping with Vishnu, leaving Lankā, went to the nether regions with their wives for dwelling there. O best of the Raghus, these Rākshasas of celebrated prowess, related to the race of Sālakantankatā, remained under the leadership of the Rākshasa Sumāli. All those exalted Rākshasas going under the name of Paulastya that had been headed by Sumāli, Mālyavān and Māli, were stronger than Rāvana. No other than the god Nārāyana, holding the conch, the discus and the mace, could slay those Rākshasas—foes to the celestials and thorns in the side of the deities. And thou art that eternal god—the four-armed Nārāyana,—the lord, undeteriorating and unconquerable, sprung to exterminate Rākshasas. The creator of beings—that one ever cherishing those seeking his refuge—appeareth at times to compass the destruction of marauders, bringing the religion of people to rack and ruin.* Thus, O lord of men, to-day I have truly related unto

* This tallies wonderfully with the corresponding view given in the Bible. Great men appear in the fulness of time to bring about reforms in religion, when, as was the case before the birth of Christ, men have wandered farthest from the true path.—T

thee at length the origin of the Rākshasas. Again, O foremost of the Raghus, do thou understand the matchless birth and potency of Rāvana and his sons related in detail. And that powerful Rākshasa, Sumāli, afflicted with the fear of Vishnu, along with his sons and grand-sons for a long time ranged the nether regions, and the lord of riches resided in Lankā."

SECTION IX.

"AFTER a while the Rākshasa named Sumāli, coming up from the nether regions, began to range all over the earth. And resembling dark clouds, that lord of Rākshasas decked in ear-rings of burnished gold, taking his daughter like unto Sree herself without her lotus, and wandering over the earth, saw the lord of riches journeying in his Pushpaka, going to see his sire—that lord, the son of Pulastya. And seeing that one resembling an immortal and like unto fire, journeying on, (Sumāli) struck with amazement, entered the nether regions from the earth. And that mighty-minded one reflected thus,—'By adopting what measure may the welfare of the Rākshasas be brought about, and how can we increase (in power)?' And that great-minded lord of Rākshasas, resembling dark clouds, decked in burnished ear-rings of gold, then began to reflect. And then the Raksha addressed his daughter, named Kaikasi, saying,—'O daughter, the time hath come when I should give thee away. Thy youth is about to be passed. (Kept back) by the fear of refusal, no suiter hath sought thee (up to this time). But desirous of acquiring religious merit, we are striving our best in thy interests. My daughter, thou art furnished with every perfection like unto Sree herself. The being father to a daughter is misery to

every one that seeketh honor. O daughter, one doth not know who shall ask for one's daughter. Wherever may a daughter be conferred, a daughter stayeth, placing in uncertainty the three races* to which she is related. Do thou, my daughter, seek for thy husband that best and foremost of ascetics sprung in the line of Prajāpati—Pulastya's son,—Viçravā, and of thyself accept him (for thy lord). And then, O daughter, even as is this lord of riches, so thou wilt, without doubt, have sons resembling the Sun himself in energy.' Hearing that speech of his, the daughter for the sake of the dignity of her sire, going to where Viçravā was practising penances, stood there. In the meanwhile, O Rāma, that twice-born one—Pulastya's son—was performing the Agnihotra, like the fourth Fire itself. And without minding that terrific time, (Kaikasi), having regard to the dignity of her sire, coming up before him, stood (there) hanging her head down towards his feet and throwing up the earth with her great foe. And seeing that one of shapely hips, having a face fair as the full Moon, (that exceedingly high-minded ascetic) flaming in energy accosted her thus,—'O gentle on, whose daughter art thou? And whence dost thou come hither? And what is thy errand? And for whom (dost thou come)? O beauteous (damsel), truly tell me this.' Thus addressed, the girl, with joined hands, said,—'O ascetic, thou art competent to get at my intent by virtue of thy own power. Yet, O Brahmarshi, know me as having come here at the mandate of my sire. My name is Kaikasi. The rest do thou read thyself.' And thereupon, the ascetic, entering into contemplation, said these words,—'O gentle lady, I have learnt the purpose that is in thy heart. O thou having the gait of a mad elephant, there reigns a powerful desire in thee for having offspring. Inasmuch as thou hast come to me at this fierce hour, hearken, thou amiable one, as to the kind of offspring that thou shalt bring forth. Thou shalt, O thou of

* The races respectively of her father, mother and husband.

graceful hips, bring forth terrible and grim-visaged Rākshasas delighting in frightful friends, and of cruel deeds.' Hearing his speech, she, bowing down, said,—'O reverend (ascetic), such sons of terrific ways seek I not from thee that followest the Veda. Therefore it behoveth thee to favor me.' On being thus besought by the girl, Viçravā—best of ascetics—again addressed Kaikasi, like the full Moon addressing Rohini,*—'O fair-faced one, the son that thou bringest forth last, shall be like unto my line,—he shall, without doubt—be righteous-souled.' Having been thus accosted, the girl, O Rāma, after a length of time brought forth a very terrible and hideous offspring having the form of a Raksha,—having ten necks, furnished with large teeth, and resembling a heap of collyrium, with coppery lips, twenty arms, huge faces, and flaming hair. On his having been born, jackals with flaming mouths and other ferocious beasts began to gyrate on the left. And that god showered down blood ; and the clouds uttered forth harsh sounds. And the Sun was deprived of his splendour ; and meteors began to dart to the earth. And the earth shook ; and the wind swept away violently. And that lord of streams—the ocean, which was calm before, became agitated. And his sire resembling his grand-father named him, (saying),—'As this one hath been born with ten necks, he shall be called Ten-necked.' After him was born Kumbhakarna endowed with prodigious strength, than whose proportions there are none other's on earth. Then was born she that, having a frightful visage, goeth under the name of Surpanakhā ; the righteous Bibhishana is the youngest son of Kaikasi. On that one endowed with great strength having been born, blossoms were showered down from heaven ; and celestial kettle-drums were sounded in the heavenly regions. And then there arose the sounds of 'Excellent !' 'Excellent !' And in that extensive forest those exceedingly energetic ones —Kumbhakarna and the Ten-necked one grew up,—and

* Hesperus.

became the sources of anxiety to people. And Kumbhakarna, maddened to the height, devouring mighty saints devoted to religion, constantly ranged the triune world in a dissatisfied spirit. But the righteous Bibhishana, ever intent on piety, dwelt there, studying the Veda, restraining his fare, and controlling his senses. And it came to pass that after a length of time the god, Vaiçravana—lord of riches—came to see his sire, mounted on Pushpaka. Seeing him, the Rākshasi—Kaikasi—flaming up in energy, coming to the Ten-necked one, represented to him,—'O son, behold thy brother, Vaiçravana, enfolded in effulgence; and, albeit of equal fraternity, behold thee in this plight! Therefore, O Ten-necked one, O thou of measureless prowess, do thou so strive that thou also, my son, may be like Vaiçravana himself.' Hearing that speech of his mother, the powerful Ten-necked one was wrought up with exceeding great ill-will, and he vowed then,—'I truly promise unto thee that I will be equal to my brother (in energy), or excell him in it. Therefore do thou cast off this sorrow that is in thy heart.' And influenced by that passion, the Ten-necked one with his younger brother began to perform rigid acts, with his mind fixed on asceticism. 'I must through austerities have my wish,' thus fixed and resolved, he for compassing his end, came to the sacred asylum of Gokarna. And there the Rākshasa of unrivalled prowess along with his younger brother carried on austerities and thus gratified that lord—the great-father. And being gratified (with him), he conferred on him boons bringing on victory."

SECTION X.

THEN Rāma spoke unto the ascetic,—"O Brāhmana, how did these exceedingly mighty brothers carry on austerities in that forest; and what kind of penances was theirs?" Thereat there Agastya said unto Rāma of a complacent mind,—"The brothers severally observed the morality proper to each. And Kumbhakarna, putting forth his best energies, constantly abode in the path of righteousness. And remaining in the midst of five fires in summer, he practised austerities, and in the rainy season, soaked in water (poured down) by clouds, he sat in the heroic attitude.* And in winter he always remained in the water. Thus passed away ten thousand years of that one putting forth exertions in behalf of religion, and established in the path of honesty. And the virtuous Bibhishana, ever intent on virtue and pure of spirit, remained standing on one leg for five thousand years. And when he had completed (his term of restriction), swarms of Apsarās danced, and blossoms showered, and the deities hymned (him). And for five thousand years, he adored the Sun, and with his mind concentrated in the study of the Veda, remained with his head and hands raised up. In this wise Bibhishana like a deity in Nandana passed away ten thousand years, observing restrictions. And the Ten-necked one passed ten thousand years without fare. On a thousand years being complete, he offered his own head as a sacrifice to Fire. In this way he passed away nine thousand years; and nine of his heads entered into Fire. And as in the tenth year he intended to strike off his tenth head, the Great-father presented himself at that place. And well-pleased, the Great-father came there along with the celestials. 'O Ten-necked one,'

* Hindu Yogis practise various attitudes, which are favorable to the regulation of respiration.—T.

said (the Great-father), 'I am well-pleased with thee. Do thou, O thou cognizant of righteousness, at once ask for the boon that thou wishest to have. What wish of thine shall I realize? Thy toil must not go for nothing.' Thereat, the Ten-necked one, bowing down his head unto the deity, said with a delighted heart,—his words faltering with ecstacy,—'O Reverend one, creatures have no other fear than (that of) death; and enemy there is none that is like unto death. Therefore immortality is even what I crave for.' Thus accosted, Brahmā spoke unto the Ten-necked one,—'Thou canst not be immortal. Do thou therefore ask of me some other boon.' Thus addressed by the creator, Brahmā, the Ten-necked one, O Rāma, standing before him with joined hands, said,—'O lord of creatures, I would, O eternal one, be incapable of being slain by birds and serpents, Yakshas, Daityas, Dānavas and Rākshasas, and the deities; for, O thou that art worshipped by the immortals, anxiety I have none from any other beings. Indeed, I deem as straw creatures such as men *etc.*' Thus accosted by the Raksha—the Ten-necked one—that righteous-souled one, the Great-father, along with the celestials, said,—'O foremost of Rākshasas, what thou sayest shall come to pass.' Having, O Rāma, said this unto the Ten-necked one, the Great-father (again spoke),—'Hear! I, having been gratified, will confer on thee a fresh boon. O Rākshasa, O sinless one, those heads of thine which have been offered as sacrifices and which have sunk into the fire, shall again be thine. And, O placid one, I shall also confer on thee another boon difficult of being obtained,—The form that thou shalt wish to wear, shall instantly be thine.' As soon as the Ten-necked Raksha had spoken thus, the heads that had been offered as sacrifices into the fire, rose up again. Having said this unto the Ten-necked one, the Great-sire of all creatures addressed Bibhishana, saying,—'O Bibhishana, gratified have I been by thee, whose intelligence is established in righteousness. Therefore, my child, O righteous-souled one, O thou of

excellent vows, ask for the boon that thou wouldst have.' Thereat the virtuous Bibhishana spoke with joined hands,—'O reverend one, since the spiritual preceptor of all creatures himself (is pleased) with me,—I (deem myself) as furnished with every perfection, even as the Moon is environed with rays. If thou wilt bestow on me a boon with pleasure, then, O thou of excellent vows, hear of the boon that I would have. May my mind remain fast fixed on righteousness, even when I shall happen to fall into high peril; and may I attain Brahma knowledge without any instructions! And may every sense of mine sprung during the observance of particular modes of life, be in unison with righteousness,—so that I may practise the form of religion (in harmony with any particular mode of life!) O exceedingly noble one, this best of boons, is even what is sought for by me, for nothing in this world is incapable of being attained by those attached to righteousness.' Then the lord of creatures, being again delighted, spoke unto Bibhishana,—'As thou art virtuous, so all this shall come to pass on thy behalf. And inasmuch as in spite of thy having been born in the Rākshasa race, thy thoughts, O destroyer of enemies, do not originate in sin, I confer on the immortality.' Having said this, he intended to grant boons unto Kumbhakarna. Thereat the celestials in a body represented to the lord of creatures with joined hands,—'On Kumbhakarna thou shouldst confer no boons, since thou knowest in what manner doth this wicked-minded one frighten people. And, O Brahman, seven Apsarās in Nandana, ten attendants of Mahendra, as well as sages and human beings, have been devoured by this one. Considering what this Rākshasa did when he had not obtained any boon whatever, if he obtain one now, he shall eat up the three worlds. Do thou then, O lord having immeasurable prowess, pretending to give him a boon, give stupifaction (instead). Thereby the welfare of people would be secured, and the honor of this one too shall be maintained.' Thus addressed by the celestials, Brahmā, the Lotus-

sprung one, pondered. The goddess, Saraswati, who was by his side was also agitated with anxiety. And remaining by him, Saraswati with joined hands observed,—'O god, I have come here. What work shall I accomplish?' And the lord of creatures, on having her, spake unto Saraswati,—'O Vāni!* be thou the goddess of speech of this foremost of Rākshasas,† favorable unto the deities. Having said,—'So be it,' she entered (within Kumbhakarna's throat); and Prajāpati said,—'O Kumbhakarna, O mighty-armed one, do thou ask for the boon that thou wouldst have. Hearing those words, Kumbhakarna said,—'O god of gods, my wish is that I may sleep for a good many years.' Thereupon, saying,—'So be it,' Brahmā along with the celestials went away; and the goddess, Saraswati, also again left the Rākshasa. And on Brahmā accompanied by the deities going to the celestial regions, he was renounced by Saraswati, and then he regained his consciousness. And then the wicked-minded Kumbhakarna sorrowfully thought,—'What is this speech that has to-day come out from my lips? Meseems I had then been stupified by the deities that had come.' Having thus obtained the boons, the brothers endowed with flaming energy, going to the Sleshmātaka wood, began to dwell there peacefully."

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* *Lit.* word, a designation of Saraswati.

† *i. e.* preside over Kumbhakarna's speech while asking for the boon,—and let him, through thy power, ask for such a gift as may turn out profitable to the gods.—T.

SECTION XI.

"LEARNING that these night-rangers had obtained boons, Sumāli with his followers, casting off fear, rose up from the nether regions. And wrought up with exceeding great wrath, the counsellors of that Raksha—Māricha and Prahasta and Virupāksha and Mahodara—also rose up. And accompanied by his counsellors—foremost of Rākshasas—Sumāli presenting himself before the Ten-necked one and embracing him, addressed him,saying,—'By good fortune it is,O child,that through thee we have had the wish that was in our heart, inasmuch as thou hast received the best of boons from him that is the foremost in all these three worlds. O mighty-armed one, that great fear arising from Vishnu, from which leaving Lankā, we had gone to the nethermost abysses, hath been removed. Full many a time, brought down by that fear, we, on being pursued (by our enemies), forsaking our homes, had gone to the nether regions along with all those (related to us). This Lankā was our city, inhabited by Rākshasas. (Now) it is inhabited by thy brother—the intelligent lord of riches. O mighty-armed one, if thou canst through self-control or charity or by a sudden display of prowess, repossess thyself of the same, a (great) thing shall have been achieved; and then, O child, thou shouldst, without doubt, be the lord of Lankā; and this Rākshasa race,which hath sunk,shall have been raised up by thee. And, O thou endowed with prodigious strength, thou shalt be the lord of all.' Then the Ten-necked one addressed his maternal grand-father, who was present, saying, —'The lord of riches is our superior; therefore thou ought not to speak thus.' On that dignified Rākshasa-chief having through moderation thus passed it by, that Raksha, understanding his intent, did not then say anything more. And it came to pass that when Rāvana had resided there for

a time, Prahasta addressed him in a humble speech,—'O Ten-necked one, O long-armed (hero), it doth not behove thee to speak thus. Fraternal feeling there is none among heroes. Listen to these words of mine! There were two sisters—Aditi and Diti. And mutually attached to each other, those (damsels) endowed with surpassing beauty, became the wives of that lord of creatures—Kaçyapa. And Aditi brought forth the gods,—who are the lords of the three worlds. And Diti gave birth to the Daityas,—offspring of Kaçyapa. O thou cognizant of righteousness, formerly this earth, O hero, having the ocean for her garment, and furnished with mountains, belonged to the Daityas; and (gradually) they grew very powerful. And then this undeteriorating triune world was brought under the dominion of the celestials. So that thou art not the only one that would act inimically (to thy brother); but this course had formerly been pursued by both the celestials and the Asuras. Therefore do thou act in conformity with my word.' Thus exhorted, the Ten-necked one, with a delighted heart, reflecting for a moment, said, 'Very well.' And wrought up with delight, the Ten-necked one endowed with prowess the very same day went to the forest, accompanied by the night-rangers. And arriving at Trikuta, that one skilled in speech—the night-ranger, Rāvana—sent Prahasta in the capacity of an ambassador: 'O Prahasta, hie thee; and tell the foremost of Nairitas—the lord of riches—in my words informed with mildness,—This city of Lankā, O king, belongs to the high-souled Rākshasas; but thou hast established thyself in her. This, O sinless one, is not proper for thee. Therefore, O thou of unrivalled prowess, if thou shouldst render the same (back), I shall be highly gratified; and righteousness also thou wilt maintain.—' Thereupon, repairing to Lankā, well-protected by the giver of riches, Prahasta communicated these words unto the highly generous ruler of riches,—'O thou of excellent vows, I have been sent to thee by thy brother, the Ten-necked one. O long-armed

one, O foremost of those versed in all branches of learning, do thou listen to my words, O lord of wealth,—and what the Ten-faced one says,—This beautiful city, O thou furnished with expansive eyes, was formerly inhabited by Rākshasas of dreadful prowess headed by Sumāli; and for that reason, O son of Viçravā, he asks thee this. Do thou, my child, grant this unto him, who is humbly begging for it.'—Hearing these words from Prahasta, the god Vaiçravana, best of those skilled in speech, answered the former, saying,—'My father had given this unto me, when it had been emptied of night-rangers; and, O Raksha, I have inhabited this place, furnished with charity, honor, and other virtues. Go and tell the Ten-necked one, as this city and this kingdom are mine, so they are thine, O mighty-armed one. Do thou enjoy this kingdom without a foe. May my kingdom and wealth never undergo division when thou art present!' Having said this, the lord of riches saught the side of his sire,—and, paying him reverence, he communicated Rāvana's wish unto him: 'My father, this Ten-necked one had sent a messenger to me, saying,—Give (back) the city of Lankā, which had before been inhabited by hosts of Rakshas.—Now, O thou of excellent vows, do thou tell me what I should do.' Thus accosted, that foremost of ascetics, the Brahmarshi—Viçravā—spoke unto the lord of riches (standing) with joined hands,—'O son, listen to my words. The mighty-armed Ten-necked one had (once) spoken in my presence (to that effect). Thereat I greatly rebuked that wicked-minded one; and I said again and again in anger,—Thou disregardest (thy religion and honor). Do thou listen to my words fraught with religion and profit. Of a wicked heart, thou, with thy understanding spoilt in consequence of the granting of the boon, canst not distinguish between those deserving honor and those not; and, further, through my curse, thou hast come by a fierce nature. Therefore, O mighty-armed one, go to the mountain, Kailāça. Do thou, along with thy retainers, for the purpose

of dwelling there, take up thy quarters (there). There floweth the Mandâkini—best of streams, with her water covered with golden lotuses resembling suns, as also with lilies and blue lotuses and various other fragrant flowers. And coming there frequently, celestials with Gandharbas and Apsarâs and serpents and Kinnaras, ever sport there. O lord of riches, thou ought not to enter into hostilities with that Raksha. Thou knowest how he hath obtained a great boon.' Thus addressed, Viçravana, for the sake of his father's dignity, with his wives and sons, with his counsellors and his vehicles and wealth went (to Kailâça). And Prahasta, going (back), joyfully spoke unto the high-souled Ten-necked one, (seated) with his counsellors and his younger brothers,—'The city of Lankâ is (now) empty. Renouncing her, the bestower of riches hath gone out of her. (Now) entering into her, along with us, do thou there maintain thine own religion.' Thus addressed by Prahasta, the redoubtable Ten-necked one entered the city of Lankâ with his brothers and forces and followers. And then even as the lord of the celestials ascends heaven, that foe of the immortals ascended Lankâ well-divided by highways,—which had been forsaken by the lord of wealth. And having been installed, that night-ranger—the Ten-faced one—dwelt in that city; and that city teemed with night-rangers resembling dark clouds. And the lord of riches, for the sake of his father's dignity, dwelt in a palace situated on the hill bright as moon-light, graced with ornamented superb piles; even as Purandara dwells in Amarâvati."

SECTION XII

"THE lord of Rākshasas was installed along with his brothers. And then he thought of the giving away in marriage of his Rākshasi sister. Then that Rākshasa bestowed his sister, the Rākshasi Surpanakhā, on that lord of the Dānavas and king of the Kālakas—Vidyujjibha. And having given her away, the Raksha was wandering about for the purpose of hunting, when, O Rāma, he happened to see Diti's son, named Maya. And seeing him accompanied by his daughter, that night-ranger—the Ten-necked one—asked him, saying,—'Who art thou that (wanderest) alone in this forest devoid of men as well as deer? And art thou accompanied by this one having the eyes of a young deer?' Thereat Maya, O Rāma, answered that night-ranger, when he had asked this,—'Listen. I shall tell thee all about this. Thou mayst ere this have heard of an Apsarā named Hemā. She like unto the Paulomi of Satakratu was bestowed on me by the gods. And I passed a thousand years, being devoted to her. Thirteen years have passed away since she had gone on a business of the celestials, as also the fourteenth year. Then I through my extraordinary skill constructed a golden palace, adorned with diamonds and lapises. There I dwelt, aggrieved and sorrowful on account of her separation. From thence, taking my daughter, I have come to this wood. This, O king, is my daughter, grown in her womb. I have come hither with her, seeking for her husband. Verily being father to a daughter is misery to every one that seeketh one's honour. A daughter, forsooth, stayeth, ever placing the two lines*

* The lines, namely, of her father and mother. The line of a mother as distinct from that of a father would be impossible under the present economy of Hindu society inasmuch as, as soon as a girl is married, she by that ceremony leaves her father's line and becomes incorporated with that of her

in uncertainty. And on this wife of mine I have also begat two sons ;—the first is Māyāvi and the next Dundubhi. Thus have I truly related everything unto thee that hadst asked for it. But, my child, how can I know thee now ? Who art thou ?' Thus addressed, the Raksha humbly said,—'Ten-necked by name, I am the son of the ascetic, Paulastya, who was born as the third son of Brahmā.' Thus accosted, O Rāma, by that lord of Rākshasas, that Dānava and foremost of Dānavas, Maya, learning that he was the son of the Maharshi, Paulastya, there desired in his heart to give away his daughter to him. And taking her hand with his own, Maya—lord of Daityas—laughing, said unto that lord of the Rākshasas,—'This daughter of mine, O king, borne by the Apsarā, Hemā, this my daughter named Mandodari do thou accept as thy wife.' 'Well' thereupon the Ten-necked answered him, O Rāma. And lighting a fire, he took her hand. Maya, O Rāma, knew the curse of the sage touching him.* Knowing this, he gave away his daughter, having regard to the race of Rāvana's paternal grand-father ; and he also conferred on him an exceedingly wonderful dart acquired through the most rigid austerities,—by which he wounded Lakshmana. Having thus wedded, that master—Lankā's lord—going (back) to that city, married his brothers. And Rāvana married the grand-daughter of Virochana (on the maternal side) named Vajrajwālā, to Kumbhakarna.—And Bibhishana obtained for his wife the righteous (damsel) named Saramā—daughter unto the high-souled—Sailusha—sovereign of the Gandharvas. (Saramā) was born on the shores of the lake, Mānasa. And while the lake, Mānasa, was swollen with water on the arrival of the rains, her mother, hearing her cries, affectionately said,—*Saromāvarddhata*—'O lake, do not swell,' and from this circumstance, her name became Saramā. Having thus

husband. But this seems to have been otherwise in ancient times. This opens up an interesting social problem for the research of orientalists.—T.

* Respecting his birth.

wedded, those Rākshasas, taking each his wife, set about sporting there, like unto Gandharvas sporting in Nandana. And then was born Mandodari's son—Meghanāda. Him ye call Indrajit. As soon as he was born, Rāvana's son, formerly crying, emitted a tremendous roar resembling the rumbling of clouds. And, O Rāghava, Lankā was petrified at his voice; and (accordingly) his sire himself kept his name, Meghanāda. And, O Rāma, remaining hidden like a fire by fuel, Rāvana's son, rejoicing (the bosoms of) his father and mother, grew up in Rāvana's elegant inner apartments.'

SECTION XIII.

"AND once on a time it came to pass that, despatched by the lord of creatures, Sleep in her (native) form powerfully overpowered Kumbhakarna. And then Knmbhakarna spoke unto his brother, who was seated,—'O king, Sleep obstructs me. Do thou, therefore, have my mansion made.' And, thereupon, employed by the king, architects resembling Viçwakarmā constructed an edifice beautiful to behold, measuring the smooth space of a Yojana diagonally and two in area; graceful to the view,and having no obstruction (to hide its beauty). And the Rākshasa caused a splendid and delightful pile to be built, adorned all round with pillars decked with gold and crystal,—having stairs composed of lapises,furnished with networks of small bells, set with ivory gateways, and containing daises dight with diamonds and crystal,—elegant throughout, and enduring,—like unto a goodly cave of Maru. And there, overcome with slumber, the wondrous strong Kumbhakarna, lying down for many thousand years, did not wake up. And while Kumbhakarna was overpowered

by sleep, Daçānana* without let began to destroy Devarshis, Yākshas and Gandharbas,—and going to graceful gardens, Nandana, etc, he devastated them (ruthlessly). And that Rākshasa spread destruction, even as an elephant sporting agitates a river, as the wind bringeth down trees, or as the thunder-bolt riveth mountain-peaks. Hearing of the doings of Daçagriva,† and remembering his conduct chiming in with his race, the righteous lord of riches—Vaiçravana—showing his fraternal affection, despatched a messenger to Lankā, seeking the welfare of Daçagriva. And going to the city of Lankā, he presented himself before Bibhishana. And having received him with honor, he asked him as to the cause of his visit. And having enquired after the welfare of the king as well as his kindred, Bibhishana, showed him unto Daçānana seated in his court. And seeing the king there flaming in his own energy, he (the messenger), saluting him (Rāvana) with the word—*Jaya*‡—stood silent. And the envoy addressed Daçagriva seated on a superb couch, graced with a costly coverlet,—'O king, I shall tell thee all that thy brother hath said, worthy of both the character and race of your father and mother,—Enough of wrong-doing. Now thou shouldst mend thy ways. If thou canst, stay in righteousness. I have seen Nandana ravaged; and I have heard of the sages slain, and O king, of the preparations the deities are making against thee. I have been utterly disregarded by thee; but even if a boy should transgress, he should for all that be protected by his friends. Self-restrained and controlling my senses, I, adopting a terrific vow, had gone to the breast of the Himavān for practising righteousness. There I saw that lord of the gods in company with Umā. There I happened to cast my left

* Henceforth we shall use this significant surname of Râvana, meaning *Ten-faced.*

† Ten-necked.

‡ *Jaya* may mean (1) victory and (2) all the deities of the Hindu pantheon.—T.

eye on the goddess, for knowing, O mighty king, who she was,—and not for any other reason. Rudrāni was staying then, wearing a surpassing form. Thereupon through the divine energy of the goddess my left eye was burnt and seemed to be covered with dust, and its lustre became tawny. Then I, going to another spacious peak of the mountain, became engaged in silently observing a mighty vow. On my term of restraint having been complete, that lord of the gods—Maheçwara—with a gratified heart addressed me, saying,—O righteous one, O thou of fair vows, I am well-pleased with this asceticism of thine. I also had observed this vow; and thou also, O lord of riches, hast done the same. A third person there is none that practiseth such a vow. This vow is hard to perform, and formerly it was I that introduced it. Therefore, O mild one, O lord of riches, do thou contract friendship with me. And thou hast conquered me by thy penances. Therefore, O sinless one, be thou my friend. And this thy left eye hath been burnt through the energy of the goddess, and hath turned tawny in consequence of having seen the grace of the goddess; so thy name shall ever be Ekākshipingali.—Then at Sankara's command I have obtained the privilege of companionship (with him). Having come here I have heard of thy evil designs. Do thou then desist from this impious course, tending to sully thy line. The celestials along with the sages are pondering over the means of compassing thy death.—' Thus addressed, the Ten-necked one, with his eyes reddened in wrath, rubbing his hands and knashing his teeth, said,—'O messenger, I have learnt what thou hast uttered. Neither thou nor this brother of mine by whom thou hast been despatched, (shall live); nor doth the keeper of riches say what is for my good. And the fool makes me hear the circumstance of his having made friends with Maheçwara. I shall never forgive what thou hast said. Up to this I had borne him, considering that he, being my elder brother and as such my superior should not

be slain by me. But now hearing his (utterances), even this is my resolve. Depending upon the might of my arms, I shall conquer the three worlds. On his account solely I shall on the instant despatch the four Lokapālas to the abode of Death.' Having said this, Lankā's lord killed the emissary with his sword and made him over to the wicked Rākshasas for being eaten. Then, having performed Swastyāyana,* Rāvana, ascending his car, went to where the lord of riches was, bent on conquering the three worlds."

SECTION XIV.

"ACCOMPANIED by his six counsellors—Mahodara and Prahasta, Māricha, Suka and Sārana, and the heroic Dhumrāksha—eager for encounter—the graceful Rāvana, elated with his strength sallied out, as if consuming all creatures with his wrath. And leaving behind cities and streams and hills and woods and groves, he in a moment came to the mountain—Kailāça. And hearing that wicked-minded lord of Rākshasas, breathing high spirits, had arrived at the mount in company with his counsellors, the Yakshas could not stay before that Raksha,—and knowing 'This one is the king's brother,'—went to where the lord of riches was. Going to him they in full related all about the doings of his brother. And on being permitted by the bestower of treasures, they went out for battle. And then, like unto the agitation of the ocean, there took place a mighty ferment of the forces of the Nairita king, as if making the mountain

* A religious ceremony performed for propitiating any deity or malign star, and so warding off an impending disaster, or bringing luck to any undertaking. This has obtained to this day in Hindu society.—T.

tremble. And then there took place an encounter between the Yakshas and the Rākshasas ; and therein the councillors of the Rākshasa were smitten fiercely. And finding his forces in that plight, Daçagriva set up full many a cheerful shout and in wrath began to speak. Of the councillors of the Rākshasa-chief, each coped with a thousand Yakshas. And then struck with maces and clubs and swords and darts and *tomaras*, the Ten-necked one dived into (that deep) of a host. And rendered inert and sore assailed, Daçānana was deprived of his movements with vollies of weapons remembling torrents of rain. And albeit drenched with blood streaming down in hundreds of torrents, he like a mountain flooded with a downpour, being wounded with the weapons of the Yakshas,—doth not betray any smart. And that high-souled one, raising up his mace resembling the rod itself of Time, entered into that army, despatching Yakshas to the abode of Yama. And as a flaming fire burneth up an extensive sward of grass stocked with dry fire-wood, he began to consume that Yaksha army. And as the wind scattereth clouds, the small remnant of Yaksha army was scattered by the redoubtable councillors (of Rāvana)—Mahodara, Suka, etc. And some were wounded, and (some) broken down, and (some) measured their lengths on the ground in the encounter, and other Yakshas deprived of their arms in the field, being fatigued, sank down, embracing each other, even as banks drop down, on being worn away by water. And no room was left (in the sky) in consequence of its being thronged by hosts of sages ; and warriors, wounded and rushing for conflict, and (finally) ascending heaven.* And finding the foremost Yakshas endowed with great strength give way, the mighty-armed lord of riches despatched (other) Yakshas. In the meantime, O Rāma, a Yaksha named

* The idea of the author is : 'The welkin was thronged with sages as well as warriors, who swelled the ranks of the sages stationed in the sky, by ascending heaven after having fallen in fight."—T.

Sanyodhakantaka, accompanied by an extensive force and a large number of vehicles,—on being despatched, rushed (on the foe). And wounded in the conflict (by Sanyodhakantaka) with his discus, as if by Vishnu hismself, Mricha toppled down to the ground from the mountain, like unto a planet whose merit hath waned, And in a moment regaining his consciousness and resting (for a while), that night-ranger fought with the Yaksha; and thereat, on being defeated, he* fled. Then (Rāvana) entered within the gate-way (of the palace), garnished with gold, and decked with lapises and silver, And thereat, O king, the warder named Suryyabhānu prevented the night-ranger—Daçagriva—as he was entering. And albeit prevented, the night-ranger entered in. And when, O Rāma, that Rākshasa was prevented, he did not stay. And then struck by that Yaksha with the gate-way uprooted, he, discharging blood in streams, looked like a hill with minerals running on it. And hit with that gate-way resembling a mountain-summit in splendour, that hero did not sustain any injury, on account of the boon he had received from the Self-sprung. And on being struck by the same gate-way, the Yaksha ceased to be seen, his body having then been consumed to ashes. And witnessing the prowess of the Raksha, all began to flee; and then they afflicted with affright, fatigued, and with pale faces, entered into rivers and caves, leaving their arms behind."

* The Yaksha, that is.

SECTION XV.

"Seeing the foremost of the Yakshas by thousands undergoing trepidation, the lord of riches spoke unto a mighty Yaksha—Mānichara,—'O foremost of Yakshas, slay the wicked Rāvana, set on sin; and do thou (thus) become the refuge of those heroic Yakshas, who are carrying on the conflict.' Thus addressed, the mighty-armed and invincible Mānibhadra, surrounded by four thousand Yakshas began the fight. And attacking the Rākshasas with maces and clubs and bearded darts, and with darts *tomoras* and bludgeons, the Yakshas rushed at (their adversaries). And fast safely whirling about like hawks, they fought fiercely. And (some) said, 'Well, give me battle,' and (others), 'I don't want,' and (others, again), 'Let me have (fight)'. And then the celestials and the Gandharvas and the sages studying the Vedas, beholding the great encounter, were filled with mighty amazement. And a thousand of the Yakshas were slain by Prahasta in the conflict; and another thousand of capable warriors were slain by Mahodara. And O king, in the twinkling of an eye Māricha, waxing wroth and eagar for encounter brought down two thousand (of enemy's soldiers). Where is the candid-coursing fight of the Yakshas and where the fight of the Rakshas by help of the power of illusion; and therefore in that battle the advantage was on the side of the Rākshasas. And Dhumrācksha, confronting Mānibhadra in the mighty conflict hit him at the chest with a bludgeon; but he did not move thereat. And then Mānibhadra dealt the Rākshasa a blow with his mace; and thereat Dhumrācksha smit at the head fell down senseless (on the ground). And seeing Dhumrāckhsa wounded and down, bathed in blood, the Ten-necked one rushed at Mānibhadra in the encounter. And then that foremost of Yakshas hit Daçānana with three darts as he was rushing in wrath. And on being thus hit, (Rāvana) struck at Mānibhadra's

head; and at that stroke his crown was depressed at one side. And from that day forth that Yaksha remained with his head hollow on one side. And on the high-souled Mānibhadra having been baffled, a great uproar, O king, rose in that mountain. And then at a distance, the lord of riches, mace in hand, accompanied by Sukra and Praushthapada and Padma and Sanka saw (Rāvana) in the field. And seeing his brother in the encounter with his glory obscured through the curse (he had ere this come by), the intelligent (lord of Yakshas) spoke in words worthy of the line of his grand-father,—'As, O wicked-minded one, thou desistest not, albeit forbidden by me, thou shalt, afterwards attaining the fruit of this, and repairing to hell, know (the fate that followeth thee). That perverse one, that through ignorance having drunk poison, neglects to adopt proper measures, knoweth the consequence of his act ultimately. The gods have set their face against thee on account of a certain misdeed of thine; and having for this, been reduced to this condition, thou dost not understand things. He that dishonoreth his father and mother* and spiritual preceptor, reapeth the fruit of his act on coming under the sway of the sovereign of the dead. Having regard that this body is uncertain, that foolish person, that doth not acquire asceticism, dying goeth the way that he deserveth. The mind of a perverse man doth not willingly incline towards good; and he reapeth as he soweth. In this world people, making their own good fortune and beauty, strength, sons, wealth and valor, gain these by virtue of their pious acts. Being given to such iniquitous acts, thou wilt go to hell; and thy designs being such, I will not hold parley with thee. Honest people should act carefully in connection with the wicked.'—Thus reprimanded by him, his (Rāvana's) councillors, headed by Māricha, on being struck, took to their heels. Then Daçagriva on being

* Unless he serveth his parents, his heart doth not incline to piety.

struck in the head with the mace by the lord of Yakshas, did not move from his place. And then, O Rāma, the Yaksha and Rākshasa, smiting each other in mighty encounter, did not get bewildered or experience fatigue. And then the bestower of riches discharged a fiery weapon at him; and thereat the lord of Rākshasas resisted it with a Varuna weapon. And then the Rākshasa king entered upon Rākshasi-illusion; and began to assume a thousand shapes for compassing the destruction (of his adversary). And the Ten-necked one (successively) assumed the shapes of a tiger, a boar, a cloud, a hill, the ocean, a tree, a Yaksha and a Daitya. Thus he wore full many forms and he was not visible in his native shape. And then, O Rāma, seizing a mighty weapon the Ten-necked one, whirling the same, brought that redoubtable mace down on the head of the bestower of riches. Thus smitten by him, the lord of wealth, baffled, toppled down to the earth covered with blood like an *açoka* whose roots have been hewn away. Thereat Padma and other Nidhi deities, surrounding the granter of wealth, raised him up and brought him to the Nandana wood. Conquering the bestower of wealth, the lord of Rākshasas, with a delighted heart, possessed himself of his Pushpaka, the car, as a sign of victory; furnished with golden pillars, gateways set with lapises, covered with networks of pearls, having trees yielding the fruits of all seasons, endowed with the celerity of thought, ranging everywhere at will, wearing forms at pleasure, capable of coursing in the sky, with golden and jewelled stairs, and daises of polished gold,—the vehicle of the gods—undeteriorating, bringing delight to the mind and sight; wonderous exceedingly: painted with images designed to fill the mind with reverence,—constructed by Brahmā, containing all objects of desire, charming and nonpariel not cold and not yet hot, granting gratification in every season, and graceful to the view. And ascending that

(car) coursing at will, won by his prowess, that utterly wicked one, out of swelling insolence, deemed himself master of the three worlds. And having vanquished the deity Vaiçravana, he descended from Kailâça. And having by his energy obtained the victory, the powerful night-ranger wearing a bright diadem and necklace, and seated on that superb car,—appeared radiant in his court like Fire himself."

SECTION XVI.

"O Râma, having, vanquished his brother, the lord of riches, the king of Râkshasas went to the great wood of reeds, where Mahâsena was born. And the Ten-necked one saw the great golden wood of reeds. Furnished with networks of solar rays, and appearing like a second Sun, and ascending the mountain, he was surveying the heart of the forest, when, O Râma, Pushpaka was (suddenly) deprived of its motion. And the lord of Râkshasas, could not comprehend how the car which had been so made as to course in accordance with the wish of the rider, could have its course impeded; and thereat he in company with his councillors thought, 'Wherefore doth not this Pushpaka course at my desire over this mountain? Whose act is this?' Thereat Mâricha—foremost of intelligent ones—said, —'That Pushpaka doth not course cannot, sire, be without cause; or it may be that in consequence of Pushpaka not having borne any other than the bestower of riches, it hath ceased its course not having the lord of wealth for its rider.' As they were speaking thus, that attendant of Bhava, Nandi, terrific, of—yellow black hue, dwarfish, frightful, with his head shaven, having short arms, and stout, —coming up to them, said (this). And the lordly Nandi,

undaunted, addressed the sovereign of the Rākshasas, saying: 'Desist thou O Ten-necked one; Sankara sporteth in the mountain; and (now) He is incapable of being approached by every one—birds, serpents and Yakshas; gods, Gandharvas and Rakshas?' Hearing Nandi's speech, (Rāvana), wrought up with wrath, his eyes coppery, and his ear-rings shaking, leapt down from Pushpaka. And saying, 'who is this Sankara?' he came down to the base of the mount, and beheld there Nandi stationed at the side of that deity, supporting himself on his flaming dart, resembling a second Sankara. And seeing that one having the face of a monkey, the Rākshasa, deriding him, burst out into laughter, and seemed as if a mass of clouds were sending roars. Thereat, growing enraged, the reverend Nandi—Sankara's other body—spoke unto that Raksha—The Ten-necked one—present there; 'As O Daçānana, deriding me for my monkey-form, thou hast indulged in a laughter resembling the bursting of thunder, so monkeys endowed with prowess, and possessed of my form and energy shall be born for compassing the destruction of thy race. And armed with teeth and claws, and fierce and furnished with the fleetness of thought, and mad for encounter, and bursting with vigor, and resembling moving mountains. And being born, they shall crush thy high pride and power along with thy courtiers and sons. But, O night-ranger, I can even now end thee quite; yet I must not slay thee for thou hast ere this been slain by thine acts.' When that high-souled god had spoken thus celestial kettle-drums sounded and a blossomy shower rained from the sky. But without heeding Nandi's speech, that highly powerful one—Daçānana—coming to the mountan, said,—'O Gopati, I will even uproot this mountain, for whom Pushpaka was deprived of its motion as I was journeying. It must be known by what influence Bhavaswara sporteth here king-like. He doth not know that an occasion of fear hath presented itself?' Having said this, O Rāma, Rāvana seizing the mountain with his

arms, lifted it up at once; and then the mountain trembled greatly. And in consequence of the mountain shaking the attendants of the deity (dwelling in it) also shook. And Pārvati also trembled and embraced Maheçwara. And then, O Rāma, Mahādeva—foremost of the deities—even Hara, as in sport pressed the mount with his great toe. And thereat his arms, resembling blocks of stone felt the shock and then there the counciilors of that Raksha were struck with amaze. And the Raksha, from wrath and the pain felt in his arms, set up a shout that shook the entire triune world. And his councillors considered it as the concussion of the thunder at the universal disruption. And then the celestials with Indra at their head shook on their way; and the sea was wild and the mountains shook. And Yakshas and Vidyadharas and Siddhas asked, 'What is this.' 'Do thou propitiate Umā's lord—the blue-throated Mahādeva; for, O Daçānana, save him thy refuge see we none in this matter. Bowing thyself down, do thou seek him as thy shelter. Then the kind Sankara, on being gratified, will confer on thee his favor.' Thus accosted by his councillors, the Ten-faced one, bowing down to him having the bull for his standard, began to hymn him with various *soma* hymns; and the Raksha passed away a good thousand years in lamentations. And thereat that Lord Mahādeva, pleased, set free the hands of Daçānana stationed at the top of the mount, and O Rāma, addressed him, saying, 'O Daçānana, pleased am I with thee on account of thy hymns. And as in consequeuce of thy arms having been hurt by the mountain, thou hast uttered a terrific yell, which struck horror into the three worlds and put them shaking, therefore, O King, thy name shall be Rāvana. And deities and men and Yakshas and others living on earth shall call thee Rāvana—terror to creatures. So, O Paulastya, which way thou wishest, and permitted by me, O Lord of Rākshasas, go thou.' Thus accosted by Sambhu, Lankā's lord said of himself. 'If thou

art pleased with me, grant me a boon, who ask thee for it. I have already obtained a boon, bestowing on me immunity from death at the hands of gods, Gandharvas and Dānavas; and Rākshasas and Guyhakas and Nāgas; and others also that are of more than oridinary strength. Man count I not O god: They, I deem, are insignificant. I have also, O destroyer of Tripura, received a long lease of life from Brahmā. Now I wish to pass the remainder of my days in peace: and do thou grant me a weapon.' Thus addressed by him, (Rāvana,) Sankara gave him an exceedingly effulgent sword, famed as Chandrahasa; and the master of spectres then also granted him peace for the rest of his life. And making (the sword) over to him, Sambhu said,—'Thou must not disregard this. If disregarded, it will for certain come (back) to me?' Having thus received his name from Maheçwara, Rāvana, saluting Mahādeva, ascended Pushpaka. And then, O Rāma, Rāvana, began to go round the earth. And opposed at places, by the heroic Kshatriyas endowed with energy and irrepressible in fight, who refused submission, he exterminated them along with their retainers; while other men of wisdom, knowing the Raksha to be invincible, said unto the Rākshasa elated with strength,—"We have been conquered?"

SECTION XVII.

"And then, O King, the mighty-armed Rāvana ranging the earth, came to Himavān and began to go round it. And it came to pass that there he saw a damsel wearing a dark deer-skin and matted locks, leading the life of a saint, and flaming like a celestial. And seeing the girl observing high vows, endowed with beauty, he, with his soul overwhelmed

with lust asked her, laughing. 'How is it, O amiable one, that thou actest thus contrary to thy youth? This course of life surely doth not befit thy beauty. Thy loveliness, O timid one, is peerless, capable of maddening folk with desire. It doth not behove thee to lead an ascetic mode of life,—this would suit an old person. Whose daughter art thou, O gentle lady? And what is this (vow) that thou practisest? And O fair faced wrench, who is thy husband? He who hath thee for his wife, is, O timorous one, hath religious merit on earth. Tell all about this to me who ask for it. For whom dost thou put thyself to trouble?' Thus accosted by Rāvana, that illustrious girl, having asceticism for wealth, having received him hospitably in due form, said, 'My sire is named Kuçodwaja—a Brahmarshi of immeasurable energy, son unto Vrihaspati, endowed with grace, and like unto Vrihaspati himself in intelligence. And while that high-sould one was engaged in the daily study of the Vedas, I was born as his word-impregnated daughter, named Vedavati. When the gods and the Gandharvas and the Yakshas, Rākshasas, and Pannagas, coming to my sire asked for me, O foremost of Rākshasas, my father did not bestow me on any one of them. And I shall tell thee the reason thereof; listen, O long-armed one. My father's intended son-in-law was even Vishnu—sovereign of the celestials, and the lord of the triune world; and my father would not bestow me on any other. And hearing this, a certain king of the Daityas, named Sumbhu—proud, of his prowess was wrought up with wrath, and one night as my sire was on bed, that wicked one slew him. Thereat my forlorn mother, of exalted righteoussen embracing my father's body entered into fire. Then wishing to realize my father's wish touching Nārāyana, I have fixed my heart even upon him. Having made this promise, I have deen carrying on rigid austerities. Thus, O foremost of Rikshasas. I have related unto thee everything. Nārāyana si my husband, and not any one else than that best of male

beings; and desirous of having Nārāyana I have adopted severe restraints. I know thee, O king. Go thou, O son of Paulastya. By virtue of my asceticism I know all that takes place in these three regions.' Thereat descending from the front of his car, Rāvana, afflicted with the shafts of Kandarpa, again addressed that girl, observant of a mighty vow, 'O thou of shapely hips, in as much as such is thy intent, thou must be very proud. O thou having the eyes of a young antelope, accumulation of religeous merit suits old people. Thou, furnished with every perfection, should not talk thus. Thou art the paragon in these three worlds. Thy youth waxeth away. I am the lord of Lankā, O gentle lady. known as Daçagriva. Be thou my wife, and enjoy pleasures according to thy desire. Who is he whom thou callest Vishnu? O mild one, neither in prowess, nor in asceticism, nor in enjoyment, nor in strength, is he my equal, whom, O damsel, thou seekest.' Thus accosted, Vedavati said unto the night-ranger 'Do not say so' in respect of Vishnu, lord of this triune sphere, bowed down unto by all creatures. Save and except thee alone, who, that is intellegent, crieth down (Nārāyana), O King of Rākshasas.' Thus addressed there by Vedavati, the night-ranger seized the girl by the hair. Thereat Vedavati, wroth, cut off her hair with her hand transformed into a sword. And then, flaming up in ire and as if consuming the night-ranger, she, preparing a funeral pyre, hastened to make away with herself. "Thou abject, having been outraged by thee I wish not to live. Therefore, O Raksha, I will enter into fire in thy very presence. And as I have in this world been dishonored by thee thou art nefarious. I shall again be born to compass thy destruction. It lieth not in a female to slay a male intent on sin; and if I utter a curse, it shall cost my asceticism. But if I have done anything, given away any thing, offered obtations unto the fire, then I shall be the chaste daughter of some virtous person, albeit unborn of

any female vessel.' Having delevered herself thus, she entered into the flaming fire; and thereat a celestial shower of blossoms rained all around from heaven. O Lord, this is she that hath been born as the daughter of king Janaka,—thy wife, O mighty-armed one. Thou art the eternal Vishnu. The enemy, endowed with the splendour of a hill, formerly that had been slain through the wrath (of Vedavati), hath now been slain by her, by help of thine superhuman prowess. And this one of eminent righteousnesss would again spring up on earth like a flame from a field furrowed by the plough. This one named Vedavati was born in the Krita age; and in the Tretā age, for compassing the destruction of that Raksha, she was born in the Maithila line of the high-souled Janaka."

SECTION XVIII.

When Vedavati had entered into fire, Rāvana, ascending Pushpaka, began to range the earth. And coming to Uçiraviga, Rāvana saw a king (named) Marutta, sacrificing along with the deities. And a righteous Brahmarshi named Samvartta, the very brother of Vrihashpati, officiated at the sacrifice accompanied by the deities. And seeing that Raksha invincible by reason of the boon he had received, the deities, apprehensive of being worsted by him, assumed the forms of beasts. And Indra became a peacock and the king of righteousness, a crow, and the bestower of riches a lizard, and Varuna a swan; and, O slayer of foes, others also became other deasts. And then Rāvana entered into that sacrifice

like an unclean dog. And then coming up to the king, Rāvana—lord of Rākshasas—said: 'Give me battle, or say,—*I am defeated.*' Whereat king Marutta asked, him—'Who art thou'? And Rāvana laughing in contempt said,—'O king, I am delighted, that lacking curiosity, thou dost not dishonour Rāvana, younger brother unto the bestower of riches. What other man is there in these three regions that knoweth not the might of me, who, conquering my brother, has got possession of this car.' Thereat Marutta spoke unto Rāvana, saying,—'Blessed for sooth art thou, by whom thy elder brother hath been vanquished in fight; and a person so praiseworthy there is not in the three worlds. An act, that is divorced from righteousness and that is reprehended by people, can never be praiseworthy. Having committed a foul act, plumest thou upon thy having vanquished thy brother? And practising what piety hadst thou a-fortune received the boon? I had never before heard the like of what thou sayest. But O perverse one, stay now. Living thou shalt not back. To-day with my sharpened shafts shall I despatch thee to the abode of Yama.' Then taking up his bow and arrows, that king of men went out for encounter; but Samavartta stood in the way. And that great sage said unto Marutta words informed with affection 'If thou hear my speech, thou shouldst not fight. If this Maheçwara-sacrifice should remain incomplete, it wil burn up thy dynasty. Where is the fight of one initiated in a sacrifice? And where is the passion of one initiated in a sacrifice? And victory is ever uncertain; and the Rākshasa is difficult to vanquish. And thereupon, the lord of Earth—Marutta—desisted in consonance with the instructions of his spiritual preceptor; and composed addressed himself to completing the sacrifice, giving up his bow with the arrow set. And thereat considering him as defeated, Suka proclaimed this all round; and

from delight cried aloud, 'Victory unto Rāvana!' And then devouring the Maharshis that were present at the place of sacrifice, Rāvana, satiated with their blood, again went to the earth. On Rāvana having departed, the deities, inhabiting the etherial regions—Indra etc.—assuming their proper forms, addressed those creatures. And from joy Indra spoke unto the purple-plumed peacock,—'Pleased am I with thee thou righteous one. No fear shall spring to thee from serpents; and thy plumage shall be furnished with an hundred eyes. And when I shall shower, thou shalt be filled with glee as a token of my satisfaction with thee.' Thus did Indra—chief of celestials, confer a boon on the peacock. Formerly, O king, the peacock's wings had one unvaried blue. Having received the boon, the peacock departed. Then O Rāma, the king of righteousness said unto the crow, seated in front of the sacrificial apartment 'O bird, I am well pleased with thee. Listen to my words as I utter them. As I have been pleased with thee, thou shalt without doubt, enjoy immunity from the various ailments to which the birds are subject. And O bird, from my curse fear of death shall not approach thee; and thou shalt exist so long as people do not slay thee. And those men residing in my dominion, being smitten with hunger, shall be refreshed along with thy relations, when thou hast eaten and been refreshed.' Then Varuna addressed that lord of birds the swan ranging the waters of the Gangā,—'Listen to my words fraught with joy, thy hue shall be charming, mild, and like unto the lunar disc; and it shall be beautiful, resembling the sheen of spotless foam. And approaching my person thou shalt ever be beautiful to behold; and thou shalt, as a sign of my gratification, attian unparalleled complacence.' Formerly, O Rāma, swans had not a hue of one unvaried whiteness. Their wings ended in, blue, and their breasts wore the spotless hue of tender grass. And then Vaiçravana addressed the chameleon as it was stationed

at the mountain: 'Thy hue shall be gold-gleaming. Pleased am I with thee. Thy undeteriorating head shall be ever gold-hued. And this golden hue of thine shall proceed from my gratification?' Having thus conferred boons on them at that festal place, the celestials, along with the king, (on the sacrifice) having ended, went to their abode.

SECTION XIX.

"Having vanquished Marutta, that lord of Rākshasas—the Ten-faced one—eager for encounter, began to range the capitals of the foremost monarchs (of the earth). And coming to the most powerful crowned heads (in the world) resembling Mahendra and Varuna, the Rākshasa king said: 'Give me battle; or declare—we have been defeated. This I am resolved upon. Otherewise there is no escape for you?' Thereat those wise kings, possessed of great strength, and ever abiding by righteousness, being frightened (at Rāvana's intimidation), took counsel of each other. And knowing the superior strength of the foe, they said,—'We have been defeated.' Dushkanta, O child, and Suratha, and Gādhi, and Gaya and king Pururavā—all these kings said: 'We have been defeated.' And then Rāvana—sovereign of the Rākshasas—presented himself before Ayodhyā, governed by Anaranya, like Amarāvati ruled by Sakra. And coming to that foremost of men—king like unto Purandara himself in prowess, Rāvana said,—'Give me battle; or say I have been defeated. This is my mandate.' The lord of Ayodhyā, on hearing the words of that wicked-minded one, Anaranya, enraged, addressed the

Rākshasa-chief, saying,—'O king of Rākshasas, I will give thee combat, stay thou. At once prepare for fight, and I also shall go and prepare myself.' And when he had heard everything (regarding Rāvana), the forces of that foremost of kings that had been intended for conquering (Rāvana), sallied forth ready for bringing about the destruction of the Raksha,—ten thousand elephants, a *niyuta* horse, and many thousands of cars and infantry, O best of men; and, that host consisting of infantry and cars, marched for encounter, covering up the earth. And then, O thou proficient in fight, there took place a mighty and wonderful encounter between king Anaranya and that lord of Rākshasas. And that host, of the king encountering the forces of Rāvana, were extinguished like unto clarified butter thrown into the (sacrificial) fire. And having faught valorously for a long time, the remnant of the royal forces, suddenly coming in contact with the flaming Rākshasa ranks, were destroyed like unto swarms of locusts entering into fire. And he saw the mighty army of that powerful monarch destroyed by the (adversary), like unto a hundred streams absorbed by an approaching ocean. And then himself drawing his bow resembling the bow itself of Sakra, that foremost of sovereigns, beside himself with wrath, approached Rāvana. And brought down by Anaranya, his (Rāvana's) councillors—Maricha, Suka, and Sarana with Prahasta,—took to their heels like unto dear. And then that son of the Ikshawāku race discharged eight hundred arrows at Rāvana's head. And like unto showers pouring down on the top of a mountain, his shafts did not inflict any wound (on Rāvana).—And then the king, smitten on the head with a slap by the enraged king of Rākshasas, dropped down from his car. And the king, deprived of his senses, fell down on the earth, with his body trembling all over; as falls in a forest a *sâla* scathed with heaven's fire. And thereat the Raksha, laughing, spoke unto that Ikshwāku, lord of the earth,—'What is this that thou hast gathered as the fruit of thy encounter

with me. O king, there is none in this triune sphere that can combat with me. Having hitherto been sunk in lunacy, thou hast not heard of my strength.' As he was speaking thus, the king, whose sounds were fast running out said: 'What can I do in this matter. Verily time is incapable of being controlled. I have been overcome by Time; thou art merely an instrument. What can I do now, when I am going to lose my life? I never turned away from fight; I have been slain fighting. But, O Rākshasa, I shall tell thee something in consequence of the disgrace that the Ikshwāku race has met with (to-day). If I have practised charity, if I have offered oblations into fire, if I have carried on pious penances, if I have governed my people well, then be my words verified! There shall spring in the line of the high-souled Ikshwāku, one named Rāma—son unto Daçaratha, who shall deprive thee of thy life.' As he uttered this imprecation, the celestial kettle-drums sounded like the roaring of clouds; and blossoms showered down from the sky. And then, that best of kings, went to heaven; and when that king had gone to the celestial regions, the Rākshasa (also) went away.

SECTION XX.

"As the lord of Rākshasas was ranging the earth frightening everyone, Nārada—foremost of ascetics, came to that wood mounted on a cloud. And thereupon saluting him, the night-ranger Ten-necked one—enquired after his welfare as well as the occasion of his visit. And that Devarshi—the exceedingly energetic Nārada of immeasurable

splendour, seated on the back of the cloud, addressed Rāvana, who was stationed in Pushpaka, saying,—'O lord of Rākshasas, O placid one, O son of Viçravā, stay. I am well pleased with thy prowess and fame. And even as Vishnu had pleased me by destroying the Daityas, thou pleased me by harassing the Gandharvas and serpents. I will tell thee something. If thou wouldst hear what I have to say then, O child, listen heedfully as I unfold it. Why, my child, dost thou slay these*; thou art incapable of being slain by even the celestials. All these (men) are subject to death, they are verily slain. The world of man is unworthy of being afflicted by thee who art incapable of being destroyed by Deities, Dānavas Daityas, Yakshas, Gandharvas and Rakshas. Who should slay creatures, who are ever stupid in respect of their welfare, environed by mighty dangers, and encompassed by decrepitude and hundreds of ailments? What sensible person can set his heart on slaying human beings who are everywhere beset with a perrennial stream of evils. Do not thou enfeeble those beings who are already enfeebled and smitten by Divinity with hunger, thirst, old age etc. and who are overwhelmed with sorrow, and grief. O mighty-armed one, O lord of Rākshasas, behold man, albeit having their sense stupified, engaged in the pursuit of various interests, and themselves not understanding their own ways;† some pass their time merrily with dancing and playing on musical instruments while others weep distressfully with tears streaming from their eyes down their cheeks. And down fallen on account of their attachment for their mothers and fathers and sons, and of their desires touching their wives and friends they set small store by labours having the hereafter as their

* *i. e.* human beings.

† *Gati*—according to the commentator, means the time of employment and suffering.—I think the ordinary meaning answers, and give it accordingly.—T.

object. What then is the use of afflicting a race that is brought down ever by its own infatuation. O placid one, this world is verily conquered by thee. These for certain will have to repair to the abode of Yama. Therefore, O Paulastya, O captor of hostile capitals, do thou put down Yama. On him being conquered, all will doubtless be conquered by thee.' Thus addressed Lanka's lord, flaming in native energy, addressed Nārada, laughing and saluting him, 'O thou that delightest in the sport of gods and Gandharvas, and that takest pleasure in warfare, I am ready to go to the nethermost regions for the purpose of conquest. And conquering the three worlds, and bringing under subjection serpents and celestials I shall for ambrosia churn the nether regions.' Then the reverend sage Nārada spoke unto the Ten-necked one,—'Who save thee can forsooth go on that journey? Verily, O irrepressible one, O destroyer of foes, the way leading to the city of the lord of the dead is difficult of access.' Thereat laughing, the Ten-faced one said to the saint resembling a mass of white clouds, 'This is done. Therefore,* O great Brahman, intent upon slaying the Vaivaçwata's son, I will go by this way which leadeth to the king—the offspring of the sun. And, O master, from wrath I have vowed that I will, eager for encounter, O reverend one, conquer the four Lokapālas. Then here go I to the city of the lord of the Pitris; and I am determined to compass the death of him that visiteth creatures with smart.' Having delivered himself thus and saluted the sage, he, entering the southern way with his councillors, proceeded along. And the exceedingly energetic Nārada—best of Brahmans—resembling a smokeless fire, remaining rapt for a while, began to reflect;—'How can (Rāvana) conquer Time who, when its life waneth, righteously visiteth with affliction the time, sphere with Indra, fraught with mobile

* *i. e.* As thou hast commanded me.

and immobile. How can this lord of Rākshasas, of himself, go to him who, resembling another fire, beareth to the gifts and acts (of persons),—that high-souled one of whom attaining consciousness, people put forth their activity; and afflicted with the fear of whom these three worlds fall away? How can (Rāvana) subdue him who ordaineth things both great and small, who meteth rewards and punishments for good and bad acts, and who himself hath conquered the three worlds? Resorting* to what other means shall Rāvana secure (victory)? I am curious about it: To Yama's abode shall I go for witnessing the encounter between Yama and the Rākshasa."

SECTION XXI.

HAVING reflected thus, that foremost of Vipras endowed with fleet vigor, bent his steps towards the abode of Yama, for the purpose of relating to him all that had taken place. And there (he) saw that god—Yama—sitting in front of fire, and offering into it the good and evil fruits of their actions.†

And seeing the Maharshi Nārada arrive there, Yama offering him *arghya* according to the ordinance, addressed him saying, when he was seated at his ease: 'O Devarshi,

* Explains the commentator: 'Time hath every thing under its control. Like the all-enclosing space, time pervades all that is. This being so, resorting what transcending Time, shall Rāvana obtain victory over it."

† Ordaining happiness and misery to the lives of people according to their acts.'—T.

is it well with thee? And doth virtue deteriorate.'* And, why, O thou honored of deities, and Gandharvas, dost thou come?' Thereat the reverened sage, Nārada, said; Hearken. I shall tell (thee); and (after hearing me out) do thou what is fit. O king of the Pitris, here cometh the night-ranger named ten-necked, for bringing thee under his sway —thee who art incapable of being conquered. And, O master, for this reason it is that I have come hither hastily,—doubtful what shall befall thee who hast the rod for thy weapon. In the meanwhile they saw the Raksha's car approach from afar, flaming and like unto the ray-furnished (one) risen. And dispelling the gloom of that region with the effulgence of Pushpaka, that exceedingly powerful (Rākshasa) came forward. And the mighty-armed ten-necked one all around saw creatures reaping the consequences of their fair and foul acts. And there he saw Yama's soldiery along with Yama's followers, fierce-forms, grim-visaged and terrific. And he saw coporeal beings undergoing torments and pain, and emitting loud cries and sharp shrieks; preyed on by worms and fell dogs: and uttering words capable of striking pain and terror into the heart (of the hearer): and people swimming in the Vaitaraini profusely running blood; and momentarily burning with hot sands; unrighteous wights pierced in a wood of *asipatra*, (plunged) in Raurava, in the river of borate of soda; and (cut) with razor-edges; asking for drinks; and afflicted with hunger and thirst; converted into corpses, lean, woe-begone, and pallid with hair flowing loosely; having dust and filth (on their bodies), and running about distressfully with dry forms;—on

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* The original has: "Doth *not* virtue wane." This in English would imply the very reverse what Narada intends to say. He says: 'Doth religion deteriorate?'—*i.e.* 'I hope, religion doth *not* deteriorate.' This is an idiom and natural usage accounts for it, although that usage must in the nature of things be based on a subtle ground of reason.—T.

the way saw Rāvana by hundreds and by thousands. And Rāvana also saw some in front of houses engaged in merry-making with songs and strains of instruments,—as the fruit of their pious acts; and (saw) the giver of kine regailing themselves with milk; the dispenser of rice, feeding on the same, the bestower of abodes, enjoying mansions, as the fruit of their several acts; and persons living with damsels decked with gold and gems and jewels; and other pious folks, flaming in their native energy, all these saw Rāvana lord of Rākshasas. And by his might that mighty one delivered those that were being tormented by their wicked acts. And on being liberated by that Raksha—the ten-necked one, those creatures in a moment began to enjoy their release, that had come to them without thought or suspense. And on the dead being delivered by the magnanimous Rākshasa, the guards of the dead, getting enraged, rushed at the Rākshasa sovereign. And there arose a mighty tumult from all sides; from the heroic warriors of the king of righteousness rushing (all around.) And those heroes by hundreds and by thousands assailed (Pushpaka) with *prâças*, and bludgeons, and darts and maces, and spears and *tomaras*. And swiftly swarming like bees, they began to break the seats, blocks, daises and gateways (of the car.) And in that conflict Pushpaka presided over by divine energy, incapable of being destroyed by virtue of Brahma power, being broken, resumed its former shape. Countless were the soldiers of that high-souled one consisting hundreds and thousands of heroic warriors, (ever) forward for fight. And according to the measure of their might his (Rāvana's) councillors—great heroes all, as well as the ten-faced one himself with might and main, faught with trees and crags and hundreds of blocks of buildings. And those councillors of the lord of Rākshasas, assailed with every kind of weapons, with their persons bathed in blood, faught fiercely. And O large-armed one the exalted councillors of Yama and Rāvana sore

assailed each other with arms. And leaving the councillors alone the highly powerful warriors of Yama rushed against Daçānana* with a shower of spears. And then pierced through and through by those weapons, with his person covered with blood, the Rākshasa king appeared like a flowering Kinçuka in Pushpaka.† And thereat that powerful one, by virtue of his mastery over weapons, began to hurl darts and maces, *prâças* and spears and *tomaras* and crags and trees. And that terrific shower of trees, rocks and arms, alighted on the army of Yama (fighting) on the earth. And snapping those weapons and resisting (those vollies of) arms, they smote at the Rākshasa fighting alone by hundreds and thousands. And encompassing him even as clouds encompass mountain, they rendered (Rāvana) inert by means of *Bhindipâlas* and darts. And with his mail torn open, his anger raging fiercely, and covered with blood streaming over his person, he, forsaking his car, stood upon the ground. And then furnished with his bow and holding his shafts, (Rāvana) regaining his senses in a short time, increased in energy and stood in the field like the finisher. And now fixing the divine Pāçupata on his bow, and saying unto them, 'slay! slay!' he drew that bow. And enraged, (Rāvana) resembling Rudra himself, in fight drawing his bow to his car, discharged that shaft even as Sankara had discharged at Tripurā. And the appearance of the shaft was like an extinguishing fire in summer with smoke with flames, burning up a forest. And garlanded with glory that shaft

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* Râvana.

† This simile is peculiarly appropriate and beautiful. Pushpaka, the name of Ravana's car, means composed of flowers; and this signification shining askance, as it were, over the direct sense of the sentence, heightens the delight the reader feels on imaginging the principal figure. 'Ravana seated in *Pushpaka*, covered with blood, looked like a blossoming Kinsuka.'—T.

followed by ghosts,* in that encounter; rushed on, burning to ashes the loose bushes and trees lying in its way. And burnt up by its energy, the most of Vaivaswata fell down in the field like unto banners of Mahendra. And thereat the Rākshasa of terrific prowess along with his councillors began to set up tremendous shouts; as if making the earth tremble.

SECTION XXII.

HEARING his mighty shouts, that lord Vaivaswata knew that his adversary had gained the day and that his own host had been destroyed. And knowing that his forces had been slain, he, with his eyes crimsoned with passion hastily spoke unto his charioteer, 'Bring thou my car.' And thereat the charioteer brought the noble and mighty car and stood (there) and then that exceeding energetic one mounted the car. And in front (of his car) stood death, equipped with *praças* and maces in his hands, who makes nothing of this entire triune world; incapable of deterioration. And beside (him) was the rod of Time in its native from—the divine instrument of Yama like unto a flaming fire on account of its own energy. And then on beholding Time, infuriated, tending to strike terror into all creatures, was agitated the triune universe, and trembling over took the denizons of heaven. And the charioteer urged on the steeds possessed of graceful splendour; and arrived where the lord of Rākshasas was posted. And in a moment those horses

* The instrument being Siva's, it naturally was followed by *ghosts*, as his attendants.—T.

like unto thought (in celerity,) and resembling the steeds themselves of Hari, took Yama where the warfare had already begun. And seeing the frightful car in that aspect with Death present in it, the ministers of the Rākshasa monarch at once took to their heels. And in consequence of their being comparatively inferior in point of strength they were deprived of their senses, and afflicted with fear; and saying, 'Here we are not equal to fighting' they went their way. But seeing that car capable of striking terror into folks, the Ten-necked did not experience any agitation, nor did fear enter his heart. And approaching Rāvana, Yama, enraged, discharged spears and *tomaras*, and began to pierce Rāvana's marrow. But Rāvana, without at all feeling any smart, began to shower arrows on Vaivaswata's vehicle, resembling a downpour caused by clouds. And again at his spacious breast, that Rākshasa who had undergone slender injury, could not resist, (Yama's arms) with hundreds of mighty darts hurled. And in this way that destroyer of foes—Yama fought for seven nights with various arms; until at length his enemy was driven back and deprived of his senses. And then, O hero, there took place mighty onset between Yama and the Rākshasa both eager for victory and both never tiring of fight. And celestials and Gandharvas and Siddhas, and the supreme saints, placing Prajāpati at their head, presented themselves at the fight. And the encounter that then took place between that foremost of of Rākshasas and the lord of the Dead was like the universal upheaval. And stretching his bow resembling in spleandour the thunderbolt of Indra, he discharged arrows covering up the sky. And he smote Death with four, the (Yama's) charioteer with seven, and swiftly struck Yama in the marrow with hundreds and thousands of shafts. And then from forth Yama's mouth there issued darted flames with his teeth mixed with smoke, the fire of his fury. And witnessing this wonder in the presence of the deities and Dānavas,

both Death and Time were fired with wrath and were filled with delight. And the Death, growing still more wroth, addressed Vaivaswata saying;—"Let me go. I shall slay this sinful Rākshasa. Even this is my native might this Rākshasa will be no more. Hiranyakaçipu, the gracaful Nemuchi, and Shamvara, Nishandi and Dhumketu and Virochana's offspring Vali, and the Daitya Shamvu that mighty monarchs, Vritra and Bāna; and Rājarshis versed in all branches of learnings and Grandharvas, and mighty serpents, and sages, and Pannagas and Yakshas, and swarms of Apsaras and the Earth herself containing vasty oceans and mountains and rivers and trees, at the unrolling of a Yuga—all these, O mighty monarch have I brought to dissolution. All these and many more endowed with strength and incapable of being overcome, were at the very sight of me compassed with peril,—and what is this ranger of the night? Let me go. O thou cognizant of righteousness,—I shall slay this one. There is none that, albeit strong, can survive after having been seen by me. Verily this is not mine strength,—this might pertaineth to me by nature. Time, if seen by me, he won't live for a moment.' Hearing these words of his, the puissant king of righteousness spake there unto death,—'Do thou stay. I myself shall slay him.' Then with his eyes reddened that lord, Vaivaswata, wielded with his hand the infallible dart of time; while by him lay the redoubtable noose of time and the mace in its native shape resembling fire and the thunderbolt. He, who by his very sight draweth away the lives of creatures,—what should be said of its touching and being hurled at people? And touched by that powerful one, that mighty weapon, *engist* with flames, attained access of energy, and seemed to consume the Rākshasa. And in the field of battle, every one afflicted with fear, ran away from it. And beholding Yama with his rod uplifted, the celestials were agitated. And on Yama being desirous of slaying

Rāvana, the great-father manifesting himself spake unto Yama: 'O Vaivaswata, O mighty-armed one, O thou of immeasurable prowess, this certainly must not be. Thou shouldst not with thy rod slay the night-ranger; for, O foremost of celestials, I have conferred a boon on him; and thou shouldst not render false the words that I have uttered. Verily he, that, whether a god or a human being, shall falsify my words, shall render this triune universe false. There is no doubt about this. If this terrific weapon, capable of affrighting the three spheres, be discharged alike at friends and foes, it will destroy creatures. This rod of time, of immeasurable might and incapable of being resisted by creatures, was created by me as having the power of compassing the death of all beings. Therefore, O mild one, thou forosooth shouldst not bring it down on Rāvana's head. If this alights on any one, he doth not live for a moment. Whether on this weapon allighting, the ten-necked does not die, or if he does do either way falsehood is the consequence. Therefore do thou keep thy uplifted weapon off Lankā's lord. If thou have any care for these worlds do thou establish my truth.' Thus addressed, Yama then answered, 'I rastrain this rod. Thou art our Lord. But as I can not slay this one who hath obtained a boon, what then shall I do now in the field? Therefore shall I disappear from the sight of this Raksha.' Having said this, even there did he vanish with his car and horses. And having vanquished him and distinguished his name, he again ascended his Pushpaka and went out of the abode of Yama. And with a delighted heart Vaivaswata along with the deities headed by Brahmā—as well as that mighty ascetic-Nārada, went to the celestial regions."

SECTION XXIII.

HAVING vanquished Yama, the foremost of celestials, Rāvana delighting in warfare, saw his adherents. And seeing Rāvana, with his person bathed in blood, bettered by the weapon discharged at him, they were seized with surprise. And hailing him with victory, the councillors headed by Māricha, having been encouraged by Rāvana, ascended Pushpaka. And then the Raksha entered the regeon of waters—the abode of Daityas and serpents, well protected by Varuna. And arriving at Bhogavati—the city governed by Vāsuki, he brought the serpents under subjection and then, delighted, bent his course to the palace—Manimayi. There dwelt the Nivatakavachas, who had obtained boons. Those Daityas were possessed of prowess and endowed with strength,—carrying various weapons, breathing high spirits and invincible in battle. And the Dānavas and Rākshasas growing enraged fell to raving each other with darts and tridents, Kuliças and axes and *pattiças*. And as they faught one entire year passed away and neither side obtained victory or was worsted. And then that way of the triune sphere, that God, the undeteriorating Great-father, swiftly presented himself on the scene mounted on his excellent car. And making the Nivatakavachas desist from battle the ancient great-father spake in clear words—'Even the celestials and the Asuras are not able to vanquish this Rāvana in battle; nor can the Dānavas backed by the gods can destroy you. Do you therefore turn your minds to making friends with the Rākshasa. All interests are forsooth the common possession of friends.' Thereat Rāvana made friends with the Nivatakavachas in the presence of Fire; and then rejoiced greatly. And duly

honored (by them) Daçānana passed there a year, without any feeling of that place being different from his own home: and spent his time agreeably. And having learnt there an hundred sorts of illusion, he directed his course to Rasātala, searching for the city of the lord of waters. And then going to the city named Açma ruled by the Kālakayas, (Rāvana) slew the Kālakayas endowed with terrific striength; and then with his sword cut off his brother.in-law,* the husband of Surpanakhā, the mighty Vidyutjibha possessed of terrific strength; as that Rākshasa in the encounter was licking (the limbs of Rāvana's followers).† Having vanquished him, he, in a moment, destroyed four hundred Daityas. And then the lord of Rākshasas saw the grand abode of Varuna resembling a mass of white clouds, and effulgent like unto Kailāça itself;—and also saw the milk-conserving Surabhi stationed there; from the streams of whose milk was produced the ocean named Kshiroda.‡ And there Rāvana saw the mother of kine and the foremost of bulls; from whom springeth that maker of night the mild-beaming-moon; taking refuge under whom subsist the prime saints and those living on froth, the froth§ (of milk); and wherefrom sprang ambrosia as well as the Swadha of Swādhā-subsisting ones¶, even her that goeth with human beings under the name of Surabhi. Having gone round this

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* *Cyalá* means a wife's brother, Vidyujjibha was however, the *husband of his sister*.—T.

† This explanation is the commentator's.

‡ Lit, the sea of milk.

§ A typical instance of the lengths which the self-denial of the Hindu sages went is furnished by the case of a certain class of ascetics, who, abstaining from every other kind of food, lived solely on the froth of milk, falling off from the udders after the calf had drunk it. This froth-drinking, in preference to drinking the milk itself was dictated by a motive of charity—viz, not to deprive the calf of her legitimate fare.—T

¶ The ancestral manes.

wonderful (cow), Rāvana entered the exceedingly dreadful abode of Varuna) guarded by various kinds of forces. And then he beheld Varuna's splendid mansion, streaming with hundreds of torrents, resembling a mass of autumnal clouds, and always wearing a delightful aspect. And killing the generals of the forces, after having been resisted by them, he addressed the warriors, saying,—'Do you speedily acquaint your king with this "Rāvana hath come here seeking battle." Do thou give him fight, or say with joined hands. 'I have been defeated by thee, and then thou hast no fear whatever?' In the meantime the sons and grandsons of the high-souled Varuna, as well as those of Pushkara issued forth. And they, endowed with every virtue, accompanied by their own forces, yoked cars furnished with the effulgence of the rising Sun, and coursing at the desire of their riders. And then there took place a mighty encounter capable of making people's down stand on end, between the sons of the lord of waters, and those of the intelligent Rāvana. And in a short while that entire host of Varuna was brought down by the highly powerful councillor of that Rākshasa Daçagriva. And seeing their own forces brought to straits in the conflict and driven back in the fight with networks of shafts, and down on the ground and seeing Rāvana in Pushpaka, Varuna's sons swiftly shot into the welkin with their fleet-footing cars. And after they had attained a station of equal vantage (with Rāvana) in the sky,* great was the encounter that then took place in the sky, resembling the encounter of the deities and the Dānavas. And turning away Rāvana in the conflict by means of shafts resembling fire, they, exceedingly rejoiced, emitted various shouts. And then Mahodara, eneraged on seeing the king sore pressed, casting

* Ere this Rávana was fighting on Pushpaka, while Varuna's sons fought on the earth.

off fear, and wrought up with rage, began to go around, eager for fight. And smit with his mace by Mahodara, Varuna's sons coursing at will and resembling the wind (in velocity), dropped down to the ground. And having slain those warriors and also those horses of Varuna's sons (Mahodara) seeing them lying down deprived of their cars swiftly sent up a tremendous cheer. And destroyed by Mahodara, their cars and horses together with their foremost charioteers, lay low on the earth. And then forsaking their cars, the sons of the high-souled Varuna, stationed in the sky, did not experience any pain* by virtue of their native power. And having stretched their bows they pierced Mahodara, and then, all together they greatly angered prevented Rāvana. As the clouds, with a thousand torrents cleave a mountain, so they, with dreadful shafts, resembling thunderbolts and discharged off the bows, pierced him. Thereupon the Ten-necked (demon), excited with wrath like the fire of dessolution, pierced them to their very vitals with highly dreadful arrows. And stationed above, he showered on them variegated maces, *Vallás*† *Pâtticas*, *saktis* and huge *Sataghnis*.

Thereupon with the arrows the infantry were greatly exhausted like unto young elephants six years old, fallen in mire. Beholding Varuna's sons thus worn out and overwhelmed the highly powerful Rāvana roared in delight like unto clouds. Thereupon emitting loud cries the Rākshaha, like unto a cloud, with a downpour of diverse shafts, destroyed the offspring of Varuna. Thereupon they were all defeated and fell dead on the ground and all their followers fled away from the field of battle to their homes. Rāvana spoke unto them.—"Do ye communicate this to

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* By virtue of their immortal origion.

† An arrow with a ceresent-shaped head.

Varuna." Whereto his minister Prahasta replied unto Rāvana saying—"O great king—Varuna's sons are slain and the lord of waters, whom thou art inviting for battle, hath gone to the region of Brahmā, to hear songs. While the king is away, what is the use of taking trouble, O hero? And all these heroic sons (of Varuna) have been vanquished." Hearing these words and spreading his own name the lord of Rākshasas expressing sign of joy, issued out of Varuna's abode. And returning by the way by which he had come, the Raksha, stationed in the welkin, proceeded towards Lankā."

SECTION XXIV.

AND again journeyed in the city of Açma (the followers of Rāvana) dreadful in fight. There the Ten-necked demon beheld a highly picturesque house—adorned with networks of pearls, having gateways crested with Vaidurjas, golden pillars and abounding in pavements. And the stairs, of that picturesque house resembling the abode of Mahendra, covered with girdles, were made of crystal. Beholding that excellent house the highly powerful Rāvana thought within himself—"Whose is this beautiful house, resembling the summit of Meru? Go, O Prahasta, and learn quickly whose house is this." Thus ordered, Prahasta entered that excellent house—and finding none in one appartment he entered another and thus entering seven apartments he at last saw a flame of fire. There was a man in that flame, who, when seen, laughed aloud. Hearing that dreadful laughter Prahasta's down stood on their end. There was another man in that flame, as if in a swoon,

engarlanded with golden lotuses, incapable of being looked at, like the sun, and resembling the Yama's self. Beholding that the night-ranger speedily issued out of the house and communicated it unto Rāvana. Thereupon, O Rāma, having descended from Pushpaka, the Ten-necked demon, black as collyrium, entered that house. (Immediately) obstructing the door there stood a huge-bodied man, dreadful like Siva—his tongue was all flame, his eyes were red, rows of teeth beautiful, lips like *Bimba,* his form was handsome, nose dreadful, neck like a shell marked with three lines, jaws were spacious, beards thick, bone fleshy, teeth huge and his appearance was all dreadful. And taking up an iron mace he stood at the gate. Beholding him, Daçānana's hairs stood on their end—his heart and body trembled. And seeing these bad omens, O Rāma, he began to think within himself. He thus meditating that man said—'What art thou thinking, O Rākshasa? Tell me all in confidence. I shall confer upon thee the hospitality of fighting, O hero, O night-ranger.' Having said this he again spoke unto Rāvana, saying—'Dost thou wish to enter into conflict with Bali, or what else is thy intention?' Rāvana was so overwhelmed that his hairs stood on their end; but resorting to calmness he said—'O thou foremost of those skilled in speech, who residest in this house? I shall fight with him; speak out what thou wishest.' He again said (to Rāvana)—"The lord of Dānavas lives here—he is highly generous, heroic, and hath truth for his prowess. He is gifted with many qualities, resplendent like unto Yama with mace in his hand or the newly risen sun and incapable of being defeated in conflict, impetuous, invincible, victorious, powerful, a veritable ocean of accomplishments, sweet-speeched, supporter of the dependants, fond of preceptor and Brahmans, always waiting for opportune hours, gifted with high powers, truthful, of a handsome person, skilful, gifted with all accomplishments, heroic and engaged in the study

of the Vedas. He sometimes walks on foot and moves about like the wind—he shines like fire and spreads heat like the sun. He travels with the gods, spirits, serpents and birds. He does not know fear; dost thou wish to fight with him? If thou dost wish to fight with Bali, O lord of Rākshasas, O thou gifted with great energy, do thou speedily enter (this house) and engage in the encounter.' Being thus addressed the Ten-necked demon entered where Bali was. Beholding the lord of Lankā, the foremost of Dānavas, resembling the flaming fire, and hard to look at like the sun, laughed. And taking that Rākshasa by the hand and placing him on his lap he said. 'O Ten-necked lord of Rākshasas, O thou having long arms, what desire of thine may I satisfy? Do thou tell me what for thou hast come hither.' Being thus addressed by Bali Rāvana said—'I have heard, O illustrious sir, that formerly thou wast bound by Vishnu. Forsooth I am capable of releasing thee from the bonds.' Hearing that Bali laughed and said—'Hear, I shall relate to thee what thou hast asked, O Rāvana. The red-hued man, who stands always at the door—by him formerly all the leading Dānavas and other powerful lords were brought into subjection—by him I was also bound. He is invincible like unto death; who is there on this earth that can deceive him? He, who stands at the door, is the destroyer of all beings, creator and preserver and the lord of the three worlds. Thou dost not know him nor do I. He is identical with past, future and present and is the lord. He is Kali and he is Time—the destroyer of all beings. He is the destroyer and the creator of the three worlds—and he slays all beings mobile and immobile. And that lord of all gods again creates the universe without beginning or end. O night-ranger, he governs and preserves all sacrifices, gifts and oblations to fire. Forsooth he is the creator and the preserver of the universe—there is none so wonderful in the three worlds. O son of Pulasta, He hath been guiding the former Dānavas, myself, yourself like so

many beasts bound with ropes. Vitra, Danu, Suka, Sambhu, Nishumbha, Sumbha, Kālanemi, Prahlada and others, Kuta, Vairochana, Mridu, Jamala, Arjuna, Kansa, Kaitabha, and Madhu used to impart heat like the sun, appear resplendant like the rays, move about like air and pour showers like Indra. All of them celebrated many a sacrifice and were engaged in austere penances. All of them were high-souled and considered the practice of Yoga as a great virtue. Having got by an immense accession of wealth they enjoyed many pleasures, made many gifts, celebrated many sacrifices, studied (many lores) and governed their subjects. They were all protectors of their own kith and kin and slayers of enemies; and in battle, there was none equal to them in the three worlds. They were all heroic, of a high pedigree, versed in all sacred writings, proficient in all branches of learning and indomitable in warfare. Having defeated thousands of celestials in conflict, the high-souled ones conquered the regions. They were always engaged in those works which were not liked by the celestials and used to maintain their own men. They were all inflated with pride and haughtiness and effulgent like the newly-risen sun. The glorious Hari, the lord Vishnu, knoweth only how to bring about their destruction who perpetually assail the celestials. He creates all these and He, bringing about their destruction, existeth in Himself at the time of dissolution. These highly powerful and high-souled Dānava chiefs, assuming shapes at will, have been destroyed by the glorious God. Besides, all these heroes, who have been heard of as being irrepressible and invincible in warfare, have been discomfitted by the wondrous power of Kritānta." Having said this the lord of Dānavas again spoke unto the lord of Rākshsas—'O hero, O thou gifted with great strength, take that flaming discus which thou beholdest and come to my side. I shall then relate to thee the means of eternal liberation. Do what I have told thee, O thou having long

arms. Delay not O Rāvana." Hearing this the highly powerful Raksha proceeded, laughing, O descendant of Raghu, where that celestial *kundala* was. Rāvana,proud of his prowess, easily took it up but could not move it by any means. And being ashamed that higly powerful one again attempted. As soon as it was uplifted the Rakshasa dropped down on ground, bathed in a pool of blood, like unto an uprooted Sāla tree. In the meantime there arose a sound from Pushpaka, and the councillors of that lord of Rākshasas cried aloud. Regaining his sense that Raksha rose up in a moment and lowered his head in shame. Bali said to him—"Do thou come, O foremost of Rakshasas and hear my words. O heroe, the *kundala*,crested with jewels, which thou didst assay to take up, is an ornament for the ear of one of my forefathers. This fell here on the ground, O thou gifted with great strength ; another *kundala* was thrown on the summit of the mountain. Besides these *kundalas* his crown was also cast off on the groud before the altar during the encounter. Formerly none bore enmity towards my ancestor Hiranya Kasipu—Time death, or illness. He had no death during the day, night, evening or morning. O foremost of Rakshasas, he did not experience death from any weapon whatsoever. He created a dreadful enmity with Prahlāda. This conflict having taken place with the high-souled and heroic Prahlāda there rose up a dreadful figure of man-lion—a terror unto all, O foremost of Rakshasas. And that terrible figure casting his looks about, all the worlds were over-whelmed.

Thereupon taking him up with his arms he destroyed him with his nails. The person, who is standing at the door, is this supreme Vāsudeva, void of passion. I shall now relate to thee the words of that supreme God ; do thou hear, if thy heart is filled with spiritual thoughts. The person, who is standing at the door, hath brought into subjection, in thousands of years, a thousand of Indras, an

Ayuta of gods and hundreds of great Rishis." Hearing these words Rāvana said—"(I have seen) Kritānta, the lord of spirits with Death himself, with hairs standing erect. Serpents and scorpions are his hairs—his tongue is hard as the lightning, his teeth are dreadful—his eyes are red and he is gifted with great velocity and a terror unto all beings. He is incapable of being looked at like unto the sun, unconquerable in battle and is the chastiser of the sinners. He even was defeated by me in conflict. There I did not feel the least pain or fear, O lord of Danavas. I do not know (this person)—it behoveth thee to give me an account."

Hearing the words of Rāvana Bali said—"He is the lord Hari—Nārayana—the protector of the three worlds. He is Ananta,* Kapila† Jishnu‡ and the highly effulgent Manlion.§ He is Kratudhāma¶ Sudhāma‖ and hath the dreadful mace in his hand. He is like unto the twelve Adityas, Purāna and the excellent Purusha; he is like unto the red clouds—the lord of gods and the best god. O thou having long arms, he is encircled by flames, a great devotee and fond devotees; this lord preserveth the universe and hath created it. And he, gifted with great strength, brought about destruction in the form of Time; and this Hari, with a discus in his hand, is sacrifice and is being worshipped in sacrifices.

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* Lit, eternal, endless. Here it is the name of Vishnu.

† A celebrated Muni or saint, the founder of the *Sankhya* system of philosophy; the son of Kardama by Devahuti and according to some an incarnation of Vishnu.

‡ Lit—victorious, or truimphant, a name of Vishnu.

§ *Narasinha*—a name of Vishnu. When prayed for by Prahlâda to appear from a pillar Vishnu came out in the shape of man-lion and slew Hiranya-Kasipu—the king of Datyas and father of Prahlâda.

¶ Protector of sacrifices—a name of Vishnu.

‖ Here it is evidently one of the names of Vishnu. In Vishnu Purana. Book I, Chap. X. we find another account, Vireyas, married to Gauri, had Sudaman, a Loka pala, or ruler of the east quarter, as his son.

He is at one with all gods—all beings, all worlds and all knowledge. He is all forms, the great form, Baladeva and hath long arms; he slayeth heroes, hath heroic eyes, is imperishable and the preceptor of the three worlds. All these sages, who long for final liberation, meditate upon him—he, who can know this Purusha, is not sullied with sins. By remembering him, hearing of him and worshipping him, every thing can be obtained." Hearing these words of Bali, the highly powerful Rāvana, having his eyes reddened with ire, issued out with uplifted weapon. Beholding him thus excited, the lord Hari, with a club in his hand, thought within himself, O Rama, "I shall not slay this sinner for the satisfaction of Brahmā" and assuming his own shape disappeared. And not beholding that Purusha there, the night-ranger issued out of the abode of Varuna, shouting with joy. He went away by the way he had come.

SECTION XXV.

THEREUPON meditating for sometime the lord of Lankā went to the region of the sun and spent the night upon the picturesque summit of the mount Meru. And ascending the car Pushpaka having the velocity of the sun's steeds, he, by various courses, went on and beheld the glorious sun, gifted with all radiance, purifying all, wearing golden *Keyuras* and clothes crested with jewels. His beautiful countenance was

adorned with a pair of excellent *Kundalas*; and his person was embellished with *Keyuras*,, *Nishkas* and garlands of red lotuses. His body was annointed with red sandal and was radiant with a thousand rays. And beholding that foremost of gods—the sun—that primeval deity, without end or middle, having Uchaisravas as his carrier, the witness of the world and the lord of the universe, the foremost of Rākshasas, being overwhelmed with his rays, said to Prahasta—"O minister, do thou proceed at my behest and communicate unto him my orders—'Ravana hath arrived here for battle—do thou offer him fight.' Or say 'I have been defeated'. Do thou follow one of these extremes."' Hearing those words that Rakshasa proceeded towards the sun and beheld two gate-keepers—Pingala and Dandi by name. And communicating unto them the resolution of Rāvana he stood there silent, being over-powered with the rays of the sun. And approaching the sun, Dandi communicated unto him all this. Hearing of Ravana's intention from Dandi the intelligent sun—the enemy of night—wisely said to him—"Do thou proceed, O Dandi; either defeat Rāvana or tell him 'I have been defeated.' Do whatever thou wishest." Hearing those words he approached the high-souled Rakshasa and communicated unto him what the sun had said. Hearing the words of Dandi the lord of Rakshasas trumpheted his own victory and went away.

SECTION XXVI.

HAVING spent the night on the picturesque summit of the mount Meru and thinking (for some time) the powerful lord of Lankā went to the region of the moon. (And he saw a person) proceeding, seated on a car, sprinkled with heavenly unguents and attended upon by Apsarās. And worn out with the satisfaction of desire he was being kissed there. Seeing such a person his curiosity was greatly excited. And beholding a Rishi there he said to him—"Welcome thou art, O celestial saint. Indeed thou hast come at a proper season. Who is this shameless wight that is going seated on a car and attended by Apsaras? Does he not perceive his object of fear?" Being thus addressed by Rāvana, Parvata said—"O my child, O thou gifted with great intellect—Hear I shall describe to thee the truth. By him all the worlds have been conquered and Brahmā hath been propitiated. And he is now proceeding to that excellent region full of bliss for obtaining final liberation. As all the worlds have been conquered by thee by virtue of thy asceticism, O lord of Rākshasas, so is he going, undoubtedly performing many pious actions and drinking Soma juice. O foremost of Rakshasas, thou art heroic, and hast truth for thy prowess. The powerful are never offended with the pious." Thereupon he espied an excellent, huge car, filled with all radiance and effulgence and the sound of musical instruments and singing. (And Rāvana said)—"O great Rishi, who is that person, gifted with great effulgence, who goeth surrounded by charming songsters, dancing-girls and Kinnaras?" Hearing his words Parvata, the foremost of saints, again said—"He is heroic and a great warrior—he never returneth unsucessful from a battle-field. Having performed many heroic feats in battle, and slain many enemies, he hath been assailed with many wounds in fighting

and hath renounced his life for his master. Having destroyed many in battle, he hath at last been slain by his enemies and is perhaps now going either to the region of Indra or to some such place. This best of men is now being entertained by these well-versed in the art of singing and dancing."

Rāvana again said—"Who goeth there effulgent like unto the sun?" Hearing the words of Rāvana, Parvata said—"The person, resembling the full moon and wearing diverse ornaments and cloths, whom thou beholdest, O great king, in the golden car abounding in Apasarās, distributed gold. He, gifted with great effulgence, is now going in a swift-coursing car." Hearing the words of Parvata, Rāvana said—"O foremost of Rishis, do thou tell me, who, of these kings going, if prayed for, may offer me the hospitality of a battle? For sooth thou art my father; do thou point out (such a man to me) O thou conversant with piety." Being thus addressed, Parvata again said to Rāvana—"O great king, all these kings wish for heaven not for battle. I shall point out such a man, O great one, as shall enter into conflict with thee. There is a highly powerful king—the lord of seven islands, well known by the name of Māndhāta; he shall enter into an encounter with thee." Hearing the words of Parvata, Ravana again said—"Do thou tell me, O thou of great devotion, where this king resides. I shall go where lives this foremost of men." Hearing the words of Rāvana, the sage again said—"The son of Yuvanaswha hath conquered the world consisting of seven islands begining with the sea; Māndhāta, the foremost of kings, is just coming to meet him." Thereupon (Rāvana) having long arms, proud of the boon conferred upon him in the three worlds, beheld the heroic Māndhāta, the lord of Ayodhyā and the foremost of kings. The king of seven islands proceeded in a golden and well-painted car resplendant like that of Mahendra, shining in his beauty and sprinkled with celestial unguents. The Ten-naked demon said to him—"Do thou give me battle."

Being thus addressed, he, laughing, said to the ten-necked demon—"If thy life is not dear unto thee, do thou fight with me, O Rākshasa." Hearing the words of Māndhāta, Rāvana said—"Ravana did not experience any affliction from Varuna Kuvera or Yama; why should he experience fear from thee, who art a man?" Having said this, the lord of Rakshasas as if burning in ire, ordered the Rākshasas irrepressible in battle. Thereupon the ministers of the vicious-souled Rāvana, highly enraged and well-skilled in warfare, began to make a downpour of arrows. Thereupon the highly powerful king Māndhāta, with sharpened shafts, assailed Prahasta, Suka, Sārana, Mahodara, Birupaksha, Akampana and other foremost heroes. Prahasta covered the king with his arrows—but before they had approached him, that foremost of men shattered them into pieces. Like unto fire burning down grass, the host of Rakshasas were burnt down by the king Māndhāta by means of hundreds of *Bhushundis, Vallas, Vindipālas* and *Tomaras*. As Kartikeya, the son of fire, sundered the mount Krauncha with his shafts so Māndhāta, enraged, pierced Prahasta with five *Tomaras* gifted with great velocity. Then hurling his mace again and again resembling that of Yama, he struck, vehemently, Rāvana's car therewith. That club, resembling the lightning, vehemently descended (upon Rāvana's car) and Rāvana, like Sakra's banner, was speedily upset by that. Like unto the rising of the waters of the salt ocean on the full moon, the king Māndhāta's joy and strength were greatly increased. Thereupon the entire Rākshasa host, emitting loud cries, stood encircling on all sides the lord of Rākshasas. Thereat speedily regaining his sense, Rāvana, a terror unto all people, the lord of Lankā, greatly assailed the person of Māndhāta. And beholding that king in a swoon, the highly powerful night-rangers were greatly delighted and emitted leonine roars. Regaining his sense in a moment the king of Ayodhyā beheld his enemy worshipped by the courtiers and night-rangers. He was

instantly worked up with ire; and assuming a person resplendant like that of the sun and the moon he began to slay the Rākshasa host with a dreadful downpour of shafts. With his arrows and the noise thereof the entire Rākshasa army were overwhelmed like the agitated deep. Thereupon there arose a dreadful conflict between men and demons. And those two heroic, high-souled and foremost of men and Rākshasas seated on warriors' seats and holding bow and daggers entered (the field). And possessed by great anger they began to assail one another with shafts—Māndhāta Rāvana and he again the king. They, being assailed by one another, were both wounded. And setting the Raudra shaft upon his bow Rāvana discharged it and Māndhata baffled it by means of his fiery shafts. The Ten-necked demon took up the Gāndharva weapon and the king Māndhata the Brahma-weapon stricking terror unto all. Rāvana then took up the celestial Pāsupata weapon, dreadful and increasing the fright of the three worlds, obtained by him from Rudra by virtue of his rigid penances. Seeing this all animals, mobile and immobile, were stricken with terror. Thereupon trembled all the three worlds consisting of mobile and immobile beings —the celestials and all the serpents became inert. Being apprised (of this conflict) by virtue of meditation the two foremost of ascetics Pulastya and Gālava remonstrated with them in many a way and prevented the king (Māndhata) and the foremost of Rākshasas. Thereupon that man and demon being reconciled with one another went back by the ways they had respectively come.

SECTION XXVII.

THOSE two Brahmans having departed, Rāvana, the lord of Rākshasas, proceeded, at first, by the aerial way, ten thousand leagues. He then went to the excellent uppper ærial region where live perpetually ganders gifted with many accomplishments. The extent thereof is also counted by ten thousand leagues and there are stationed closely three classes of clouds* namely Agneya, Pakshaja and Brahma. He then proceeded to the third excellent ærial region where perpetually reside the high-minded Siddhas and Chāranas and the extent whereof is also ten thousand leagues. O slayer of enemies, he then speedily proceeded to the fourth aerial region where perpetually dwell the goblins and Vinayakas. He quickly went to the fifth aerial region which also extends over ten thousand *yoyanas* where exist Ganga, the foremost of rivers, and the elephants headed by Kumuda, who pour down waters. They sport in the waters of the Ganges and pour down her holy waters. And those waters, parched by the rays of the sun and softened by the wind, pour down holy waters and dews, O Rāghava. Thereupon that Rakshasa went to the sixth aerial region, O thou gifted with high radiance, which also extends over ten thousand *yoyanas* and where dwells Garuda perpetually respected of his kinsmen

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The three classes are (1) *Agnija* or produced from fire (2) *Pakshaja* or produced in a fortnight (3) *Brāhma* or produced from Brahma.

and friends. He then went to the seventh aerial region which is ten thousand leagues above and where dewell the seven Rishis. And again going up ten thousand leagues he reached the eighth aerial region where Ganga, known as the Ganges of the sky, having strong currents and sending high roars, and upheld by air, is situated on the sun's way. I shall now describe the region higher than that where resides the moon, and the extent whereof is counted by eighty thousand leagues. There dwells the moon encircled by stars and planets from whom proceed hundreds and thousands of rays which light up the worlds and conduce to the pleasure of all animals. Thereupon beholding the Ten-necked demon the moon as if burnt (him) down speedily with his cold fiery rays. And stricken with the fear of those rays his councillors could not stand them. Thereupon exclaiming his victory Prahasta said to Rāvana—"O king, we are destroyed by cold, so we must go away from here. The Rakshasas have been terrified by the rays of the moon; O foremost of kings, the cold rays of the moon have the natural property of fire in them." Hearing the words of Prahasta, Rāvana, beside himself with wrath, having uplifted his bow and twanged it, began to assail him with *Narachas*. Thereupon Brahmā came speedily to the region of the moon and said—"O Ten-necked one, O thou having mighty arms, O direct son of Visravas, O gentle one, do thou repair hence speedily—do not oppress the moon—(for) this highly effulgent king of twice-born ones wisheth well-being unto all. I shall communicate to thee a mystical incantation; He who recollects it at the time of death, does not come by it." Being thus addressed the ten-necked demon, with folded hands, said—"If thou art pleased with me O god! O lord of the worlds, O thou of great penances, if dost thou wish to communicate that incantation, do thou impart it upon me, O thou of great piety; reciting which, O great one, I may be released of the fear of the celestials. Forsooth, by thy favour, O lord of the celestials, I shall

be invincible by all the Asuras, Danavas and birds." Being thus accosted Brahmā said to the ten-necked demon—"O lord of Rakshasas, do thou recite it at the time of death and not every day. Taking a string of beads, thou shouldst recite this holy incantation, on which, thou, O lord of Rashasas, shalt be invincible, And if dost thou not recite it thou shalt not meet with success. Hear, I shall communicate to thee the incantation, O foremost of Rakshasas, reciting which thou shalt obtain victory in the encounter. 'Salutation unto thee, O god, O lord of gods, O thou worshipped of the celestials and Asuras. O thou identical with past and future, O great god,' O thou having red eyes—thou art a boy albeit, thou assumest the form of an old man; thou wearest tiger-skin. O god, thou art worthy of being worshipped, and the lord of the three worlds. Thou art Hara, Haritanemi, Yugantadahaka and Valadèva. Thou art Ganesha, Loka-Sambhu, Lokapala, and of huge arms; thou art great, the holder of a huge dart, having dreadful teeth, and the greatest of gods. Thou art time, the strength and hast blue neck and a large belly; thou art the destroyer of the celestials—the foremost of the ascetics and the lord of all created beings. Thou art the holder of a dart and hast the bull as thy emblem, art the leader, protector, the destroyer and the preserver; thou hast beared locks, art Mundi, Sikhandi, hast a crown, and art greatly illustrious. Thou art the lord of sprites and goblins, the soul of all, the protector of all, omniscient, the destroyer of all, the creator and the eternal preceptor. Thou art lord, carriest a *kamandalu** in thy hand, art the holder of a Pinaka† and Dhurjati‡; thou art, worthy

* An earthen or wooden water pot used by the ascetic and religious student.

† The bow of Siva. A trident or three-pronged spear.

‡ A name of Siva from *dhur*, a burden and *Jati*, a collection; who collects or bears the burthen of the three worlds.

of veneration, the most excellent OM, the first chanter of Saman, the death, the element of death, Pārijātra* and observant of penances. Thou art an ascetic, livest in a cave and carriest a Vinā† Panava‡, and quiver in thy hands; thou art immortal and art like the newly-risen sun to behold. Thou livest in a cremation ground, art the illustrious lord of Umā and above all blemishes Thou didst uproot the eyes of Vagadeva and teeth of Pushā. Thou art the destroyer of fever, holdest mace in thy hand and art (the very) dissolution and time. Thou hast got a fire-brand in thy mouth, hast fire as thy emblem, art highly resplendent and lord of men. Thou art mad, makest people tremble, art the fourth, and most respected of men; thou art a dwarf, Vāmanadeva and the dwarf who circumambulates the east. Thou art a beggar, wearest the semblance of a beggar and art by nature crooked; thou didst assail Indra's hands and the Vasus. Thou art, the season, the maker of seasons, time, honey and hast honeyed eyes. Thou art a tree bearing fruits and blossoms, hast arrows as thy seat and worshipped by people of all conditions perpetually. Thou art the protector and the creator of the universe, the Purusha, eternal and certain; the lord of all religions, Virupāksha, the three qualities and the protector of all beings. Thou art three-eyed, assumest many forms and brilliant as the *Ajuta* suns; thou art the lord of all celestials, the foremost deity and wearest bearded locks having the impressions of the moon; thou art connected with Brahman, worthy of being resorted to and identical with all created beings. Thou blowest all bugles, severest all ties; thou dost charm and bind (all) and dost always bring about death. Thou hast flowery teeth, art a division, the foremost and the

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* The name of a mountain, apparently the central or western portion of the *Vindhya* chain.

† A kind of stringed musical instrument.

‡ A sort of musical instrument; a small drum or tabor.

destroyer of all; thou hast dreadful beards, holdest a bow, art fearful and gifted with dreadful might.' These eight hundred holy and excellent names have been uttered by me which remove all iniquities, are holy and afford shelter to those who seek for it; if do thou recite them, O ten-necked one, thou shalt be able to destroy thy enemies."

SECTION XXVIII.

HAVING conferred this boon upon Rāvana the grandfather, sprung from lotus, speedily returned to the region of Brahman. And having obtained the boon Rāvana too came back. After a few days that Rakshasa Rāvana, the dread of all people, arrived at the banks of the western Ocean with his councillors. And on the island a person was seen bright as fire under the name of Mahajambunada, seated there alone. He had a dreadful figure and was like unto the fire at dissolution. And beholding that highly powerful person amongst men like unto the chief of gods amongst the celestials, the moon amongst the planets, the lion amongst the Sarabhas,* the Airavata amongst the elephants, the Meru amongst the mountanis, and the Pārijāta amongst the trees, the ten-necked demon said— "Give me battle." Thereat his eyes became agitated like unto planets and from the clashing of his teeth

* A fabulous animal supposed to have eight legs.

there arose a sound like the clapping of thunder-bolts. And the highly powerful Dasānana too roared with his councillors. And with darts, *Saktis, Rishtis* and *Patticas* he again and again assailed that highly effulgent person, having long arms, a dreadful appearance, huge teeth, a grim figure, a conch-like neck, spacious breast, a belly like that of a frog, a countenance like that of a lion, legs like the mount Kailāsa, red palms, red hands, emitting dreadful roars, huge-bodied, gifted with the velocity of mind and air, dreadful, carrying quiver, bells and chowries, encircl ed by a burning flame and emitting a sweet note as a net-work of *Kinkini* does, having a garland of golden lotuses hung round his neek, appearing graceful like unto the Rig-Veda, be-decked with lotus garlands, resembling the Anjana and golden mountains. As the lion is not moved by the attack of a wolf, the elephant by that of a bull, the Sumeru by the king of serpents and the great Ocean by the current of a river, so that great person was not agitated and said to the ten-necked demon— "O vcious-minded night-ranger, I shall soon remove they desire for a battle." O Rama, the might of that person was a thousand times greater than that of Rāvana which was dreadful unto all the worlds. Piety and asceticism, which are at the root of attaining to every thing in the world, are at his thighs; Cupid is his male organ, the Viswadevas are at his waist and the Maruts are at the sides of his *Basti;* the Vasus are in the middle portion of his body, the oceans are in his belly, the quarters are on his sides, the Maruts are at his joints—the manes are one his back and the grand-father has taken shelter in his heart ; the pious acts of making gifts of kine, gold and lands are his downs; the mounts Himaylaya, Hemkuta, Mandara, and Meru are his bones ; the thunder-bolt is his palm, the sky his body ; the evening and watery clouds are on his neck, the creator, the preserver and the Vidyā-dharas are on his two arms. Ananta, Vāsuki, Visālāksha Iravat, Kamvala, Aswatara, Karkotaka, Dhananjaya the

venomous Takshaka, and Upatakshaka, have taken shelter under the nails of his hands, in order to vomit forth their venom. The fire is in his mouth, the Rudras are on his shoulders, the fortnights, months, years and seasons are on the rows of his teeth ; the lunar half and the dark half of the month are in his nostrils—and the airy currents are in the pores of his body. Saraswati, the goddess of words, is his neck, the two Aswins are his ears, the sun and the moon are his two eyes. O Rāma, all the divisions of the Vedas, Yagmas, the whole host of stars, good words, energy, asceticism—all these are being supported by his body, assuming the shape of a man. Thereupon that Purusha easily struck Rāvana with his hands hard as thunder. Being assailed thereby Rāvana immediately fell on the ground. Beholding that Rākshasa fallen and having distressed others that huge person, like unto the Rig-Veda, resembling a mountain and be-decked with lotus garlands, entered the region under the earth. Rāvana addressed his councillors thus—"O Prahasta, O Sukasārana and other ministers, where hath that person suddenly gone ? Do ye tell me this." Hearing those words of Rāvana the night-rangers said—"That man, who crusheth down the pride of the celestials and demons, hath entered hither."

As Garuda goes speedily taking a serpent so that vicious-minded Rāvana arrived quickly at the entrance of the den. And Rāvana, having no fear, entered therein. And having entered there he saw males resembling the red collyrium, wearing *keyuras*,* heroic, be-decked with red garlands, pasted with red sandal and adorned with diverse golden ornaments and jewels. He saw there three millions, of such high-minded persons, devoid of fear, pure, radiant like fire, dancing being mad after festivities. Beholding them the Ten-necked demon, of dreadful prowess, was not the least

* A kind of ornament used on arms.

terrified, and rather saw their dance, standing at the gate. They were all like the male being he had seen before. They were all of the same colour, same dress, same figure and equally gifted with great energy. They were all gifted with four arms and great energy. Beholding them the down of the Ten-necked demon stood erect though a boon had been conferred upon him by the Self-born and he speedily issued out of that place. And he again saw another huge person lying down on a bed. His house, seat and bed were all white and valuable and he was sleeping enveloped by fire. And there sat gracefully with a fan in her lotus hands, the goddess Laksmi—most beautiful in the three worlds—(as if) the ornament thereof, chaste, adorned with celestial garlands, sprinkled with excellent sandal paste, be-decked with rich ornaments and clad in a precious raiment. Having entered there without any councillor the vicious Rāvana, the lord of Rākshasas, on beholding that chaste damsel with sweet smiles seated on a royal seat, being possessed by desire, grew anxious to hold her by the hand, as one, under the influence of death, catches a sleeping serpent. Beholding that lord of Rākshasas with loose cloth and understanding him as desirous of holding (her) the deity, having huge arms, asleep and enveloped with flames, laughed aloud. And scorched suddenly by his energy, Rāvana, the dread of all people, fell down on earth like unto an up-rooted tree. Beholding that Rākshasa fallen he said the following words :—"Rise up, O foremost of Rākshasas, thou shalt not meet with death today; thou shalt live and be protected, O Rākshasa, by the great Patriarch's boon. Do thou therefore go away, O Rāvana, with confidence—thou shalt not experience death just now." Regaining his sense instantly Rāvana was stricken with fear. And being thus addressed, that enemy, of the celestials, stood up and with his down erect, said to that highly resplendant deity—"Who art thou gifted with great energy and like unto the fire of dissolution? Tell me, who art thou, O deity and whence thou hast

come hither." Being thus accosted by the vicious-souled Rāvana, the deity, smiling, replied in words deep as the muttering of clouds, saying—"What shalt thou do with me O ten-necked demon? Thou art not to be slain by me now" Being thus addressed the Ten-necked demon, with folded palms said—"By the words of the Patriarch (Brahmā) I shall not tread the path of death; there is none born amongst men, or the celestials who can equal me, and disregard, by virtue of his prowess, the great Patriarch's boon. His words can never be falsified—every great exertion is weak before them; I do not behold any such man in the three worlds who can render that boon useless. O foremost of the deities, I am immortal—I do not fear thee; and even if I meet with death, I may have it from thee and no one else, O Lord. My death from thee is both glorious and praise-worthy." Thereupon Rāvana, gifted with dreadful prowess, beheld within the body of that deity, all the three worlds with mobile and immobile creations. The Adityas, the Maruts, the Sidhas, the two Aswins, Rudras, the manes, Yama, Kuvera, the oceans, mountains, rivers, all the divisions of the Veda and knowledge, fire, planets, stars, sky, Siddhas, Gandharbas, Chāranas, the ascetics conversant with the knowledge of Vedas, Garuda and the serpents, the other deities, Yakshas, Daityas and Rākshasas, were all seen in their incorporeal forms, on the person of that great Purusha, lying down. Thereupon the virtuous-souled Rāma said to Agastya, the foremost of Munis —"Who is that male being stationed in the island? Who are those three *koti's* male beings? And who is this person who crusheth down the pride of the Daityās and Dānavas?" Hearing Rama's words Agastya said—"O thou existing eternally, O god of gods, hearken, I shall relate (it) unto thee. The person stationed in the island is the illustrious Kapila. All those dancing persons are the deities equalling that intelligent Kapila in energy and power. And that Rākshasa, bent on sin, was not seen by him with angry looks, and there-

fore, O Rāma, Rāvana, was not there and then reduced to ashes. And he, resembling a mountain, with his person pierced, fell on the ground. As a wily wight goes through a secret so he pierced (Rāvana's person) with his shaft-like words. Having regained his sense, however, after a long time, that Rākshasa, of great prowess, returned where his councillors were.

SECTION XXIX.

WHILE thus returning the vicious-souled Rāvana, with delight, carried away stealthily, on his way, the daughters of the royal saints, celestials and Dānavas. And whatever beautiful damsel he saw, married or unmarried, that demon held them captive in his car, having slain all their friends and relatives. In this wise he got on his chariot many a female of the Nagas, Rakshas, Asuras, Yakshas, Danavas and of men. And they, all afflicted, shed tears, hot as firey flames, caused by fear and fire of grief. As the ocean is filled with the currents of the rivers so that car was flooded with their tears originating from fear and sorrow. And wept there in the chariot, hundreds of the females of Nāgas, Gandharvas, of great ascetics, Daityas and of Dānavas. They had long airs, graceful persons, countenances resembling the full-moon, rising breast, slender waist like that of a black-bee and were graceful with back like the pole of a car. They were like the females of the celestials and the burning gold and were all afflicted by grief, sorrow and terror and were young. And the car was ablaze on all sides with the sighings of those

damsels and Pushpaka looked like the chamber where fire is kept perpetually. The countenance and eyes, of those beautiful damsels, brought under the subjection of the ten-necked demon, and afflicted with sorrow, looked poorly like a hind attacked by a lion. Some thought—"Will he eat me up" and another, stricken with sorrow, thought—"Will he destroy me?" Thus remembering their mothers, fathers, husbands and brothers, all those females, overwhelmed with grief and sorrow, bewailed, some exclaiming—"What shall befall my son in my absence? Alas! into what ocean of grief my mother or brother is sunk? Alas! what shall my husband do in my absence? Therefore, O death, I propitiate thee, do thou take me, who am subject to miseries. Alas! what an iniquity did I perpetrate in my former birth in another body? Therefore, we all, overwhelmed with grief, are sunk in the ocean of sorrow—and I do not behold the end of my miseries. Oh! fie upon humanity; there is none more vile than a man for they are weak. As the stars disappear with the rising of the sun in time, so our husbands have been destroyed by the powerful Rāvana. Oh! highly powerful is this Raksha and he is mad after devising the means of destruction. Alas! being engaged in such vile actions, he does not consider himself cursed; he is as powerful as he is vicious. And though the ravishment of another's wife is a greats in, still that vile Rākshasa is enjoying us who belong to others. Therefore this vicious-minded one shall meet with death, by his own actions." As soon as these words were uttered by those chaste damsels, bugles were sounded in heaven and flowery showers fell on earth. Being thus imprecated by those chaste females, devoted to their husbands, he became shorn of energy and effulgence and appeared like one divested of mind. Hearing their lamentations thus and being honored by the night-rangers that foremost of Rākshasas entered his city Lankā. In the interval, Rāvana's sister, a dreadful and grim-visaged she-demon, suddenly fell down on the ground. And

having raised up his sister and consoled her Rāvana said—"Tell me speedily, O good sister, what you wish to say." Thereat that she-demon, having blood-red eyes, closed with tears, said :—"O king, by thee, powerful as thou art, I have forcibly been made a widow. Fourteen thousand demons, under the name of Kalakeyas, have been destroyed by thee, O king, in the battle and amongst them was my highly powerful husband—dearer than my life. He has been slain by thee, O dear one, an enemy—a brother only in name. I have been killed by thee, O king, who art my brother. For thee, O king, I shall enjoy the word 'widow!* My husband† should have been saved by thee in the battle. But he was slain by thy ownself in the battle ; art thou not ashamed of this ?" Being thus addressed by his bewailing sister, the Ten-necked demon, consoling her in sweet words, said :—"Of no avail is thy lamentation, dear sister; thou needst not be afraid of any of thy relatives. I shall please thee studiously by gifts, honors and favours. Being mad after war-fare and desirous of acquiring victory, I was continually making a downpour of shafts, so I could not distinguish in the conflict between my own men and enemies,—and thus unwittingly I did hurt thy husband. And thus, sister, thy husband was slain by me in the conflict; I shall now do whatever shall conduce to thy well-being. Do thou ever reside by the side of thy rich brother Khara and he shall be the lord of fourteen thousand Rākshasas. That highly powerful one shall give food and clothes to all those Rākshasas. He is thy cousin and that night-ranger shall always carry out thy orders. Let that hero now speedily go to protect the Dandaka forest and the highly powerful Dushana shall be the commander of his forces. And the

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* This is the literal translation of the passage—*i.e.* for thee, I shall for ever be known as widow.

† The word in the text is *Jámata*, which literally means *son-in-law*—but here perhaps it must mean husband for she was his sister.

heroic Khara shall always obey thy words and be the lord of Rākshasas assuming shapes at will." Having said this the Ten-necked demon issued orders to his army—fourteen thousand highly powerful Rakshasas. Being encircled by those grim-visaged Rakshasas, Khara, undaunted, speedily came to the Dandaka forest. There he governed without thorns and Surpanakha too also resided in the forest of Dandaka.

SECTION XXX.

HAVING thus given the command of a huge and dreadful army to Khara and consoled his sister the Ten-necked demon was satisfied and freed from anxiety. Thereupon that highly powerful lord of Rakshasas with his followers entered an excellent garden in Lanka named Nikumbhilā. And there, he saw, filled with hundreds of sacrificial posts and altars, a sacrifice being celebrated, as if burning in its lustre. And he beheld his fearful son Meghnāda too, clad in an antelope skin and holding *Sikhá* and *Kamandalu*. Having seen him (there) and embraced him by his arms the lord of Lankā said :—"What are you after, O my child? Tell me the truth." Thereupon that foremost of twice-born ones Usanas* of austere penances, wishing the prosperity of the sacrifice, said to Rāvana—the Rākshasa chief :—"Hear, I shall relate to thee everything, O king; thy son hath met with

* Another name of Sukra. Indrajit took the vow of silence so he thought it improper to disturb him.

the fruits of many a sacrifice—Agnistoma,* Asvamedha,† Bahusubarnaka,‡ Rajsuya,§ Gomedha‖ and Baisnaba.¶ And being engaged in this Maheswara sacrifice, which is incapable of being celebrated by men, thy son hath obtained boon from Pasupati$ himself.

He has also obtained illusory powers—which create darkness or ignorance—namely of ranging in the sky, of being eternal, of ascending a celestial car which curses at will and of creating darkness. O lord of Rākshasas, these illusory powers being usued in a conflict, even the celestials and Asuras shall not be able to perceive his course. Besides he has obtained a quiver, the arrows whereof shall never be exhausted, a bow, which is hard of being got by and a dreadful weapon which destroys enemies in a conflict. Having obtained these boons thy son, O thou having ten faces, and myself, the sacrifice being finished, have been waiting to behold thee." Whereto the Ten-necked demon replied—"You have not done well as you have worshipped, with diverse articles my enemies—Indra and others. However, what is done is done; there is virtue in this—no doubt; come, O gentle one, we shall go to our house." Thereupon going there with his son and Bibhishana, the Ten-necked demon got down all those damsels, speechless with tears, gifted with auspicious marks, the precious females of the celestials, Dānavas and Raskshasas. Perceiving his vicious desire for those damsels, the virtuous-souled (Bibhishana)

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* A sacrifice or rather a series of offerings to fire for five days to be celebrated in the spring.

† The actual or emblematic sacrifice of a horse, this sacrifice is one of the highest order, and performed a hundred times, entitles the sacrificer to the dominion of Swarga or *paradise*.

‡ A sacrifice in which profuse gifts of gold are made.

§ A sacrifice in which all the tributary chiefs pay homage to the Lord Paramount.

‖ The offering or sacrifice of a cow.

¶ A sacrifice relating to Vishnu.

$ A name of Siva.

said:—"Thou dost (still) follow thy own whims, knowing that people are injured by these actions which destroy piety, wealth and fame. Having slain their kinsmen thou hast brought these beautiful damsels hither, but disregarding thee, O king, Madhu hath carried away Kumbhanasi." Ravana said:—"I donot understand all this. Who is that Madhu, who has been named by thee?" Worked up with ire Bibhishana said to his brother:—"Hear, the fruit of thy vicious actions hath arrived. There was an old Rākshasa, celebrated for his wisdom, named Mālyavān, the elder brother of Sumālin, our maternal grand-father. His grand-daughter is Kumbhanashi and is born of our maternal aunt Analā; so she is virtually our sister. Thy son being engaged in the sacrifice and myself being under waters she was stolen away, O king, by the powerful Rākshasa Madhu. Kumbhakarna, O great king, was then asleep. Having slain all the powerful Rākshasas and thy councillors, he had stolen her away, O king, who was in thy inner apartments. Hearing this even, O great king, we have pardoned and not slain him; an unmarried girl should be given away to her husband by her brothers, but that has not been the case—this is merely the result of thy vicious actions—wicked-minded as thou art. And this thou hast met with instantly—so the people say." Hearing the words of Bibhishana, Rāvana, the lord of Rākshasas, became agitated like an ocean, by the recollection of his vicious deeds. And engaged, with blood-red eyes the ten-necked demon said—"Get my chariot ready soon and let all the heroes of our party be prepared. Let my brother Kumbhakarna and other leading night-rangers, armed with various weapons, ascend their conveyances. Having slain today in the encounter that Madhu, who is not afraid of Rāvana, I shall, encircled by my friends, and desirous of battle, proceed to the region of the celestials." Thereupon issued out for battle leading Rākshasas four thousand Akshauhini strong taking various weapons. Commanding them Indrajit preceded

the army, Rāvana went in the middle and Kumbhakrna was in the rear; the virtuous-souled Bibhisana remained in Lanka, being engaged in pious observances. And the rest of the leading Rākshasas proceeded towards the city of Madhu. And all the Rākshasas went covering the sky, some on asses, some on camels, some on horses, some on quick-coursing porpoises and some on huge serpents. And beholding Rāvana proceed, hundreds of Daityas, inimical to the celestials, followed him. Having arrived at the city of Madhu and entered there the ten-necked demon did not behold Madhu but espied his sister. Thereupon being afraid of the king of Rākshasas, Kumbheenashi, with folded palms, touched his feet with her crown. Having raised her up the Rākshasa-chief Rāvana said "No fear, what can I do for you?" Whereto she replied—"O king, O thou having long arms, if thou art pleased with me, do not slay my husband to-day, O conferrer of honours. It is said there is no other fear like this for damsels of high pedigree. The greatest of fears is that of being a widow. Be thou truthful, O king of kings—do thou look towards me, who am thus begging. Thou hast thyself said, O king, "no fear." Being thus addressed Rāvana said to his sister there :—"Do thou tell me speedily where is thy husband. I shall go with him for conquests to the region of the celestials. Out of pity and love for thee I refrain from slaying Madhu." Being thus accosted, that Rākshasi, being pleased, got her sleeping husband, the night-ranger, up and said :—"Here is my brother, the highly power Daçagriva. Being desirous of conquering the region of the celestials he prays for thy help. Do thou therefore proceed to his help, O Rākshasa, with all they friends. It behoves thee to help him, who out of affection for me, hath prayed for thy help." Hearing those words Madhu said :—"So be it." And approaching a little he beheld that foremost of Rākshasas and duly welcomed Rāvana. Being thus honoured the highly power Daçagriva

spent one night in Madhu's house and then, addressed himself for departure. Thereupon reaching the hill Kailāça, the abode of Baisravan, the lord of Rākshasas, resembling Mahendra, encamped his army.

SECTION XXXI.

After sunset the highly power Rāvana encamped his army there. And the clear moon, brilliant as the mountain, having risen, that huge army, armed with diverse weapons, became asleep. And lying down on the summit of the mountain, the highly powerful Rāvana espied the caves beautified with the rays of the moon and the trees. And the interior of the forest was beautified with the brilliant groves of Karnikar, with Kadamba and Vakula trees, groves of full blown lotuses, the waters of Mandākini, with Champaka, Asoka, Punnaga, Mandāra, mangoe, Pātala, Lodra, Pryangu, Arjuna, Ketaka, Tagara, Coconut, Pyāla, Panasa and various other trees. And there sang the Kinnaras, possessed by desire, and having sweet voice, enhancing the delight of the mind. And there danced mirthfully, with their damsels, the Vidyadharas, inebriete and having their eyes reddened with drink. There was audible in the house of the lord of riches, the sweet music of the assembled Apsaras like unto the sound of the bell. And being shaken by the wind the nectar-smelling trees made the hill fragrant with the shower of flowers. And carrying the fagrance rendered salutary with honey and filaments of flowers, the excellent wind blew enhancing Rāvana's desire. Being possessed by desire through songs, richness of flowers, coldness of air, beauty of the hills, and the rising of the moon in

night, the highly powerful Rāvana espied again and again the moon with heavy sighs. At this time passed by that way the foremost of Apsarās, Rambhā, adorned with excellent ornaments and having a countenance like the full moon. Her person was sprinkled with excellent sandal paste—her hairs were decked with Mandāra flowers—her body was beautified with other flowers and her movements tended to increase desire. Her eyes were beautiful and her waist was high, adorned with Mekhala* and was as if the refuge of Rati†. Her forehead and other parts of the countenance were painted with the marks of red sandal and adorned with ornaments of flowers growing in six seasons. Rambhā appeared like second Sree, in grace and beauty, natural and artificial. She wore green clothes resembling the clouds; her face was like the moon, eye brows like excellent bows, thighs like the trunks of elephants and palms soft as leaves. She was seen by Rāvana as proceeding in the midst of soldiers. Having got up and been influenced by lust he took her, shameful as she was, by the hand and smiling said:—"Where art thou going, O beautiful damsel? Whom art thou going of thy own accord to satisfy? Whose prosperous time hath appeared, with whom thou shalt enjoy? Who shall be satisfied with drinking the nectar of thy mouth smelling like lotus? Whose breast, O fare damsel, thy rising breast beautiful like two golden pots closely placed, shall touch? Who is there so beautiful as I—Indra, Vishnu, or two Aswins that thou art passing by me? Do thou take rest upon this excellent rock, O thou having charming waist. There is no other lord, save me, in the three worlds. And Daçānana, the lord of the lords of the three worlds, thus begs thee, with folded palms. Do thou therefore seek me." Being thus addressed, Rambhā, trembling, with folded

* A kind of ornament used on the waist.

† Wife of Kama—the god of love in Hindu mythlogy.

palms, said:—"Be thou propitited; it doth not behove thee to speak thus, who art my superior. Rather shouldst thou protect me if any body else trieth to oppress me. Virtually I am thy daughter-in-law. I speak to thee the truth." Thereupon the Ten-necked demon said to her, standing with her face downwards, and her down standing erect at his very sight. "Hadst thou been the wife of my son, thou wouldst have been my daughter-in-law." Whereto Rambhā replied:—"Truely it is; I am, by virtue, the wife of thy son, O foremost of Rākshasas. Thy brother Vaisrabana hath a son, dearer than his life, celebrated in the three worlds under the name of Nalakuvara. In virtue he is like unto a Brahmin, in prowess he equals a Kshatrya, in anger he is very fire and in patience he is like the earth. I have been thus directed by that Lokapāla's son. For him I have adorned my person with these ornaments. I am not attached to any body else but him. O king, O slayer of foes, by virtue of (this relation) it beboveth thee to save me. And that virtuous-souled one is anxiously expecting me. Thou shouldst not put obstacle in that; it behoveth thee to let me go; do thou, O foremost of Rakshasas, wend the way treaded by the pious. Thou art worthy of being revered by me and I am an object of thy protection." Being thus addressed Daçagriva humbly replied:—"I am daughter-in-law," as thou hast said, is worthy of being said by one who is the only wife. This is the everlasting law of the celestials that the Apsaras have no husband; they cannot be the wife of one husband." Having said this, the Raksha ravished her. Being released from his grasp Rambhā became divested of her ornaments and garland and became like the river agitated by the elephants. Her hairs were dishevelled and her hands were trembling. Like unto a blossoming creeper shaken by the wind, she, trembling and bashful and with folded hands, went to Nalakuvara and fell down at his feet. Having seen her in that plight the high-

souled Nalakuvara said—"O fair one, what is this? Why hast thou placed thyself at my feet?" Sighing heavily and and trembling she, with folded palms, related to him everything from the beginning to the end. O lord, on his way to heaven, Daçagriva hath arrived here and hath spent the night with his army. While I was coming to thee, O slayer of foes, I was seen by him. Then holding me he said—"Where art thou going?" I related to him everythig truly. But being possessed by lust he did not pay heed to my words. He was again prayed by me, O lord, saying "I am thy daughter-in-law." But neglecting that he ravished me. O thou of firm vows, it behoveh thee to forgive me for this folly. O gentle one, a woman's strength can never equal that of a man." Hearing of this ravishment Vaisravana's son was greatly enraged and entered into meditation. Having ascertained the truth within a moment Vaisravana's son, with eyes reddened with ire, took water in his palms. Having taken this and rinsed his mouth duly, he imprecated a dreadful curse upon that lord of Rākshasas. "O fair one, since thou hast been ravished by him despite thy unwillingness he shall never be able to get by an unwilling damsel. Whenever he shall, stricken by lust, ravish a reluctant damsel, his head shall be sundered into seven pieces. As soon as this curse, like unto a burning flame, was uttered, the celestial bugles were sounded and a shower of flowers fell from heavens. Being apprised of the plight of people (brought about by him) and of the death of that Rākshasa the patriarch Brahmā and other gods were greatly delighted. Hearing of that curse capable of making the down erect, Daçagriva abstained from entertaining lust for unwilling females. And hearing of the curse imprecated by Nalakuvara all the chaste damsels, that were kept captive, attained to great delight.

SECTION XXXII

HAVING crossed the mount Kailāça, the highly powerful Ten-necked demon, with his army, reached the region of Indra. And there arose in the region of celestials an uproar from the Rākshasa army, like unto the sound of the agitated deep. Hearing of the arrival of Rāvana, Indra shook on his throne and said to the assembled gods, Adityas, Vasus, Rudras, Sadhyas and Maruts—"Prepare yourselves, for fighting with the vicious-souled Rāvana." Being thus addressed by Sakra, the celestials, his equals in the encounter and gifted with great prowess, armed themselves for fight. And Mahendra, afraid of Rāvana, poorly went to Vishnu and gave vent to the following accents:—"How shall I, O Vishnu, withstand, the Rākshasa Rāvana? The highly powerful Rākshasa hath come here for battle. It is by virtue of the boon that he is powerful, not for any thing else. It is proper to make the words uttered by Brahmā, truthful. As resorting to thy prowess I destroyed Namuchi, Vitra, Bali, Naraka and Samvara, so do thou make some arrengements (for his destruction). There is no other excellent refuge but thee in the three worlds, mobile and immobile, O lord, O god of gods, O slayer of Madhu. Thou art the graceful, ever-existing Nārāyana, having a lotus navel. By thee the worlds have been settled and myself and Sakra, the lord of the celestials. Thou hast created the three worlds, the mobile and immobile, and in thee all these shall, O glorious deity, end at the time of dissolution. Do thou tell me, the truth, O god of gods, that I may myself fight; or do thou, with thy sword and discus, vanquish Rāvana." Being thus addressed by Sakra the lord Nārānaya; said:—"Do not fear, hear what I say. He is invincible by virtue of the boon, and that vicious-souled one is incapable of being vanquished even by the celestials

and Asuras. Irrepressible by virtue of his prowess, that Rākshasa, with his son, shall accomplish a mighty object. O lord of celestials, even if I am requested by thee, I shall not withstand the Rākshasa, Ravana in the conflict. Without slaying the enemies in the encounter, Vishnu doth never go back—but it is hard to fulfill my desire from Rāvana, well protected by the boon. However I do promise before thee, O lord of the celestials, O performer of hundred sacrifices, I shall, soon become the cause of this Rākshasa's death. I shall soon destroy Rāvana with his family in due time and afford delight unto the celestials. I speak the truth unto thee, O king of the celestials, O lord of Sachī; do thou divested of fear, fight, O thou gifted with great strength, along with the celestials." Thereupon having issued out of the city, Rudras, Adityas, Vusus, Maruts and Aswins well-armed with mails, appeared before the Rākshasas. Meanwhile at the latter part of the night there was audible the uproar of Rāvana's army fighting on all sides. Having got up and cast their looks upon one another the highly powerful Rākshasas waited there for the battle, delighted. Thereupon beholding that inexhaustible huge army at the commencement of the battle the celestial host lost heart. Thereupon there ensued a conflict, setting up a terrible sound, with various weapons between the Rākshasas and gods. In the interval issued out for encounter the heroic and grim-visaged Rākshasas—Rāvana's councillors. And encircled by Māricha, Prahasta, Mahāparswa, Mahodara, Akampana, Nikumbha, Suka, Sārana, Sanghrāda, Dhumaketu, Mahādangstra, Gathodara, Jāmbumāli, Mahāhrada, Virupāksha, Suptaghna, Yajnakopa, Durmukha, Khara, Trisirā, Karaveerāksha, Suryyasatru Mahākāya, Atikāya, Devāntaka, Narāntaka,—all those gifted with great prowess, there entered the battle-field, the highly powerful Sumālin, Rāvana's maternal grandfather. And with various sharp-pointed weapons, he, highly angered, began to assail the celestial host

like unto the winds scattering clouds. Being thus distressed by the night-rangers the host of the gods fled away into diverse directions like a herd of deer attacked by a lion. In the meantime, entered the battle-field, the heroic and brave Sāvitra, the eighth Vasu, encircled by soldiers and stricking terror into the hearts of the enemies. And the two Adityas, the highly powerful Tushthā, and Pushā united and undaunted, entered the arena. Thereupon there arose with Rākshasas a terrible encounter of the celestials unable to bear their fame in battle. Then the Rākshasas, with thousands of terrible weapons, began to belabour the deities in the encounter. And the celestials, as well, began to send the redoubtable, powerful and terrific Rākshasas, with the stroke of blameless weapons, to the abode of Death. In the interim, O Rāma, a Rākshasa, Sumālin, by name, getting enraged, and with diverse weapons, ran amock of the soldiery. As the winds scatter clouds, so, he, under the influence of rage, with various sharpened weapons, committed a havoc amongst the celestial soldiers. Thereupon being assailed by a down-pour of huge shafts, maces, Prāsas and diverse dreadful weapons, the celestials could not keep their ground upon the field of warfare. The celestials being thus distressed by Sumālin the eighth Vasu Sāvitra stood there enraged. And encircled by his own car-warriors that highly powerful one, with his prowess, repulsed the stricking night-rangers. Thereupon there arose a terrible encounter, capable of making down erect, between Sumālin and the Vasu, who did not retire from the field of battle. His chariot drawn by serpents was pulled down and destroyed by the high-souled Vasu by means of his huge shafts. Having destroyed his car in the warfare with hundreds of arrows Vasu took up mace in his hands for his destruction. Having taken up that mace having a burning head and resembling the rod of Death Sāvitra struck Sumālin on his head therewith. Having fallen on his head that mace shone like a fire-brand as the thunder-

bolt, discharged by Indra, falls roaring on the summit of a mountain. By the stroke of that mace his person was reduced to ashes and therefore there was not seen in the battle field either his bone, head or flesh. Having beheld him slain in the warfare the Rākshasas bewailing ran about on all sides and being distressed by Vasu they could not stay in the battle field.

SECTION XXXIII.

BEHOLDING Sumalin slain and reduced to ashes by Vasu and being assailed by the deities the Rakshasa host fled into diverse directions. And collecting all the Rakshasas stood there the highly powerful Meghanāda, enraged, the son of Rāvana. Like unto flaming fire approaching towards forest that great car-warrior encountered the enemies in a precious car coursing at will. And as soon as he, armed with various weapons, entered the field the celestials, at his very sight, fled away to all directions. None could stand before him, well-versed in war-fare. Thereupon beholding the deities terrified and pierced with shafts, Indra, the king of gods, said—"Be not afraid, O ye celestials; do not fly away; come back to the battle; this my son, who has never been vanquished, goes to battle." Thereupon Sakra's son, known as divine Jayanta, proceeded towards the field of action in a wondrous car. And having encircled Sachi's son and encountered Rāvanā's son the deities began to assail him. And the encounter between Mahendra's son Jayanta and Rāvana's son Meghanāda, and that between the deities and Rakshas was like one between gods and demons. Thereupon Rāvana's son began to

assail, with shafts feathered in gold, his (Jayanta's) charioteer Gomukha, Mātali's son. Sachis' son too, enraged, assailed on all sides, Rāvana's son and his charioteer. And the powerful Rāvani, stricken with ire and with eyes expanded, covered Sakrā's son with arrows. Thereupon Rāvana's son struck the celestial host with thousands of huge mountain summits, Sataghnis, maces, Prasas, clubs, daggers, Parashus and various other sharp pointed weapons. Rāvana's son thus striking Indra's army the quarters were enshrouded with darkness by his illusory power. Being overpowered with arrows on all sides the celestial army, leaving aside Jayanta, became restless. The deities or the Rākshasas—they could not recognize one another—and being distressed they ran about on all sides. Being enveloped with darkness and having their senses bewildered the celestials killed their own kith and the Rākshasas their own men—and others fled away. In the interim a heroic and powerful Daitya-chief—Pulomā, by name, taking Sachi's son disappeared. And taking his own grand-son he entered into the ocean—Pulomā was his grand-father for by him Sachi was begotten. And thinking that Jayanta was slain all the deities greatly sorry and distressed fled away on all sides. Thereupon Rāvana's son, enraged and encircled by his own powerful followers, pursued the celestials emitting loud cries. Not beholding his son and observing the flight of the deities the king of the celestials said to Mātali—"Bring my car." By Mātali was brought, the celestial, highly dreadful, huge and quick-coursing chariot, that was ready. (And he having) ascended the car, the huge clouds, with lightnings, being driven by winds, began to emit forth loud mutterings before the chariot. And the Gandharbas began to play on various instruments and the Apsaras began to dance. And taking up various weapons, Indra, the king of divinities, set out for the field of action, in the company of Rudras, Vasus, Adityas, the two Aswins and Maruts. He, having set out for battle, the winds began to

blow high, the sun was divested of its brilliance and the huge fire-brands began to send out flames. In the interval the heroic and the highly powerful Daçagriva ascended the celestial car, constructed by the Architect of the deities, encircled by the huge-bodied serpents capable of making down erect and by whose breath the battle-field was ablaze. Surrounded by demons and night-rangers and with the celestial car he encountered Mahendra in the battle-field. And having desisted his son he himself stood there. And having come out from the field of action Rāvana's son too stood silent. Thereupon there arose an encounter between the Rākshasas and the deities and there began a downpour of weapons in the conflict like clouds. And the vicious-souled Kumbhakarna armed with various weapons came there—but he did not know,* O king, with whom the conflict was going on. And by him enraged, the celestials were assailed with his teeth, feet, arms, hands, Saktis, Tomaras and clubs or any weapon whatsoever. Thereupon the night-ranger engaged with the highly powerful Rudras and was wounded, in the conflict, with incessant strokes of weapons. Thereupon the Rākshasa army began to fight with Maruts and they were overwhelmed in the encounter with the stroke of various weapons. Some fell down on earth slain and torn and others became insensible on the back of their carriers in the battle. And they all stood there in a half-sensible mood, some holding the car, some elephants, some asses, some camels, some serpents, some horses, some porpoises, some boars, some Pisaça-mouthed animals and some embracing the Pannagas. And other night-ranges, having their bodies sundered by the deities gave up their being. The Rākshasas being slain and lying down on earth the action appeared wondrous like a painting. And there issued out in the battle-field a river from weapons having blood for its silent

* For he was asleep till then so he was not acquainted with the particulars war-fare. He used to sleep for six months at a time.

waters and infested with crows and vultures. Having beheld his own army slain by the deities the highly powerful Daçānana, enraged, entered the ocean of celestial army and slaying the deities in the conflict confronted Sakra. Thereupon Sakra took up his huge bow by the twang where-of the ten quarters were filled. Having unstrung his huge bow Indra struck Rāvana, on his head, with arrows resembling the flame of fire and the rays of the sun. And the Rākshasa-chief Daçānana, having long arms, also assailed Indra with hundreds of shafts discharged off his bow. They having been thus engaged with each other with the downpour of dreadful shafts, all the quarters were filled with darkness and in consequence thereof nothing was visible.

SECTION XXXIV.

THEREUPON darkness having set in all the celestials and Rākshasas, maddened with their strength, began to fight crushing one another. And in that darkness—Indra, Rāvana and Meghanāda—these three were not possessed by the influence of illusion. Beholding his whole army slain in a moment, Rāvana, worked up with dreadful ire, sent out terrible roars. And in anger, that irrepressible one said to the charioteer, stationed on the car—"Do thou take me to the other end of the enemies' host." I shall soon with the stroke of various weapons despatch the deities to the abode of Death. I shall slay Indra, Kuvera, Varuna and Yama—what to speak of more—I shall soon destroy all the deities and place myself above them. Be not sorry; do thou soon drive my chariot. To-day I have told you twice to take me

to the end of the enemy's army. We are now waiting near the Nandana grove—do thou take me to the hill whence the sun rises." Hearing his words the charioteer drove the steeds, coursing at will through the enemies' host. Thereupon being apprised of his intention, Sakra, the king of the celestials, stationed on car, said to the deities, in the field of battle—"O ye deities—hear my words, what appear to me best. This Ten-necked demon must be vanquished by us while alive. Ascending his car, gifted with the velocity of the wind, the highly powerful one is proceeding amongst the army like unto the deep with waves rising during Parva. It is not possible to slay him now—for he shall not meet with death in consequence of the boon. So let us make him captive—and we should all exert to that end. Bali being held captive I am enjoying the three worlds—and I think proper to obstruct the course of this vicious-souled one." Having said this and left aside Rāvana, Sakra went to another side, O King, and fought terrifying the Rakshasas in the conflict. Daçagriva, incapable of being thwarted, entered by the northern route and the performer of hundred sacrifices by the southern. Thereupon having entered into the army up to a hundred leagues—the lord of Rakshasas overpowered the celestial host with a downpour of shafts. Thereupon beholding his own army slain Sakra, returned fearlessly and obstructed the Ten-necked demon. In the interim beholding Rāvana brought under his grasp by Sakra the demons and Rakshasas cried aloud. "Alas we are slain." Thereupon ascending his car Ravana's son, beside himself with rage, entered the dreadful flank. And having resorted to the illusory powers, conferred upon him in yore by Paçupati he entered into the enemies' camp and belaboured them. Having left behind all other deities he pursued Indra and the highly effulgent Mahendra too espied his enemy's son. And albeit assailed by the highly powerfuf deities, Rāvana's son, divested of

mail, entertained no fear. Having overpowered the approaching charioteer with many excellent arrows he covered Mahendra with a downpour of shafts. Thereat having left his car and charioteer Indra mounted his elephant Airavat and ran about in search of Ravana's son. Being invisible in the welkin by virtue of his illusory powers and having brought Indra under the influence thereof he struck him with hundreds of arrows. When Ravana's son came to know that Indra was exhausted he, having bound him up by virtue of illusion, proceeded towards his army. And having seen Mahendra carried away by force from the battle field the deities thought 'What is this?" That conqueror of Sakra and subduer of enemies, conversant with illusory powers, was not visible, by whom, Indra, although master of many illusions, was carried away by force. In the meantime, the celestials, all enraged, covered Rāvana with a downpour of shafts and belaboured him. And being worn out in the encounter with the Adityas and Vasus he was not capable of fighting any more. Beholding his father thus distressed and assailed in warfare with strokes, Rāvana's son, although invisible, said—"Do thou come O father, our work in the battle field is finished; know, we have achieved victory; be thou consoled and divested of agonies. By virture of my illusory powers I have made Mahendra captive—the lord of the three worlds and of the celestial host and have crushed down the pride of the deities. Having subdued thy enemy by virtue of thy prowess do thou enjoy the three worlds at thy pleasure. What is the use of labouring again? And useless it is to fight again." Hearing the words of Ravana's son the deities retired from the battle field, and went away without Sakra. And hearing the sweet words of his son, the lord of the night-rangers, the enemy of the celestials, having great prowess and wide spread fame, desisted from fighting and affectionately said to his son—" Thou hast enhanced the glory of

our race displaying thy prowess like a highly powerful man. Thou hast vanquished the celestials and their king of unequalled might. Do thou set out hence for the city, taking Indra on thy chariot and surrounded by soldiers. I shall, soon, delighted, follow thee with my councillors." Thereupon having returned home with his army and chariots and taking the king of the celestials, the powerful son of Rāvana dismissed the victorious warriors.

SECTION XXXV.

THE highly powerful Mahendra being thus defeated by Rāvana's son, all the celestials, taking the patriarch Brahmā before them, went to Lankā. Having obtained Rāvana encircled by his sons and brothers the Patriarch, stationed in the welkin, calmly said—"My son, Rāvana, I have been pleased with thy son in the conflict. Oh! what wonderful prowess, what strength—equal or greater than thine. Thou hast, by thy own prowess, conquered the three worlds—thy promise hath borne fruits—I have been pleased with you—both the father and son. O Rāvana, this thy son is highly powerful and gifted with great strength and he shall be celebrated in the world under the appellation of 'Indrajit' or the conqueror of Indra. And that Rākshasa shall be

powerful and irrepressible, by whose help, O king, the celestials have been brought under thy subjection. Do thou therefore, O thou having long arms, release Mahendra, the chastiser of Pāka and for setting him free what do thou want from the celestials ?" Thereupon the highly powerful Indrajit —the subduer of enemies, said :—"If dost thou say so, O god, I pray for immortality." Thereat the highly powerful patriarch said to Meghanāda—"There is none perfectly immortal on earth amongst created beings—birds, quadrupeds and other highly powerful beings." Hearing the words uttered by the grand-father—the highly powerful Meghanāda said to the eternal lord—"Hear, then, what I want in exchange for releasing Sakra. May a chariot with horses rise up from fire when I shall offer sacrifices unto it, being desirous of vanquishing my enemies in the conflict. And may I be immortal as long as I shall remain on that car. This is the boon I have resolved upon praying for. May I meet with destruction, O deity, whenever I shall engage in fight without finishing my offerings unto fire. All others, O god, attain to immortality by virtue of devout penances but I shall acquire that by dint of my own prowess." Whereto the grand-father replied saying "so be it." Thereupon Meghanāda released Indra and the celestials returned to their own abode. In the interval, O Rāma, Indra became poorly, divested of his immortal brilliance, stricken with anxiety and pensive. Beholding him in that plight the grand-father of the deities said :—"O performer of hundred sacrifices, why didst thou formerly perpetrate that mighty iniquity ? O Chief of the immortals ! O lord !, some creatures were created by me by dint of my understanding—they were all of the same colour, same speech, and same appearance. There was no difference visible in their appearance or marks. Thereupon, with whole-minded-ness, I began to think of these created beings. And I created a female distinct from them. Collecting all those limbs that were most excellent amongst the

created, I made a female under the name of Ahalyā. *Hal* means ugliness—one born from *Hal* is called *Halya*. That female was known as *Ahalya* because she had nothing blameable in her. I gave her that name. Having created that female I was thinking, O king of the celestials ! O foremost of the deities !, on whom I should confer her. Being proud of dignity, O Sakra, O lord, O Purandara thou didst regard her in thy mind as thy spouse. I placed her under the care of the high-souled Gautama and he rendered her back after many long years. Thereupon considering the patience and accomplished asceticism of Gautama I married her with him. And that virtuous-souled, great ascetic enjoyed her company ; and for my thus conferring her upon Gautama all the celestials were disappointed. But being enraged and possessed by lust thou didst repair to the hermitage of the ascetic and see her resplendant like the flaming fire. Maddened with lust and ire thou didst ravish her and thou wast seen in that hermitage by the great ascetic. Thou wast then imprecated by him, enraged and gifted with great effulgence saying, 'O lord of the celestials, thou hast attained to a change of circumstances—for which, O Vāsava, thou hast fearlessly ravished my spouse. Thou shalt, therefore, O Sakra, go under the arms of the enemies, in conflict. And this vile desire, O thou having a vicious intellect, which thou hast first created, shall undoubtedly spread in the world of mortals. Whoever shall commit this crime, shall be half responsible for it and the other half shall descend upon thee ; and forsooth thy position shall not be permanent. And whoever shall be the lord of the celestials, shall not have his position secure. This is the curse I give, which I have communicated to thee.' And having remonstrated with his wife that one of devout penances said to her—'O vicious one, let thy beauty be spoiled in the vicinity of the hermitage. Thou art gifted with beauty and youth but thy mind is fickle ; so thou shalt not continue as the single beautiful damsel in the world. All creat-

ed beings shall participate thy beauty ; thy matchless beauty has brought about this mischief.' Thenceforward all created beings were gifted with beauty. Thereupon she propitiated the ascetic Gautama saying, "O twice-born one, I was unwittingly ravished by Indra, assuming thy form. I have not committed this willingly, O ascetic—so do thou be propitiated with me." Ahalyā having said this, Gautama replied :—"In the race of Ikshwākus, there shall be born a highly effulgent and mighty car-warrior, known in the world as Rāma ; for performing the rites of a Brahman, the mighty-armed Vishnu, assuming a human form, shall repair to the forest. Thou shalt be purified when thou shalt behold him,O fair damsel. He shall be able to purify thee from the iniquity perpetrated. Having treated him as a guest when thou shalt come to me again, thou shalt live with me, O thou having a fair countenance." Having said this that ascetic returned to his hermitage. And thenceforward the wife, of that ascetic chanting the themes of Brahman, engaged in austere penances. Thou hast met with all this in consequence of the imprecation of that ascetic. Therefore, O thou having long arms, do thou think of thy past iniquity. For that curse and nothing else, O Vasava, thou hast been brought under the grasp of enemies. Having controlled thy senses, do thou soon undertake a sacrifice in honor of Vishnu. Thou shalt be purified by that sacrifice and go to heaven ; and thy son, O lord of celestials, hath not been destroyed in the conflict. He hath been taken into the ocean by his grand father." Hearing this and having celebrated the sacrifice in honor of Vishnu he again went to the region of celestials and reigned there as their king. I have thus described to thee the strength of Indrajit—what to speak of others he vanquished even Indra—the king of the celestials." Hearing the words of Agastya, Rāma, Lakshmana, Vānaras and Rākshasas all said "wonderful it is" ; and Bibhishana, who was by the side of Rāma, said :—"After a

long time, the old recollections have come to my mind." Thereupon Rāma said to Agastya—"All, thou hast said, is true." And Agastya said "Rāma, Rāvana, the thorn of people, then grew in power, by whom, in the company of his son, Indra, the lord of the celestials, was defeated.

SECTION XXXVI.

THEREUPON having bowed unto Agastya the foremost of ascetics, the highly effulgent Rāma again surprisingly said:—"O Brahman, O foremost of twice-born ones, when that cruel Rāvana journeyed over the earth, was it void of people? Was there no king, or prince on earth to administer punishment unto him? Were all the kings then shorn of their strength and prowess? And many kings I (hear) were vanquished and driven out by him with various excellent weapons.' Hearing the words of Rāghava, the ascetic Agastya, having six sorts of wealth, laughing said, like unto Brahmā, speaking to Rudra—"O Rāma, O lord of earth, traversing the earth, Rāvana arrived at the city of Mahismati, resembling the city of the celestials, where lived perpetually the deity of fire. There reigned a king named Arjuna, effulgent like fire which was kept perpetually in a well covered with *Sara*. One day the highly powerful Arjuna, the king of *Haihayas*, repared to the river Nerbuda, with his wives to sport. At the very same day, Rāvana, the lord of Rākshasas, arrived there and asked his councillors saying. "Where is

the king Arjunā? Do ye speedily tell me; I am Rāvana, I have come to fight with your king. Do ye, at first, communicate unto him the news of my arrival." Being thus addressed by Rāvana, the learned ministers informed the lord of Rākshasas, of the absence of the king. Hearing of the absence of the king from the citizens Visrasraba's son came out of the city and reached the Vindhya mountain resembling the Himalayas. He espied the mountain extending over the welkin like unto clouds and rising up as if riving the earth and obstructing the sky. The mountain had a thousand summits and the lions were residing in the caves and hundreds of fountain were falling from it; the mountain was as if laughing aloud and the celestials, Gandharbas, Apsaras and Kinsaras were sporting there with their females; and it appeared (in consequence thereof) like the region of celestials; and rivers, with waters transparent like crystal, were flowing. And it therefore appeared like a thousand serpents having trembling tongues. And casting his looks upon Vindhya mountain, resembling the Himalayas and having huge caves, Rāvana, the king of Rākshasas, reached the river Nerbuda, of holy waters and going rapidly to the western ocean. Her waters were being agitated by buffaloes, deer, tigers, lions, bears and elephants distressed by heat. Having covered her, Chakrabakas, Kārandavas, swans, water-cocks and Sārasas, maddened, were emitting notes. The charming Nerbuda appeared like a beautiful damsel—having blossoming trees for her ornaments, Chakrabakas for her breast, wide spread forest for her waist, the row of swans for Mekhala, filaments of flowers for paste, watery foams for white silken cloth, the pleasure of descending into water for the pleasure of touch and full-blown lotuses for white eyes. Having descended from his car and bathed in the waters of Nerbuda, the foremost of streams, resembling a fair one, Rāvana, the lord of Rakshasas, with his councillers, sat on her coast resided by many an ascetic.

Delighted at her beauty and having spoken highly of Nerbuda like unto Ganges he addressed his ministers Suka and Sarana with gestures, saying :—"Behold, having rendered the earth pale, with his many rays, the sun, emitting parching heat, is in the sky. But seeing me here seated, his rays have become cool like those of the moon. At my fear, even the wind is blowing carefully, being cold and fragrant by the touch of the waters of the Nurbuda and removing our toil. This charming Nerbuda, abounding in crocodiles, fishes and birds, though a natural stream, is standing still like a terrified damsel. Being wounded in conflicts with many a king your persons have been pasted with blood. Therefore like unto Sarvabhauma and other infuriated elephants going down into the water of the Ganges, do ye descend into the water of Nerbuda conferring auspiciousness and health. Bathing in this stream you shall be cleansed from sins. I shall, also on the coast of this river, like the rays of the autumnal moon, reverentially worship with flowers Mahādeva, holding Pināka in his hands." Hearing the words of Rāvana, Prahasta, Suka, Sarana, Mahodara, Dhrumakshya and other councillors descended into the waters of Nerbuda. And she was agitated by those elephant-like leading Rākshasas like unto the Ganges by Vamana, Anjana, Padma and other elephants, Thereupon having got up from the waters the highly powerful Rākshasas culled flowers for Rāvana's offerings. And in a moment the Rākshasas collected heaps of flowers on the picturesque banks of Nerbuda, resembling the white clouds. Flowers being thus collected, Rāvana, the king of Rākshasas descended, into the Nerbuda for bathing like a huge elephant into the Ganges. And having bathed he got up, reciting excellent incantations. Thereupon having left off his wet cloth he put on a white one. And to find out place for worshipping, he, with folded hands, proceeded towards the banks. And the Rākshasas too, like unto so

many moving mountains, followed him. And wherever Rāvana went the golden *Siva Linga* was brought. Thereupon Rāvana placed that upon a heap of sands and began to worship it with various nectar-smelling flowers and sandal. And having finished the worship of Siva, the foremost of deities, having the moon on his crown, the conferrer of boons and the remover of miseries, the night-ranger danced with uplifted hands and sang before it.

SECTION XXXVII.

At no distance from where on the banks of the river Nerbuda, that dreadful lord of Rākshasas collected the flowers, Arjuna, the King of Mahismati, and the foremost of the victorous, was sporting with his wives in the water. And being encircled by them the king Arjuna appeared like a leading elephant surrounded by a thousands of she elephants. In order to measure the strength of his thousand arms the King of *Haihayas* obstructed the course of Nerbuda. Being obstructed by the arms of Kartavirjarjuna and having flooded the banks with her pure waters, Nerbuda flowed in an opposite direction. And the currents, rising high as during the rainy season flowed with fishes, and crocodiles. And that stream, as if

driven against Rāvana by Kārtavirjarjuna, carried away his collection of flowers. And having given up his worship which was half-finished Rāvana looked towards Nerbuda looking like an unwilling damsel and saw that she, with rising currents, was flowing towards the east from the west and the waters beyond that were in a natural state like a quiet lady and the birds were seated there without any anxiety. Thereupon being anxious to learn the cause of the rise of the river, the Ten-necked demon, with his right finger, hinted Suka and Sārana. Being commanded by Rāvana, the two brothers, the heroic Suka and Sārana proceeded towards the west by the æriał way. And going half a league, the two night-rangers espied a man sporting in the waters with some females. He was huge as a Sāla tree, his hairs were floating on the water, he was inebriete and his eyes were reddened in consequence thereof. Like unto Sumeru holding the earth with his thousand feet he obstructed the current of the river with his thousand arms. And he was surrounded by a thousands of beautiful damsels like an elephant by a thousands of she-elephants. Beholding that dreadful spectacle, the Rākshasas Suka and Sārana came back and approaching Rāvana communicated (all) unto him. "O lord of Rākshasas, an unknown person, huge as a Sāla tree, is sporting with females obstructing the course of Nerbuda like unto a dam. And being withheld by the thousand arms of that man the waters of Nerbuda were continually throwing up high waves." Hearing the words of Suka and Sārana, Rāvana exclaimed "This is Arjuna" and proceeded to fight with him. Rāvana, the lord of Rākshasas, having set out with a hostile intention against Kārtavirjarjuna, the wind mixed with dust began to blow high with tumultuous sound. And the clouds began to mutter with a downpour of rain. And the lord of Rākshasas proceeded against Arjuna with Mahodara, Mahāparswa, Dhrumākshya, Suka and Sārana. Within a short time the dreadful Rākshasa, powerful as the elephant Arjuna, reached the banks of Nerbuda

and espied there Arjuna encircled by females as an elephant surrounded by she-elephants. At the very sight the eyes of the lord of Rākshasas, proud of his prowess, grew red and addressing the councillors of the king Arjuna he said "Do ye communicate unto the king of *Haihayas* that Rāvana, the lord of Rākshasas, hath come to fight with him." Hearing the words of Rāvana, the ministers of Arjuna stood up with arms and said :—"O good Rāvana, thou art well cognizant of the proper time for fighting. Now our king is drunk and is sporting with the females in the waters. And now dost thou wish to fight with him. Therefore, O Ten-necked one, do thou spend the night here, if thou art bent upon fighting. Or even if thou art anxious to enter speedily into conflict with Arjuna do thou slay us all at first, and then fight with the king." Thereupon the hungry councillors of Rāvana, slew some of the ministers of the king and devoured some. There arose a dreadful uproar on the banks of Nerbuda, of the councillors of Rāvana and Arjuna. The warriors of Arjuna assailed Rāvana and his ministers with hundreds of arrows, Praças, darts, Tomaras, thunder-bolts and Karpanas. The warriors of Arjuna became dreadfully furious and emitted cries like the roaring of the deep infested with crocodiles, fishes and other marine monsters. Thereupon being enraged and displaying their own prowess Suka, Sārana and other ministers of Rāvana began to destroy Arjuna's soldiers. Thereupon the emissaries, stricken with fear, went to the sporting king and communicated unto him the proceedings of Rāvana and his ministers. Hearing those words and saying unto the females "Do not fear" he rose up from the waters like an elephant. The eyes of that fire-like Arjuna were reddened with ire and he shone dreadfully like the fire of dissolution. And taking up speedily his club, that one, always using golden clubs, pursued the Rākshasas like unto darkness following the sun. Holding up the huge club and hurling it with his arms, Arjuna, resorting to the velocity of Garuda,

went on. Thereupon stood there obstructing his course Rakshasa, worked up with anger and with a mace in his hand, like unto the Vindhya range standing in the way of the sun. And throwing down off his hand the iron mace, he, in anger, began to roar, like Yama. And the top of the mace was ablaze like the tips of Asoka flowers. Not the least agitated on beholding that mace, the king Arjuna, by his club, baffled its action. Thereupon uplifting the huge club, five hundred hands long, the king of *Haihayas* pursued Prahasta. And within a short time being struck down by that club gifted with great velocity Prahasta fell down on earth like unto the summit of a mountain clapped down by the thunder-bolt of Indra. Beholding Prahasta fallen, Māricha, Suka, Sārana, Mahodara and Dhrumākshya fled away from the battle-field. All the councillors having thus fled away and Prahasta being slain Rāvana speedily proceeded towards Arjuna, the foremost of kings. Thereupon there ensued a terrible encounter capable of making down erect between the thousand-armed Arjuna, the king of men, and the twenty-armed Rāvana, the king of Rākshasas. And taking up their clubs Arjuna and Ravana began to fight with one another emitting cries like the mutterings of clouds, like unto two huge bulls fighting for a cow, two agitated oceans, two moving mountains, two effulgent Adityas, two burning flames, two proud elephants, two proud lions and like the very Rudra and Kāla. As the mountains suffer many clappings of thunder-bolts so did they bear many strokes. And all the quarters were resounded with the sound proceeding from the stroke of their clubs like unto the sound of thunder-bolts. Being placed against the breast of Rāvana Arjuna's club rendered, for a moment, the welkin look like the burning gold as does the lightning. And striking again and again against Arjuna's breast Rāvana's club looked like a huge fire-brand. Arjuna was not worn out nor was Rāvana. And the conflict went on

between them like the encounter between Bāla and Vāsava in the days of yore. The King of men and the King of Rākshasas assailed and wounded one another with their clubs like unto two bulls striking one another with their horns and two elephants with their tusks. Thereupon worked up with rage, Arjuna, with his full might, smote Ravana on his breast, with his club. But Rāvana was well protected by the boon of the celestial, so the club fell on earth sundered into two pieces like one hurled by a weak wight. Still wounded by the mace of Arjuna, Rāvana, shedding tears, ran away at a distance of four feet and sat there. Beholding Rāvana thus over-whelmed Arjuna sprang up and caught him like Garuda holding a serpent and Vishnu binding Bāli. Daçagriva being thus bound, the Siddhas, Charanas and the celestials exclaiming "Well done! Well done!!" showered flowers upon Arjuna. And the king emitted leonine roars again and again as a tiger joyous roars like a cloud, holding a deer under his grasp. Regaining his sense and beholding Rāvana bound, Prahasta, in great anger, pursued, the King of *Haihayas*. And the Rakshasa force grew tempestuous like unto the rising of the ocean during rains. Thereupon exclaiming repeatedly "Leave him off! Leave him off!! Wait! Wait!!" The Rākshasa host hurled hundreds of Musalas and darts in the battle-field. Not the least moved thereby the king Arjuna, the slayer of enemies, bore those weapons of the enemies of the celestials. Thereupon baffling the weapons of the Rākshasas by means of many a dreadful and excellent one, Arjuna, the king of *Haihayas*, drove them away like winds scattering the clouds. Having thus struck terror unto the night-rangers, he, encircled by his own kinsmen, repaired to his own city with Rāvana, carrying him bound like unto Indra carrying Bāli bound. Thereupon flowers and fried paddy were showered upon him by the Brahmanas and citizens.

SECTION XXXVIII.

THEREUPON Pulastya heard from the celestials of the capture of Rāvana like unto the holding of the wind.* And having been moved by the love for his son, the highly effulgent, great ascetic, proceeded to see the king of Mahishmati. Proceeding by the ærial way, that twice-born one, gifted with the velocity of wind and the flight of mind, reached the city of Mahishmati. Like unto Brahmā entering Indra's Amaravati, he entered the city resembling the capital of Indra and filled with delighted and plump citizens. And beholding that dreadful Rishi approach like unto Adityā walking on foot, the warders communicated the intelligence unto the king Arjuna. Understanding from their words that Pulastya was coming, the king of *Haihayas*, placing his folded palms on his crown, proceeded to welcome him. Like, unto Vrihaspati preceeding Purandara, the royal prests went before him carrying, *Maduparka* and water to wash feet. And beholding the ascetic resembling the rising sun arrived, the king Arjuna bowed unto him reverentially like Indra saluting Mahādeva. Thereupon offering him *Maduparka*, cow and water to wash feet, the king of *Haihayas*, in accents obstructed with delight, addressed the ascetic saying:— "Reverend Sir, thine visit, it is hard to obtain. On beholding thee my city Māhishmati hath been turned into Amaravati. To-day have I obtained all auspiciousness, O lord ; to-day hath my religious observance been fruitful ; to-day hath my birth proved blessed and to-day hath my devout penance been crowned with success, for I bow unto thy feet, which have been worshipped by the celestials. This my kingdom, these

* As it is impossible to hold the wind in a short compass so it was impossible to bind Ravana and lead him captive.

my sons, this my wife and myself are all at thy disposal—do thou order me, O Brahman, what I may do for thee." Thereupon having enquired of the king about his piety, offerings and the well-being of his sons, Pulastya said to Arjuna, the king of *Haihayas* :—"O foremost of kings, O thou having eyes like lotus-petals ! O thou having a countenanee like the full moon ! When thou hast vanquished Rāvana, thy prowess is matchless in the triple world. Thou hast bound up my invincible son in the conflict at whose fear the wind and the ocean stand still. Having drunk up the glories of my son thou hast announced thine own ; so I do say, O my son, do thou release Daçānana." Hearing this command of Pulastya, the king Arjuna did not utter a single world and set, most delightedly the king of Rākshasas, free. Having released that foe of the celestials, worshipped him with celestial ornaments and garlands and established friendship removing all enmities with Rāvana before fire, and bowed unto Pulastya, the son of Brahmā, he repaired to his own house. And being released by the influence of Pulastya, the highly powerful Daçānana, the king of Rākshasas, accepted his hospitality and being embraced by him, returned home ashamed. And having set Daçagriva at liberty Pulastya, the son of Brahmā and the foremost of Munis repaired to the celestial region. O Rāma, in this wise, the highly powerful Rāvana was defeated by Arjuna and released by Pulastya. Observe therefore, O descendant of Raghu, there is a mightier man than the mighty ; therefore, one, desirous of his own well-being, should not disregard another. Having acquired friendship with the thousand-armed Arjuna, Daçânana, the king of Rākshasas, began again to journey over the world distressing the kings.

SECTION XXXIX.

RELEASED by Arjuna, and yet not conceiving any shame, Rāvana, the king of Rākshasas again began to traverse the earth. Rākshasas or men, of whom the proud Rāvana heard to be powerful he used to appoach and summon them for fight. After some time he arrived at the city of Kishkindhā reared by Vāli and invited him, wearing golden garland, to fight. Thereat, Tāra, her father Sushena and the Prince Sugriva said to the king of Rākshasas—"O lord of Rākshasas, he is not present here, who shall be able to withstand thee. What monkey else is capable of standing before thee? However, O Rāvana, Vāli shall soon return after performing the Sandhyā rites at the confluence of the four oceans; therefore wait here for a moment. Behold, O Daçānana, there lie the bones of all those, like conch, who came ere this to fight with the powerful king of monkeys. O Rāvana, O Rākshasa, even if thou hast drunk nectar, thou shalt at this very moment loose thy life, when the encounter with Vāli shall take place. O Vaisravana, do thou observe the variegated universe now—wait for a moment after which it will be hard for thee to keep thy life. Or if thou dost wish to meet with death do thou speedily repair to the southern ocean and thou shalt behold there Vāli like unto fire placed on earth." Hearing those words, Rāvana, the aggrandiser of the triple world, remonstrated with Tārā and ascending his flowery car went to the southern ocean and espied Vāli, having red countenance like the rising sun, engaged in Sandhyā rites with whole-mindedness. Thereupon having descended from his

Pushpaka car he with silent steps approached Vāli to bring him under his grasp. Casting his looks at pleasure, Vāli saw him. Albeit apprised of his evil intention, he was not the least moved. And he did not care for him as a lion is not moved on beholding a hare and Garuda on beholding a serpent. He then thought within himself—"This vicious-souled Rāvana is approaching to catch me; holding him under my arm pit I shall journey over the three great oceans. Everyone will behold the enemy Rāvana, under my arm pit as a serpent possessed by Garuda, with his thighs, arms and clothes loosened." Having thought thus Vāli remained silent for sometime and reciting incantations he waited there like a mountain. Thereupon the king of monkeys and the lord of Rākshasas, proud of strength, essayed to catch one another. Vāli was seated with his back (towards Rāvana); still from his footsteps he perceived that he had come within the grasp of Rāvana's army and he at once caught hold of him like unto Garuda holding a serpent. Getting hold of Rāvana, the lord of Rākshasas, desirous of catching him, (Vāli) and placing him under his arm-pit Vāli vehemently rose high up in the welkin. And he went away carrying him, scratching him again and again with his snails like unto winds scattering clouds. The Ten-necked demon being thus carried away, his councillors, to release him, pursued, exlaiming, Vāli, in the welkin. They thus following him, Vāli, appeared in the sky like the sun in the midst of clouds. The Rākshasas could not catch Vāli but were rather exhausted by the stroke of his arms and thighs. What to speak of animals made of flesh and blood anxious for their lives even the mountains make way when Vāli goes. Rising high up into the sky where even the birds cannot reach, Vāli, the lord of monkeys and gifted with great velocity, by and by finished his Sandhyā rites above the oceans. Being worshipded by the ærials their lord, with Rāvana, first proceeded to the western ocean. And having finished

there Sandhyā prayers and recited incantations he, with Daçānana, went to the northern ocean. And having journeyed over many thousand leagues that huge monkey, with his enemy, finished his prayers there and then proceeded to the eastern ocean. And having recited his prayers there also, Vāli, the son of Indra, and the king of monkeys, carrying Rāvana, returned to the city of Kishkindhā. Having gone through his Sandhyā rites at the four oceans and carrying Rāvana, that monkey-chief was greatly exhausted and (therefore)descended into the gardens of Kishkindhā. Having got out Rāvana from his arm-pit, the foremost of monkeys, laughing again and again said:—"Whence art thou coming?" Thereupon being surprised greatly, Daçānana, the king of Rākshasas, with eyes, shaking with exhaustion, said to the king of monkeys:—"O king of monkeys, resembling Mahendra, I am Rāvana, the king of Rākshasas; I came here to fight: but I have beeen defeated by thee. Alas! What strength is thine! what prowess!! What gravity!!! Holding me like a beast thou hast journeyed over the four oceans. O hero! What heroic wight is there who is not exhausted by carrying me so vehemenly? O monkey, mind, wind and Garuda—these three are gifted with the velocity. Undoubtedly thou hast got the same velocity. Thy prowess hath been sufficiently displayed. But now I wish, O king of monkeys, to make friends with thee for ever before fire. O king of monkeys, from to-day, wife, sons, city, kingdom, enjoyment, cloth and food shall be our common." Thereupon having lighted up fire the king of monkeys and the king of Rākshasas, embracing each other, became friends. Thereupon holding each other by the arms they entered the city of Kishkindhā like unto two lions, entering delightedly a cave. There like Sugriva Rāvana spent a month. Afterwards his councillors, desirous of destroying the triple world, took him away. O lord Rāma, I have thus related to thee the previous history. Having

thus belaboured Rāvana Vāli at last made friends with him before fire. O Rāma, Vāli had unequalled and great strength. Like unto fire burning down locusts thou didst burn down Vāli.

SECTION XL.

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THEREUPON Rāma, being stricken with curiosity, with folded palms and humbly accosted Agastya, residing in the southern quarter, with pregnant accents, saying:—"Thou sayest that Rāvana and Vāli had unequalled strength but methinks theirs can not equal that of Hanumān. Heroism, liberality, strength, patience, intellect, knowledge of laws and means, prowess and energy all exist together in Hanumān. When the monkey host lost heart on beholding the ocean, Hanumān, consoling crossed over the deep extending over a hundred leagues. Having discerated the presiding goddess of Lankā and on beholding Sitā there, he consoled her. What to speak of more, Hanumān, single-handed, slew Rāvana's commander-in-chief, the minister's son, his servants and his one son. Being released from the Brahma weapon Hanumān remonstrated with Rāvana, and reduced Lankā into ashes like unto fire burning down earth. What I have seen myself performed by Hanumān in the conflict is above the power of Kāla, Vāsava and even the lord of riches. It is by the strength of the arms of that Wind-god's son I have obtained Lankā, Sitā, Lakshmana, Victory, kingdom and my friends. What more, had not Hanumān, the friend of the king of monkeys—Sugriva, been in my company who

could have brought Sitā's intelligence? Why did not Hanumān, although wishing welfare unto Sugriva, reduce Vāli to ashes like so many creepers on the occasion of his quarrel with Sugriva? Methinks, Hanumān was not cognisant of his own prowess then? And therefore he did stoop to witness the miseries of Sugriva—the king of monkeys who was dearer than his life. O thou worshipped of the immortals, do thou truly describe unto me this action of Hanumān." Hearing those well-meaning words of Rāghava, the ascetic Agastya said to him in the presence of Hanumān. "O foremost of Raghus, what, thou hast said regarding Hanumān, is all true. As regards, strength, velocity and intellect there is none who can equal Hanumān. O represser of enemies, in the days of yore Hanumān was imprecated by the ascetics, whose curses never become fruitless, to the effect that he would never be conscious of his whole strength. I am not capable of describing to thee the wondrous childish feat which Hanumān did perform in his boyhood. But if thou art, O Rāghava, greatly anxious to hear it, I shall relate—do thou hear with a quiescent mind. Hanumān's father Keshari reigned in the mountain Sumeru which resembles gold by the influence of the sun. Keshari had a well-known wife by the name of Anjanā to whom he was greatly attached. The deity Wind begot on Anjanā an excellent son. Repairing to a dense forest for collecting fruits, the excellent damsel gave birth to Hanumān resembling the tip of a Sala tree and went away. Being distressed with hunger on account of the absence of the mother, Hanumān, just born, cried like Kartikeya, the commander-in-chief of the celestials, in the forest of *Saras*. At this time the sun resembling *Yavá* flowers, having risen, Hanumān, to get a fruit, sprang up. Being desirous of holding the newly risen sun, Hanumān, resembling it, began to leap in the middle of the welkin. The child Hanumān having thus ascended the sky, celestials, Danavas and Yakshas surprisingly exclaimed "The velocity, with which Marut's son is going,

is not possessed even by the Wind, Garuda and mind. If he has got such vehemence in his boyhood what great strength he shall have in his youth." His own son thus leaping, the wind, becoming cool by the touch of snow, began to follow him proceeding in the sky lest the rays of the sun might scorch him. Rising high up in the sky on account of childish freaks and traversed many thousand leagues by the help of his father Hanumān neared the sun. Considering that he was a mere child and therefore not tarnished by any sin and that a great divine work would be accomplished by him in future the sun did not burn Hanumān. At the every day when Hanumān sprang up to hold the sun, Rahu too essayed to possess him. Having reached the top of the sun's car Hanumān touched Rahu; so he, the represser of the moon's rays, accordingly went back on beholding the sun thus possessed. And repairing to the house of Indra, Sinhikā's son, in wrath and with frowns, said to him encircled by the celestials :—"O Vasava! O slayer of Bala and Vitra—to remove my hunger thou didst give me both the sun and moon; why thou hast then given them to another? On account of the *Parva* I came to devour the sun but another Rahu came and possessed him." Hearing the words of Rahu, the King of the deities, wearing a golden garland, having his understanding bewildered, proceeded, on the back of his elephant-chief Airavat, huge like the summit of the Kailasa hill, with temporal juice always trickling, having four tusks, roaring, and adorned with golden bells, towards Hanumān and the sun with Rahu before him. Having left behind Indra, Rahu quickly went there but fled away on beholding the huge-bodied Hanumān resembling a mountain summit. Thereupon leaving aside the sun and being desirous of holding Rāhu, the son of Sinhikā considering him as a fruit, Hanumān again sprang up into the sky. Beholding Hanumān approach renouncing the sun, Rahu with his countenance only visible, desisted and went back. And

considering Indra as the saviour he again and again cried aloud "Indra! Indra!!" Understanding everything by the piteous accents of Rahu Indra said, "No fear, I shall soon slay him." Thereupon beholding the huge-bodied Airavat and considering him as a bigger fruit Māruti ran towards him. Proceeding thus tempestuously when he rose above the head of Indra, Hanumān, looked in a moment dreadful like the fire of dissolution. But not greatly enraged the thousand-eyed lord of Sachi, with the thunder-bolt in his hand, struck the running Hanumān. Belaboured by the thunder-bolt of Indra Hanumān fell down and broke his left jaw. He being thus overwhelmed by the stroke of Indra's thunder-bolt, the Wind-god became displeased with the king of celestials and was determined upon bringing about mischief unto all created beings. The all-comprehending wind, not spreading himself, entered into a cave with his son. Like unto Vāsava distressing all creatures by putting a stop to the showers, the wind too put all animals into unbearable suffering by obstructing all execrations. On account of the anger of the Wind-god their breath was completely obstructed, and the joints—as if pierced, became hard as wood. *Sâdhya Vasatkâr* and all the religious observances of the triple world were put a stop to by the anger of the Wind-god. So the three world appeared as if stricken with sorrow. Thereupon the afflicted celestials, Gandharbas, Asuras and men repaired to the Patriarch Brahmā with a view to bring about the well-being of created beings. And with their bellies swollen for the obstruction of the wind the celestials with folded hands said :—"O lord of created beings, thou hast created four classes of beings and thou hast given us wind to preserve our lives. But we do not know, why the wind, the lord of our beings, is distressing us, by obstructing our movements like unto females confined in an inner apartment. Being thus distressed by the wind we have come to seek thy shelter. O thou the remover of miseries—do thou remove our afflic-

tions consequent upon the obstruction of the wind." Hearing those words of the created beings, their lord (the Patriarch Brahmā) again said "Hear, why the wind, being enraged, has obstructed the course of all beings. Hearing the words of Rahu, Indra, the king of the celestials, hath belaboured the Wind-god's son. It is for this that he hath been offended. Preserving the bodied, the wind, having no person, passes through them all. Without wind the body becomes like wood. Therefore the wind constitutes the life, the happiness and the whole universe. Renouncing the wind the world cannot attain to happiness. Being cast off by the wind and having their breaths obstructed, behold, the world, to-day appeareth like dried wood. Let us therefore go there where the wind, the giver of our afflictions, waiteth. If we do not please the son of Aditi we shall all meet with destruction," Thereupon the Patriarch Brahmā, the celestials, Gandharbas, serpents, Guhyakas and other created beings went where the wind was waiting with his own son belaboured by the king of the celestials. Thereupon beholding that boy, on the lap of the Wind-God, resembling gold and Baisvanar, the four-mouthed Brahmā, the celestials, Gandharbas, Rishis, Yakshas and Rākshasas were all moved with pity.

SECTION XLI.

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HEARING the whole history, Rāma, the discendant of Raghu, said to Agastya "O Reverend Sir, Riksharaja is the name of the father of Vāli and Sugriva but thou hast not told me the name of their mother. However I am curious to learn who was their mother where was their residence and how they had been named so— do thou favour me with the account." Rama having said this Agastya said:—"O Rama, I shall relate to thee everything in short of what I had heard from Nārada when he came to my hermitage. Once on a time whilst travelling that highly pious ascetic arrived at my hermitage; I duly worshipped and welcomed him; and when I asked him out of curiosity, he, seated at pleasure, said:—"Hear, O great ascetic, the foremost of the pious; there is a mountain named Meru, higly picturesque, made of gold and greatly charming. The middle peak is much liked by the celestials, on which is situate the beautiful assemblage hall of Brahmā extending over a hundred leagues. The four-mouthed deity, sprung from lotus, always resideth there. And from his eyes while going through the *Yoga* practices tears trickled down. No sooner the Patriarch Brahmā, with his hands, wiped them off into the ground than a monkey originated from those tears. O foremost of men, as soon as that monkey was produced, the high-souled Brahmā consoled him in sweet accents and said—"Do thou proceed to that leading mountain where the celestials perpetually reside. O foremost of monkeys, living upon many a fruit and root in that picturesque mountain thou shouldst always live by me. And while thou shalt live in this wise for some time thou shalt be crowned with auspicious-

ness." Brahmā having said this, O Rāghava, the foremost of monkeys saluted that god of gods, placing his head at his feet and said to that Primæval deity, the creator of beings and the lord of the universe. "O god, thou art placing me under thy behests—verily I shall follow them." Having said this to Patriarch that monkey immediately went to a forest abounding in fruits and flowers. There living on fruits and collecting honey and various flowers, he, every day, used to come to Brahmā in the evening. O Rāma, in this wise he used to make an offering of excellent fruits and flowers at the feet of Brahmā, the god of gods. Journeying in this way over the mountain he spent many long years. Some time having elapsed in this way, O Rāghava, Riksharaja, the foremost of monkeys, being distressed with thirst, repaired to the excellent mountain Meru. There is a pond of pure water, resonant with the notes of various birds. Having shaken his manes with a delighted heart, Riksharaja saw his reflection in the waters. Beholding his own image there that monkey-chief, stricken with anger and anxiety thought—"What arch-enemy of mine is living in the waters? I shall destroy the excellent abode of the vicious-souled one." Thinking thus within himself, that monkey, out of fickleness, jumped down into the lake. And he again sprang up therefrom. And at the time of rising, O Rāma, that leading monkey found himself metamorphosed into a female form, which was highly charming, graceful and beautiful. Her waist was spacious, eye-brows beautiful and hairs were black and curling; her countenance was beautiful and smiling, breast high and beauty matchless. And there appeared charming on the banks of the lake, lighting up all quarters that female, agitating the mind of all, and beautiful in the triple world like unto simple *Sastilatā*, Ramā, without lotus, pure rays of the moon, Pārvati more beautiful than even Lakshmi. At this time was returning by that way, Indra, the leader of the celestials after having worshipped the feet of Brahmā.

And the sun too journeying arrived there. They both simultaneously espied that female form and were possessed by desire. What more, their whole body, as soon as they saw her, was moved and the firmness of the mind shaken. Thereupon Indra begot on her a son named Vāli for he originated from her hairs and the sun begot on her another son, who was named Sugriva for he originated from her neck. Thus the two highly powerful monkeys being born, Indra went back to his region having conferred upon Vāli an un-ending garland of gold. And having engaged Hanumān, the Wind-god's son in the service of Sugriva, the sun too went back to the sky. O king, the sun having risen after that night Riksharaja again obtained his own real monkey shape. Having thus regained his monkey form he made his two highly powerful sons,—leading monkeys, assuming shapes at will and having twany eyes, drink honey like nectar. Thereupon taking them, he came to the abode of Brahmā. Beholding his son Riksharaja with his sons, Brahmā, the grand-father of the celestials, consoled him in diverse ways. Then he ordered the celestial messenger saying—"At my behest, O emissary, do thou proceed to the highly picturesque city of Kishkindhā. That golden, big and charming city is worthy of Riksharaja. There live many thousand monkeys besides others assuming shapes at will. It abounds in various jewels, invincible, is inhabited by four *Varnas*, holy and sacred. At my command Viswakarmā has constructed the celestial and picturesque city of Kishkindhā. Do thou place there Riksharāja, the foremost of monkeys, with his sons; and having invited the leading monkeys and others and received them courteously do thou install him on the throne. On beholding this monkey-chief, gifted with intelligence they shall be all subject to him." Brahmā, having said this, the celestial emissary, with Riksharāja before him, proceeded to the highly picturesque city of Kishkindhā. And having entered there with the velocity of the wind, he, at the com-

mand of the Patriarch, crowned the leading monkey Riksharaja as king. And being sprinkled according to the ceremonies of installation, and adorned with a crown and various other ornaments he, with a delighted heart, engaged in governing the monkeys. All the monkey, residing on earth consisting of seven insular continents and bounded by ocean, came under his subjection. Thus Riksharaja was both the father and mother of Vāli and Sugriva. May good betide thee. The learned who listen to and make others hear this story, conducing to the enhancement of their delight, get all their desires and objects accomplished. I have duty described to thee at length all events and have recounted the stories relating to the birth of the Kings of monkeys and Rakahsasas.

SECTION XLIII.

HEARING this excellent Paurānic theme in the company of his brothers, Rāghava was greatly surprised. Thereupon hearing the words of the Rishi he said :—"By thy favour I have listened to the highly sacred theme. O foremost of Munis, I was greatly worked up with curiosity in this matter. I am not the least surprised to learn, O twice-born one, that those two sons of the celestials would be two highly powerful leading monkeys since their origin is divine." Rāma having said this Agastya said :—"O thou having long arms, thus in the days of yore the birth of Väli and Sugriva was brought about. O king, I shall now again relate to thee another divine theme. O Rāma I shall now describe to thee why did Rāvana steal

Sita. Do thou hear it attentively. O Rāma, in the golden age, having bowed unto the Patriarch's son, the truthful Rishi Sanatkumar; highly effulgent, resplandent like unto the sun, shining in his native brilliance and seated at his own place, Rāvana, the lord of Rākshasas, said :—"Who is now amongst the celestials brave and powerful, by whose help the celestials can vanquish their enemies and whom the twice-born ones daily worship and the devotees meditate upon. O thou having piety for wealth, O thou gifted vith six sorts of wealth, do thou describe this to me kindly." Being apprised of Rāvana's intention, the saint Sanatkumar, who saw every thing through his devotion, said to him out of love—"Hear my son. The learned duly, in their sacrifices, worship that Hari, respected of people and drinking nectar, who is the lord of the universe, whose origin we do not know, who is daily worshipped by the celestials and Asuras, who is highly powerful Nārāyana from whose navel has spurng Brahmā, the creator of the world, and who has created the universe consisting of mobile and immobile beings. ' The Yogis maditate upon him and celebrate sacrifices in his honor according to the Purānas, Vedas, *Pancharâtra* and and other rituals. He always vanquisheth in encounter Daityas Dānavas, Rākshasas and all other enemies of the celestials and every one of them worships him." Hearing those words of the great ascetic Sanatkumar, Rāvana, the lord of Rākshasas, bowing, replied :—"Being slain by Hari to what station do the Daityas, Dānavas and Rākshasas attain? And why doth Hari destroy them?" Whereto Sanatkumar replied :—"Whoever are slain by the celestials do eternally reside in their region. And being banished therefrom, they again take their birth on earth. Thus by the misery and happiness acquired in their pristine existence, they go through births and deaths. O king, all the monarchs, slain by Janarddana,holding discus and the lord of the triple world, attained to his own region; even his anger becometh like a

boon." Hearing those words given vent to by the great ascetic Sanatkumar the night-ranger Rāvana, being worked up with delight and surprise, began to meditate how he should enter into conflict with Hari.

SECTION XLIV.

THE vicious-souled Rāvana thinking thus the great ascetic again gave vent to accents. "O thou having long arms, what thou hast desired in thy mind shall be encompassed in the great encounter. Be thou happy and wait for some time." Hearing this the long-armed (Rāvana) again said to the ascetic :—"Do thou tell me at length what are his marks." Hearing the words of the lord of Rākshasas, the ascetic replied :—"Hearken, I shall relate to thee every thing, O foremost of Rākshasas. That great deity pervadeth all, is minute, invisible ever-existing, and manifest over the universe consisting of mobile and immobile creations. He is present in the celestial region, in the earth, in the region underneath the earth, on the mountains, in the forests, in all stationary objects, in all rivers and in all cities. He is Om, truth, Sābitri and earth. He is known as the deity Dharādhara (holder of earth) and Ananta. He is day, night, morning and evening, Yama, the moon, Kāla, the wind, Brahmā, Rudra, Indra and water. He makes the world manifest and shine; he creates them, destroys them and governs them. He sporteth, is eternal, the lord of men, Vishnu, Purana and the only destroyer of the world. What

is the use of speaking more, O Dasānana, He comprehends the three worlds, the mobile and immobile. Wearing a yellow raiment like unto the filaments of lotus, Nārāyana, resembling dark-blue lotus in colour, is resplendant like unto clouds in the welkin accompanied by lightning. And covering his person, Lakshmi, in the shape of warfare, lies stationed in his body like unto lightning in the clouds. The celestials, Asuras or Nāgas—none is capable of casting his looks upon him. He alone can see him with whom he is pleased, O my son; neither by the fruits of sacrifices, asceticism, self-control, gifts, sacrifices, nor by anything else can one behold the Illustrious Deity. Those alone can see Him, who have devoted themselves, their life and being, unto Him and who, by virtue of discriminative knowledge, have got their sins burnt. If thou art willing to behold him, hear, if thou dost like, I shall describe everything at length. At the end of the golden age and the beginning of Treta Yuga the deity Nārāyana shall assume a human form for the benefit of men and celestials. A son by the name of Rāma shall be born unto Dasaratha, of the Ikswaka race who shall govern earth. Rāma shall be highly effulgent, highly powerful and in patience like unto earth—and the enemies in the encounter shall not be able to eye him as they cannot the sun. In this wise the lord Nārayana shall appear in a human form. At the behest of his sire, the pious and the high-minded Rāma shall sojourn in the forest of Dandaka in the company of his brother. His spouse the gracious Lakshmi, shall be celebrated under the appellation of Sitā. She will be born as the daughter of Janaka, the king of Mithilā and will come out of earth. In beauty she shall be matchless on earth and be gifted with auspicious marks and shall always follow Rāma like a shadow as the rays follow tho moon. She will be graced with a good conduct, chaste and patient; and Sitā and Rāma shall always appear together like the rays of the sun. Rāvana, I have thus related to you everything about

the Nārāyana, the great Brahman, eternal and incomprehensible." O Rāghava, hearing those words, the highly powerful lord of Rākshasas began to concert plans for entering into conflict with thee. Meditating again and again over Sanatkumār's words and delighted he began to journey for battle." Hearing those words, Rāma, with his eyes expanded in surprise, was greatly wondered. And being delighted he again said to Agastya, the foremost of the wise:—"Do thou recount the ancient stories."

SECTION XLV.

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THE highly effulgent and illustrious Agastya, sprung from a vessel, again addressed the humble Rāma as the great Patriarch sprung from lotus spoke unto the Great Deity. He said to Rāma, having truth for his prowess :—"Do thou hear." Saying this, the highly effulgent Agastya began to narrate the last portion of the story. The high-minded saint, with a delighted heart, described unto Rāma all he had heard and narrated." O high-minded Rāma, having long arms, it is for this reason that the vicious-souled Rāvana stole away Jānaki, the daughter of king Janaka. O thou having long arms! O thou of many glories! O thou invincible! Nārada recounted this story unto me on the summit of the mountain-chief Meru. O Rāghava, the highly effulgent one narrated unto me the last portion of this story in the presence of the celestials, Gandharbas, Siddhas, ascetics and other great men. O lord of kings, O conferrer of honors, do thou listen to that

story which removeth monstrous iniquity. Hearing this, O thou having long arms, the Rishis, and the celestials with delighted hearts, said to the ascetic Nārada "He who shall reverentially listen to this story every day, shall be blessed with sons and grandsons and be honored in the region of the celestials.

SECTION XLVI.

THEREUPON being desirous of achieving victories, Rāvana, the lord of Rākshasas, proud of his strength, began to journey over the earth in the company of the heroic Rākshasas. Whoever, amongst the Daityas, Dānavas and Rākshasis was reported to him as being powerful he used to invite for battle. O king of earth, having thus traversed the whole world, the ten-necked demon saw the saint Nārada returning to his own region from Brahmaloka. Like the second sun he was proceeding through the clouds. Rāvana, with a delighted heart, neared him and addressed the celestial saint Nārada with folded palms, saying :—" O thou gifted with six sorts of wealth, thou hast seen many a time all creations from Brahmā down to an insect. Do thou tell me, O great one, the inhabitants of which world are more powerful ? I wish to fight with them according to my desire." Whereto, thinking for a moment, the celestial saint Nārada replied :—"O king, there is an insular continent near the milky ocean. All the inhabitants that live there are gifted with strength—effulgent like the rays of the moon, huge-

bodied,highly powerful and have a voice deep as the muttering of the clouds. They are all greatly beautiful, patient and have huge arms. O king of Rākshasas, I have seen in Swetadwipa such powerful men, as thou dost want to see on this earth." Hearing the words of Nārada, Rāvana said :— "O celestial saint, why are the inhabitants of Swetadwipa powerful ? And how did those high-souled ones come to live there ? O lord, do thou relate to me everything at length. Thou dost observe the whole universe like a myrobalam in in thy palms." Hearing the words of Rāvana, the celestial saint said :—"O lord of Rākshasas, the inhabitants of Swetadwipa are perpetually devoted unto Nārāyana with whole-mindedness and earnestly worship Him. They have always their hearts and minds devoted unto Him and are all high-souled. Having rendered their lives and souls unto Nārāyana, they have been blessed with their abode in Swetadwipa. Those, who are slain in the encounter with his bow bent by Vishnu—the holder of discus and the preserver of the world, attain to the celestial region. Neither by sacrifice, devout penance, self-control nor excellent gifts may be obtained the celestial region full of bliss." Hearing the words of Nārada, the Ten necked demon was worked up with surprise and meditating for some time said "I shall enter into conflict with him." Thereupon inviting Nārada he proceeded to Swetadwipa. Thinking for a long time and being curious to witness that wondrous encounter, Nārada speedily went there. He was ever fond of sport and warfare. Filling all the quarters with dreadful leonine roars Rāvana with all the Rākshasas moved towards the Swetadwipa. After Nārada had reached there, the illustrious Daçânana went to that insular continent beyond even the reach of the celestials. Being struck by the radiant heat of that insular continent, the Puspaka car, of the mighty Rāvana, could not stand there like clouds scattered by the wind. Having arrived at that dreadful insular continent the councillors of the lord of

Rākshasas, fearfully said to Rāvana. "O lord, we are all stupified and beside ourselves with fear. We cannot any how stand here; how shall we fight?" Saying this the Rākshasas fled away into all directions. And Daçānana too sent away his golden car Pushpaka with them. Having thus sent away his chariot and assuming a dreadful figure he alone entered Swetadwipa. At the time of his entering he was seen by the females there. One of them holding him by the hand and smiling said "Why hast thou come hither? Who art thou? who is thy father? and what for hast thou come here? Do thou definitely say." Hearing those words, O king, Rāvana, in anger said:—"I am the son of the ascetic Visrava, I am Rāvana by name; I have come hither being desirous of fighting; but I do not behold anyone here." The vicious-souled Rāvana having said this all the young damsels laughed gently. But one of them, being enraged, took up Rāvana, like a child, as if in sport and hurled him amongst her companions. And addressing another she said:—"Behold, I have caught this black Rāvana, having twenty arms and ten faces, like a small insect. Thereupon Rāvana, being worn out with hurling, passed from one one hand to another. Being thus hurled the learned and powerful Rāvana, in anger, severely bit the palms of that fair one. Being overwhelmed with pain that damsel let him off. Thereupon, another, taking that Rākshasa-chief, rose up in the welkin. Rāvana, again waxing wroth tore her with his nails. And being left off by that damsel, the terrified night-ranger fell down into the waters of the deep. The females, inhabiting that insular continent again and again in this wise hurled Rāvana. Beholding him thus distressed the highly effulgent Nārada danced in joy and surprise. O thou having long arms, being apprised of this, the vicious-souled Rāvana stole away Sitā with a view to meet death at thy hands. Thou art Nārāyana, holding discus, conch and club; thou hast in thy hands the bow, a lotus, thunder-bolt and other weapons; thou art

worshipped of all deities ; thou art graced with the mystic mark Sribatsa, adored by all celestials, hast a lotus navel, art a great ascetic, and Hrishikesha declaring fearlessness unto all devotees. Thou hast assumed a human form to bring about the destruction of Rāvana. Dost thou not recognise thyself as Nārāyana ? O great one, do not forget thyself ; do thou recollect thy real self. The Patriarch Brahma said that thou art subtler than the subtle. Thou art the the three qualities, the three Vedas and the regions—that of the celestials, of the mortals and the region under the earth. Thy work is manifest in time, past, present and future ; thou art the observer of three Vedas and the destroyer of the enemies of the celestials. With thy three steps, thou didst, in the days of yore, traverse the three worlds. Thou wert born of Aditi, as the youngest brother of Indra for binding Bali. Thou art the eternal Vishnu. To extend thy favours unto humanity thou hast been born as man. O foremost of the celestials, the work of the deities hath been accomplished. The vicious Ravana, with his sons and relatives, hath been slain. The Rishis, having piety for their wealth and all the deities have been pleased. O foremost of gods—all this hath been brought about by thy favours; and the whole universe hath been pacified. Sitā is the very personation of Lakshmi, sprung from earth. It is for thee that she hath been born in the race of Janaka. Bringing her into Lankā Rāvana protected her with care like his mother. Rāma, I have thus related to thee the entire story. Hearing this from the Rishi Sanatkumar, the long-lived Narada described this unto me. Daçanana, to a letter I followed the instructions of Sanatkumar. Who ever listens to this story at the time of Sraddha, the rice, offered by him, becoming, inexhaustible, reaches his manes." Hearing this celestial theme, the lotus-eyed Rāma along with his brothers was greatly surprised. And having their eyes expanded with delight the monkeys, with Sugriva, the

Rākshasas with Bibhishana, the kings with their councillors, and all other assembled pious Brahmins, Kshatriyas, Vaisyas, and Sudras, delightedly espied Rāma. Thereupon the highly effulgent Agastya said to Rāma :—"O Rāma, we have all seen thee and been honoured ; now we shall depart." Saying this, they, being honored, repaired to their respective habitations. The sun set, Rāma, the foremost of men, gave farewell to monkeys and their king and duly went through the Sandhyā rite. Gradually night set in and he entered the inner appartment.

SECTION XLVII.

KAKUTSTHA, knowing himself, being thus duly installed, the first night,enhancing the delight of the citizens, was spent. At dawn, the prisoners, to wake up the king, arrived at the palace. And those songsters, well trained and having a musical voice like the Kinnaras, began to eulogize the heroic king, to the increase of his joy. "Awake, O gentle hero, increasing Kausalyā's joy, O foremost of men. Thyself being asleep the whole universe will be laid up with sleep. In prowess thou art like Vishnu,in beauty thou art like two Aswins, in intellect thou art like Vrihaspati and in the capacity of governing thou art like the Patriarch Brahmā. Thy patience equals that of earth, thy effulgence equals that of the sun, thy velocity equals the wind and thy gravity resembles the deep. Thou art stable like a stake, gentle like the moon. No king like thee had flourished before—no other shall follow. O

foremost of men, thou art irrepressible, ever pious and engaged in bringing about welfare unto thy subjects. Fame and wealth shall never renounce thee. O Kākutstha, in thee are perpetually stationed grace and wealth." Thus did the panegyrists eulogise him in various sweet accents and Rāghava got up. Like unto Hari rising up from the bed of serpents Rāma, thus eulogized, rose up from his bed covered with a a white coverlet. Taking white vessels full of water, thousands of well-trained survitors stood waiting before the high-souled (Rāma). Washing his mouth, being purified and offering oblation unto fire, he entered the holy room of the tutelary deity much honored by the Ikshwākus. And there having worshipped duly the celestials, manes and the Brahmins, he, encircled by men, came to the outer appartment. And there arrived the leading priests headed by Vasishtha and ministers all resplendant like unto fire. And there sat around Rāma the Kashatrya kings hailing from various provinces as the celestials sit encircling their lord Indra. The illustrious Bharata, Lakshmana and Satrughna began to worship him and he appeared like a sacrifice conducted by Vedic hymns. And the servants, with their eyes shut, sat around him. The twenty heroic monkeys headed by the highly powerful Sugriva also began to worship him. As the Guhyakas worship Kuvera so Bibhishana, accompanied by four Rākshasas, waited upon him. All those who were advanced in the study of Vedas, born in respectable families, and learned, bowed unto the king lowering their heads. Like unto the celestial-king Indra worshipped by the saints the king Rāma was being perpetually honored by the effulgent saints, kings, monkeys, and Rākshasas. He appeared more beautiful than Indra at that time. And religious themes were recited in that assembly by persons conversant with the knowledge of Puranas.

SECTION XLVIII

THUS did the long-armed Rāma spend his days looking into all administrative works relating to the city and provinces. Some days having elapsed, he, with folded hands, said to Janaka, the king of Mithilā, "Thou art our only refuge—we have been reared by thee and by the help of thy dreadful prowess we have been able to destroy Rāvana. O king, the relation between the families of Ikshwāku and Mithilā, is unequalled and delightful. Taking the jewel, do thou proceed to thy own city and Bharata as a help shall follow thee." Saying "so be it" the king Janaka bespoke Rāma "O king, I have been delighted with seeing thee and thy courteous manners. The jewels collected for me, I do confer upon my two daughters." The royal saint Janaka having gone away, Rāma, with folded hands and humbly said to his maternal uncle Kaikeya—"O king, this kingdom, myself, Bharat and Lakshmana are all at thy disposal. The old king might have been grieved for thy long absence. It therefore behoveth thee, O king, to go there to-day. With immense wealth and various jewels let Lakshmana follow thee. Agreeing with his request Yudhājit said, "O Rāghava, let jewels and wealth be be inexhaustible with thee." Thereupon, Rāma, at first saluted and went round him and then Yudhājit, the son of Kekaya, went away to his kingdom in the company of Lakshmana like unto Indra (leaving for home) in the company of Vishnu on the destruction of the Asura Vitra. Having bade adieu unto his maternal uncle Rāma embraced his friend Pratardana, the undaunted king of Kāshi and said :—"Thou hast displayed thy brotherly feelings and delight by making arrangements for my installation in

the company of Bharata. O king, do thou now leave for thy city Bārānushi, highly picturesque, well-guarded, girt by strong walls on all sides and having well-decorated gateways." Saying this, Rāma, the descendant of Kākutstha rose up from his seat and embraced him cordially. Having taken farewell from Rāma enhancing Kausalyā's delight, the king of Kāshi, with his followers, fearlessly and speedily proceeded to his own city. Having bade adieu to the king of Kāshi, Rāma, with a smiling countenance and sweet accents, said to the three hundred assembled kings: "Being well protected by your own prowess, you have all displayed your great love for me. By your piety, truthfulness, sagacity and strength, the vicious-souled Rāvana hath been slain. Forsooth, I am merely the instrument in the destruction of Rāvana—he hath been slain by your strength. Hearing that Sitā, the daughter of Janaka, had been stolen away from the forest the high-minded Bharata did bring you all—but fortunately you were not constrained to go through miseries. High-minded as you are, you were all prepared for this work. Long since you have come here. I think it better that you should proceed to your respective habitations." Whereto the kings, greatly delighted, replied: "O Rāma, it is by thy good fortune that thou hast come off victorious and been installed on the throne; it is by thy good luck that thou hast got back Sitā and the enemy Daçānana hath been vanquished. That we behold thee, O Rāma, victorious and freed from all enemies, is our great benefit and delight. The encomiums, thou hast showered upon us, are natural with thee. Thou art Rāma, who always pleases people. Thou art worthy of being praised but we do not know how to praise thee. With thy permission we shall now leave for our respective provinces but thou shalt always reside in our hearts. O thou having long arms, O great king, mayst thou have that love for us perpetually that we may find place in thy heart." Whereto

Rāma replied saying "so be it.' Thereupon the kings, highly delighted and desirous of going, bade farewell unto Rāma, with folded palms and being honored by him, left for their respective kingdoms.

SECTION XLIX.

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HAVING agitated the earth with thousands of elephants and horses the kings procceded to various quarters. And being prepared to help Rāma many Akshauhini soldiers with many steeds waited at Ayodha at the command of Bharata. Those kings, proud and powerful, spoke to one another—"We did not face Rāvana—the enemy of Rāma; Bharata did uselessly invite us after the destruction of Rāvana. Had they brought us earlier, we would, forsooth, have slain him. We would have, on the other side of the ocean, well protected by the prowess of Rāma and Lakshmana, and fréed from all disturbances, fought at pleasure." Being thus delighted, all those assembled princes procceded to their respective kingdoms, dwelling on these and various other topics. And having arrived at their celebrated cities, unscathed, abounding in delighted people, wealth, crops and jewels they sent various presents of jems to Rāma for his satisfaction. Besides this they made over to him innumerable horses, conveyances, infuriated elephants, sandal, excellent ornamants, jewels, pearls, corals, beautiful female servants and various cars. And taking all those jewels, the highly power-

ful Bharata, Lakshmana and Satrughna returned to their own city. Having arrived at the picturesque city Ayodhyā those foremost of men, made presents of various jewels unto Rāma. Having delightedly accepted those gifts Rāma in return made presents of them unto the successful king Sugriva, Bibhishana and other Rākshasas and monkeys by whose help he had achieved victory. And those highly powerful monkeys and night-rangers wore on their heads and arms those jewels conferred on them by Rāma. Having placed on his lap the long-armed Angada and Hanumān, the mighty car-warrior—the lotus-eyed Rāma said to Sugriva "Angada is thy good son and Hanumān is thy wise councillor. O Sugriva, these are always engaged in my well-being and in giving me good counsels. For thee, therefore, O king of monkeys, I should honor them in various ways." Having said this, the illustrious Rāma took off from his arms valuable ornaments and adorned Angada and Hanumān therewith. Thereupon having welcomed and casting loving looks upon the highly powerful and leading monkeys such as Neela, Kesarin, Kumuda, Gandhamādana, Sushena, Panasa, Mainda, Dwivida, Jāmbavān, Gabāksha, Dhumra, Baleemukha, Prajaghna, Saunāda, Dareemukha, Dadhimuka, Indrajānu and others, he addressed them all in sweet accents, saying:—"You are all my friends like unto my limbs and brothers. O ye inhabitants of forests, you have saved me from the ocean of danger. Blessed is the king Sugriva and blessed are the friends like yourselves". Saying this Rāma, the foremost of men, conferred upon them duly many precious clothes and ornaments and embraced them all. The monkeys lived there all happily feasting on fragrant honey, well-cooked meat and various fruits and roots. In this way they spent more than a month—but it appeared to them as a moment on account of their devotion unto Rama. He, too also spent his time happily with monkeys assuming shapes at will, the highly powerful Rākshasas and the mighty

bears. In this way the delighted monkeys and Rākshasas spent the second winter month. Enjoying delight they thus spent their days happily in the city of Ayodhyā working to the welfare of Rāma.

SECTION XLX.

IN this wise, the monkeys, bears and Rakshasas spent their days in Ayodhyā. Thereupon the highly effulgent Rāma, the descendant of Raghu said to Sugriva :—" O gentle one, proceeding to the city of Kishkindhā, hard to be got at by the celestials and Asuras, do thou reign there undisturbed with thy councillors. O thou having long arms, always look towards Angada, with loving eyes. Do thou, O Sugriva, protect lovingly the highly powerful Hanumān, Nala, thy father-in-law Sushena, the mighty Tāra, irrepressible Kumada, the powerful Neela, the heroic Satabali, Mainda, Dwivida, Gaya, Gavaksha, Gavaya, Sarava, the irrespressible and powerful king of bears Jamvaban, Gandhamadana, valiant Rishava, Supatala, Keshari, Sarabha and Sumbha—these and other heroic monkeys who dedicated their lives to my service. Do thou never act to ther displeasure." Having said this and embraced Sugriva again and again Rāma addressed Bibhishana with sweet accents. "I know, thou art cognizant of piety ; the citizens, thy councillors and thy brother Kuvera also love thee ; do thou therefore go and govern Lankā piously, O king ; never cherish any vile intention ; the honest kings always enjoy

the earth. And my only request to thee, O king, is that thou mayst with love remember me and Sugriva. Do thou now proceed, divested of sorrow." Hearing the words of Rāma, the bears, monkeys and Rākshasas repeatedly exclaimed glory unto Rāma and said "O Rāma, having long arms, thy understanding resembleth that of the Self-Sprung, thy prowess is equally wonderful and thy beauty is also *par excellence*." The monkeys and Rākshasas having said this, Hanumān bowing, said unto Rāma "May my loving reverence be always in thee, O king; may my devotion unto thee remain unshaken, O hero; and may my mind be not attached unto any other thing. May my life remain in my body as long as the stories of Rāma shall be in currency on earth. Let not this prove otherwise. O foremost of men, O descendant of Raghu, may the Apsaras make me always hear of thy themes. O hero, as the winds scatter the clouds so I shall remove my anxiety by listening to thy nectar-like themes." After Hanumān had said this, Rāma rose up from his throne and having embraced Hanumān affectionately said, "O foremost of monkeys, what thou hast said, shall undoubtedly be carried out into action. As long as my stories shall be current on earth thy fame shall exist and life shall be in thy body. And as long as the world shall exist my themes shall be related. I cannot, even at the sacrifice of my life, release myself from the debts of one good service out of the many, thou hast done for me, O monkey; and I shall for ever remain indebted to thee for thy last benefaction. Or let them wear out in me, for men, at the time of danger, become worthy of having their benefits returned." Having said this, Rama took off from his neck a chain set with sapphires brilliant as the rays of the moon and placed it round the neck of Hanumān. Like unto the mountain Sumeru beautified by the rising of the moon on its summit, Hanumān, the foremost of monkeys, appeared graceful with the chain placed on his breast. And

hearing the words of Rāghava, the highly powerful monkeys, one by one, saluted Rāma, touching his feet and went away. Both Sugriva and the virtuous-souled Bibhishana embraced Rāma and three of them were beside themselves with tears. And other monkeys and Rākshasas were all moved with tears and sorrow to take leave of Rāma. Having received favours thus from the high-souled Rāghava the monkeys went away to their own houses like-unto bodied creatures leaving off their bodies. Thereupon the Rākshasas, bears, monkeys, having bowed unto Rāma, the glory of the Raghu family and with their eyes full of tears consequent upon his separation, went away to the countries from which they had hailed.

SECTION LI.

HAVING bade adieu unto bears, monkeys and Rākshasas the long-armed Rāma began to live happily in the company of his brothers. Thereupon he and his brothers heard from the air the following sweet accents:—"O gentle Rāma, do thou with a delighted countenance behold me. O lord, know me as Pushpaka coming from the abode of Kuvera. O foremost of men, at thy command I did go there to carry him. But he said to me:—'Having slain the irrepressible Rāvana in battle the high-souled Rāma, the foremost of men, hath conquered thee. I have greatly been delighted on the destruction of the vicious-souled Rāvana, with his relatives, sons and friends.

O gentle one, the great Rāma hath conquered thee in Lankā; I permit thee, therefore to convey him. Thou art the fit conveyance for traversing all regions. But my earnest desire is that thou shouldst take Rāma, the descendant of Raghu. Do, thou therefore go there at pleasure without any sorrow.' Hearing this command of the high-souled Kuvera I have come to thee. Do thou fearlessly accept me. I am above the conquest of all the worlds. At the command of Kuvera I shall valiantly traverse all regions carrying out your behests" Hearing the words of Pushpaka, the highly powerful Rāma said to the returning car stationed in the welkin :—" O foremost of cars, Pushpaka, if such be the case, do thou come here; while the lord of wealth hath commanded thus, I will not be blameable for bad character." Having said this and worshipped it with dried paddy, fragrant flowers and incense, Rāma, having long arms, addressed Pushpaka—"Do thou go now and come here whenever I shall remember thee. While proceeding by the welkin, O gentle one, be not sorry for our separation. And be not obstructed in thy course whilst traversing all the quarters." Having been adored by Rāma and saying 'so be it' Pushpaka proceeded towards its wished-for direction. And the holy Pushpaka car having thus vanished, Bharata, with folded palms, said to Rāma, the delight of Raghus—" O hero, during thy divine administration, we have seen many inhuman creatures and objects speak like men. During all these months since thy installation subjects have not suffered from any disease. Even the most aged animals have not met with death. The female, without any risk, have been giving birth to children and all people are plump and delighted. The delight of the citizens hath been greatly increased, O king. Indra hath been pouring nectar-like showers in due time. The wind is always delightful and wholesome. O king of men, the inhabitants of the city and provinces

are all saying "we may have for ever such a king." Hearing those sweet accents given vent to by Bharata, Rāma, the foremost of kings was greatly delighted.

SECTION LII.

HAVING sent away the golden Pushpaka, the highly powerful Rāma entered the Asoka forest beautified by sandal, Aguru, Mangoe, dark sandal and Debadaru trees, and covered with Champaka, Aguru, Nāga, Ḳesara, Madhuka, Panasa, Sarja, Pārijāta, resembling smokeless fire, Sodhra, Neepa, Arjuna, Nāga, Saptaparna, Muktaka, Mandāra, Ḳadalee and various creepers, abounding in Priyanga, Kadamba, Vakula, Jambu, pomegranate, and Kadali trees, containing various flowers, picturesque, having many fruits, fragrant, decorated with new leaves and adorned with various other trees. There were many a tree, having profuse foliage and flowers and covered with maddened black bees as if constructed by architects. The forest-land was variegated and beautified by cuckoos, the ornaments of mangoe trees, black-bees and various birds of various colours. Amongst the trees beautifying the forest some were gold-hued, some were radiant as the flame of fire and some were like red collyrium. There were various flowers, spreading fragrance and making garlands. And there were various ponds filled with pure water. The stairs of those ponds were made of corals and the ground was of crystal. And they were all filled with lotuses and lilies. They were beautified with

Chakrabakas and the banks were graced with variegated trees and flowers. And the forest was encompassed by stone walls and in the inside were dwelling many a Sārdula bird resembling *Vaiduryas*. All the trees in the forest were filled with flowers. And the rocks there, covered with flowers falling down from trees, appeared like welkin beautified with stars. And Rāma's Asoka forest was like unto Indra's Nandana and Kuvera's Chitraratha made by Brahmā. Having entered the rich Asoka forest abounding in many seats and houses and creepers Rāma sat on an excellent seat, covered with a beautiful coverlet and well constructed. Like unto Purandara with Sachi he took Sitā by the hand, made her sit and drink the wine distilled in the province of Mirā. And in no time the servants brought for him well-cooked meat and various fruits. Being inebriete the beautiful Apsaras, well-skilled in the art of singing and dancing, began to dance before Rāma in the company of Kinnaris. The virtuous-souled Rāma, the foremost of those who know how to please, satisfied those beautiful damsels adorned with various ornaments. And Sitā sitting by him, he appeared like the effulgent Vasishtha in the company of Arundhati. Being greatly delighted the celestial-like Rāma pleased every day Sitā resembling a celestial damsel. Sitā and Rāghava thus spent their days happily. And thus was spent the delightful winter giving all enjoyments. Enjoying various things the high-souled Rāma and Sitā spent ten thousand years. Once on a time, having performed all the religious ceremonies, in the fore part of the day, Rāma, to spend the evening, entered the inner apartment. Sitā, too, having performed all religious ceremonies, at first attended to the service of her mothers-in-law. Thereupon wearing a beautifully coloured cloth and being adorned with various ornaments Sitā appeared before Rāma like unto Sachi approaching the king of celestials in heaven. And beholding the auspicious signs of pregnancy in his spouse Rāma

attained to excessive delight. Thereupon he said to the beautiful Sitā resembling a celestial damsel :—"O Vaidehi—signs of pregnancy are manifest in thee. What desires of thine can we satisfy ?" Smiling a little the daughter of Janaka said :—"O Rāghava, I wish to behold the holy hermitages. I wish to salute the greatly effulgent Rishis living on fruits and roots and residing on the banks of the Ganges. I greatly desire, O Rāma, that I may spend even one night in the hermitage of the Rishis living on fruits and roots." Whereto replied Rāma of unwearied actions, saying 'so be it.' Believe me, O Vaidehi, that thou shalt undoubtedly go there to-morrow." Having thus addressed Maithili, the daughter of Janaka, Rāma, the descendant of Kākutstha, then issued out of the inner apartment and entered the middle one filled with his friends.

SECTION LIII.

RAMA having taken his seat there, the experienced councillors encircling him began to dwell upon many amusing stories. Bijoya, Madhumatta, Kasyapa, Mangala, Kula, Surajni, Kālya, Vadra Dantavakta, Sumagadha—all delightedly began to introduce many amusings talks before the high-souled Rāma. Thereupon Rāma incidentally addressed them saying—"O Vadra, how do the inhabitants of the city and provinces talk about Sita, Bharata, Lakshmana, Satrughna and the mother Kaikeyi ? The kings, when they

deviate from the paths of justice, become objects of censure in the houses of men and even in the forests as well." Rāma having said this, Vadra with folded hands replied :—"O king, the citizens speak many good things about thee; besides they dilate upon many things in their own houses regarding thine conquest acquired by the destruction of the Ten-necked demon." Hearing the words of Vadra, Rāma said :—"Without hiding any thing, do thou relate every thing from the beginning as they are ; what good and bad things have been given vent to by the citizens. Hearing the good and bad opinions of the citizens I shall desist from bad actions and engage in good ones. Whatever vicious actions of mine are talked of by subjects in cities and provinces do thou relate unto me confidently and fearlessly." Hearing the sweet accents of Rāma, Vadra, with a quiescent mind and folded palms, said :—"Hear, O king, I shall relate to thee all those unpleasant things frequently dwelt upon by people in court-yards, markets, public roads, forests and, gardens. Indeed Rāma hath accomplished a wonderfully hard work ; our ancestors, the celestials, the Dānavas—none heard of constructing a bridge over the ocean? Rāma hath slain the irrepressible Rāvana with his army and brought over the monkeys, bears and Rākhasas to his own side. Having discomfitted Rāvana, in the encounter Rāma hath released Sitā, but not being the least enraged on account of her being touched by Rāvana he hath brought her to his own city. Rāvana did forcibly place Sitā on her lap; how can then Rāma enjoy delight in her company? Having taken her to the city of Lankā, Rāvana did keep her in the Asoka forest and Sitā was brought under the control of Rākshasees. Still Rāma hath not been worked up with hatred by Sitā. From now we shall also brooke the bad conduct of our wives—for the subjects always tread the footsteps of their King. O King, the subjects thus talk of many things in cities and provinces." Hear-

ings those words of Vadra, Rāghava was greatly sorry and asked his friends saying "Do the subjects thus talk about me?" Thereupon lowering their heads and saluting him they all said to Rāghava, of a depressed mind—"For sooth, the subjects thus talk about." Thereupon Kākutstha, the slayer of enemies, hearing all those words, dismissed his friends.

SECTION LIV.

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HAVING sent away his friends and determined what to do, Rāma, the delight of the Rāghus, commanded the warder, who was seated hard by, saying:—"Do thou speedily bring here, Lakshmana the son of Sumitrā and gifted with auspicious marks, the great Bharata and the irrepressible Satrughna." Hearing the words of Rāma and placing his folded palms on his head the warder reached the house of Lakshmana and unobstructed entered therein. And having saluted him, with folded palms he said to the high-souled Lakshmana:—"The King wishes to behold thee—do thou soon go there. "Thereupon being apprised of Rāghava's command and saying 'so be it,' Saumitri ascended his car and went speedily towards Rāma's abode. Having beheld Lakshmana's departure the warder humbly went to Bharata and having blessed him with folded hands said:—"The King wishes to see thee." Hearing of the command of Rāma from the warder, the highly powerful Bharata at once got up from his seat

and proceeded on foot. Seeing Bharata's departure the warder speedily went to Satrughna and with folded hands said:—"Do thou come, O foremost Raghus, the King wisheth to behold thee." Hearing the words of the warder Satrughna lowered his head and rising up speedily proceeded to Rāma. Thereupon returning, the warder, with folded hands, communicated unto Rāma, the arrivals of his brothers. So long Rāma was engaged poorly in anxious meditation with his crown bent downwards. Informed of the princes' arrival he commanded the warder, "Do thou soon bring the princes here. My life depends upon them. They are my dearest life." Having obtained Rāma's command, the princes, clothed in white raiment, entered there, with folded palms and quiescent mind. Having entered there they saw that Rāma's countenance was shorn of beauty like unto the moon possessed by Rāhu, the setting sun and the withered lotus and his eyes were full of tears. Having approached him quickly, and saluted his feet they anxiously sat there. Thereupon having wiped off his tears and embraced them with his arms he raised up the princes and pressed them to take their seats. Thereupon he said—"You are mine all; you constitute my life; O princes, I am governing the kingdom gained by you; you are all learned, pious and intelligent. Do ye follow the duties I point out." Rāma, the descendant of Kākustha having said this, they, with anxiety and attention, awaited the orders of the king.

SECTION LV.

THE princes were all waiting with a poorly heart when Rāmā, with a dried countenance, addressed them, saying:—"May good betide you—do not act against my desire. Hear, what the citizens have been talking about me and Sitā. The citizens as well as the inhabitants of provinces have been showering censures upon me. I have been pierced to the very vitals by those accusations. I have been born in the illustrious family of the high-souled Ikshawkus. Sitā hath been born also in the holy family of the great Janaka; gentle Lakshmana, thou knowest how in the solitary forest of Dandaka, Sitā was stolen away by Rāvana and how have I slain him. At that time even I was stricken with anxiety regarding Sita that how I could take her home since she had resided in the house of the Rākshasas. To secure my confidence, Sitā, in your very presence, entered fire. At that time, O Saumitri, fire, carrying sacrificial oblations and the wind of the sky declared Sitā's innocence before the celestials. In the presence of all the Rishis and gods, the Sun and Moon announced the innocence of the daughter of Janaka. Indra, the king of the celestials, himself handed over the chaste Sitā unto me in the island of Lankā. My mind knoweth Sitā as chaste for ever. So, at that time, I came back to Ayodhyā with Sitā. But now a great sorrow consequent upon the censure of the citizens and villagers hath pierced my heart. He, who is notorious on this earth and as long as that notoriety remains current, is classed amongst the vile. Even the celestials speak ill of bad name—whereas fame is adored in all the regions. Therefore the high-souled exert their best to acquire reputation.

O foremost of men, what to speak of the daughter of Janaka—I can even renounce my life and yourselves in fear of a bad name. Do ye therefore perceive into what great abyss of sorrow and ill-fame I have fallen. Up to this time I have never experienced such a mighty grief. Do thou, O Lakshmana, next morning, ascending the car driven by Sumantra, take away Sitā to another country. There is a picturesque hermitage of the high-souled Vālmiki situate on the Tamasā on the other side of the river Ganges. Do thou, O delight of Rāghus, soon come back, leaving behind Sitā in that lovely place. Do thou carry out my words. Do thou not speak anything regarding Sitā's banishment. O Saumitri, if dost thou request me to desist from this, it shall be the more unpleasant unto me. For my life and arms, do ye not proffer any request unto me regarding this. If so, you shall only endanger my well-being and I shall ever regard you as my enemies. If you obey my behests, do ye honor my words now. Do ye take away Sitā from here. Ere this Sitā had communicated her intention of beholding the hermitages of ascetics on the banks of the Ganges. Let that desire of hers be now satisfied." While saying this, the eyes of the virtuous-souled Rāma were covered with tears. Sighing hard like unto an elephant, he, with a heart stricken with grief, departed to his own quarter in the company of his brothers.

SECTION LVI.

THE night being over, Lakshmana, with a poor heart and dried countenance, addressed Sumantra, saying:—"O charioteer, do thou soon yoke quick-coursing steeds to an excellent chariot, and for Sita place an excellent seat on the car. At the command of the King, I shall take Sitā to the hermitage of the ascetics ever engaged in pious actions. Do thou soon bring the chariot here." Obeying the mandate, and bringing a beautiful and holy car drawn by first-rate steeds and having excellent seats, he said to Saumitri, the enhancer of friends' honor "O lord, here is the chariot ready—do thou now satisfy thine desire." Hearing the words of Sumantra, Lakshmana, the foremost of men, approached Sitā in the inner apartment and said;—"O queen, thou didst request the king to show thee the hermitage—the king too did promise—he hath now commanded me to take thee there. Do thou therefore follow me, at the command of the king. I shall, at his behest, take thee to the forest where dwell many an ascetic." Hearing the words of the high-souled Lakshmana, Jānaki attained to excessive delight and became anxious to go. Taking various jewels and costly clothes she said to Lakshmana, on the eve of her departure—"I shall confer these ornaments, these costly clothes and riches on the female ascetics." Saying 'we shall do the same' he made Sitā ascend the car and remembering Rāma's command proceeded, being carried by quick-coursing steeds. Thereupon Sitā said to Lakshmana, the enhancer of prosperity:—"O descendent of Raghu, I behold many inauspicious omens. My right eye and body are trembling. My mind is growing depressed. It is stricken with

anxiety and I have accordingly grown restless. I behold the earth as void of all happiness. O thou fond of brothers—hath thy brother met with any calamity? Are all my mothers-in-law and subjets well?" Saying this Sitā, with folded hands, began to pray unto gods. Hearing this Lakshmana bowed unto her touching the ground with his crown, and though greatly sorry, said as if delighted "All well." Thereupon having arrived at the hermitage situate on the banks of Gomati Lakshmana spent the night there. Thereupon at dawn he rose up and asked the charioteer to get the chariot ready, saying, "Like unto the powerful Mahādeva we shall hold the waters of the Bhāgirathi on our head." Thereupon Sumantra yoked the horses, gifted with the fleet course of the mind, to the chariot and with folded hands said to Sitā "Do thou ascend the car." According to the request of the intelligent charioteer, Sitā, with Lakshmana, ascended that excellent conveyance. In no time the daughter of Janaka, having expansive eyes, arrived at the banks of the Ganges removing all sins. Reaching the currents of Bhāgirathi before noon Lakshmana, on beholding her, cried aloud. Thereupon beholding Lakshmana thus distressed, Sita, conversant with piety, waxing anxious said. "Why art thou weeping, Lakshmana? I have reached the banks of Jānhavi, for which I have so long desired. So this is the time for rejoicing and do not give me pain at this time. O foremost of men, thou dost spend thine days and nights in the company of Rāma. Thou hast left him for two days only—art thou sorry for this? Lakshmana—Rāma is also dearer than my life—but I am not so sorry—do thou not be therefore overwhelmed with grief. Do thou take me to the other side of the Ganges so that I may behold the ascetics and confer upon them clothes and ornaments. Thereupon saluting them duly and spending a night we shall return to the capital. I am also anxious to see Rāma, having eyes like lotus petals, breast like that of a lion and foremost of men." Hearing

the words of Sitā and wiping his beautiful eyes, Lakshmana, the slayer of enemies, sent for boatmen. As soon as they were called, with folded hands they said. "The boat is ready." Having then brought a boat to cross the holy Ganges Lakshmana, with a quiescent mind, took her to the other side.

SECTION LVII.

HAVING at first conducted Sitā to the spacious and well decorated boat plied by fishermen Lakshmana himself got up. Thereupon he ordered Sumantra to wait there with the chariot, and being beside himself with sorrow ordered the sailors to move on. Thereupon having reached the other side of Bhāgirathi, Lakshmana, with subdued voice and folded palms, said to Sitā—"O daughter of the king of Videha, this hath pierced my heart like a dart, that my brother, by making me the instrumental of this action hath made me the object of censure in the world. The death and the pain consequent upon it are better than the action I am engaged in. Be thou propitiated, O beautiful damsel, do not hold me responsible for this." Saying this, the humble Lakshmana began to weep and pray for death. Beholding him thus overwhelmed, Sitâ said "What is the matter, Lakshmana? I do not understand anything. Do thou speak out everything plainly unto me. I find thee beside thyself (with grief); is it all well with the kingdom? In the name of the king, do thou give out unto me, the cause

of thy sorrow." Sitā having addressed him thus, Lakshmana, with a poorly heart and suppressed tone, said "O worshipful queen, I have kept within my heart all those words, which the king said, before he entered his palace, rendered sorry and impatient on hearing in the assembly the report of censure regarding thee, O daughter of king Janaka. All those words are indeed above description and so I desist. I only say so much, that afraid of the calumny of the citizens he hath renounced thee although thy purity was sufficiently proved before me. But for that, do not consider thyself in any way guilty. Rāma hath commanded me to leave thee near the hermitage on the pretext of satisfying thine desire as thou art big with a child. Do not uselessly give vent to sorrow any more. There is the holy hermitage of the saints on the banks of Jānhavi. There lives Vālmiki, the foremost of saints, a great friend of our sire Daçaratha. O daughter of Janaka, approaching that high-souled saint, do thou spend thy days happily keeping Rāma always in thy mind. Do thou satisfy the deities, O chaste damsel. This shall crown thee with auspiciousness."

SECTION LVIII.

HEARING the ruthless words of Lakshmana, the daughter of Janaka, greatly sorry, fell down on earth. And remaining senseless for some time, Sitā, with her eyes full of tears said to Lakshmana :—"Forsooth, O Lakshmana, the great Dispenser hath created this body to suffer miseries ; and

all my afflictions are manifest in form to-day. Methinks, I committed a mighty iniquity in my pristine existence or brought about separation between a husband and wife and for that Rāma hath renounced me albeit I am pure and chaste. O son of Sumitrā, the affliction of residing in the forest appeared to me as pleasure ere this for I knew that I would be able to serve Rāma's feet. But how shall I, O gentle one, live in the hermitage being divorced from all my kith and kin? And being afflicted to whom shall I express my sorrow? What reply shall I offer unto the ascetics when they shall ask me "Child, why hath the high-souled Rāghava renounced thee? What sin hast thou committed?' O Saumitri, I shall just renounce my life in the waters of Jāhnavi? But I desist from this for it shall bring about the termination O my husband's race. O Saumitri, do thou carry out the orders thou hast received. By renouncing this wretched wight do thou satisfy the King's orders. But hear, what I say. Without making any distinction, do thou, in my name, with folded hands, bow unto my mothers-in-law and then ask the well-being of the kingdom. Thereupon saluting the pious King do thou address him, in my name, saying:—"Thou knowest, O Rāghava, that Sitā is pure, ever devoted unto thee and engaged in thy well-being. She knows it full well, that afraid of a bad name thou hast renounced her. It is her duty to put a stop to thy ill-name and censure; for thou art her excellent refuge.' Do thou tell further-more that king established in righteousness to treat the citizens as his brothers, to acquire piety by protecting his subjects duly—for this is the greatest morality and by this may be acquired excellent fame. Tell him that I am not sorry for my person—my greatest sorrow is that the citizens have vilified me. Husband is a woman's god—her friend and spiritual guide. It is proper therefore to work out husband's well-being even at the sacrifice of life. Do

thou, O Lakshmana, communicate it in short unto Rāma, in my name. Do thou go now and behold the signs of pregnancy are manifest in me." Sitā having said this, Lakshmana, with a bewildered heart, saluted her touching the ground with his head. He could not speak more. Thereupon bewailing aloud and circumambulating her, he, meditating a little, said. "What art thou speaking unto me, O worshipful dame? O thou having no sin, up to this time I have not seen any portion of thy beautiful person but feet. This is a solitary forest and besides the worshipful Rāma, is not present here—under these circumstances how can I cast looks upon thee?" Having addressed Sitā in this wise Lakshmana again sent for a boat and ascending it ordered the boatmen to go. Thereupon having reached the other side and being beside himself with sorrow and grief he speedily ascended the car. And casting his looks behind while proceeding he espied that Sitā, on the other side of the Ganges, was roving wildly like one having none to look after her. Looking again and again when Sitā saw that Lakshmana and the chariot have gone beyond the range of her vision, she became overwhelmed with anxiety and grief. Being sunk in grief and pressed down with the weight of sorrow on not beholding Rāma, the foremost of the illustrious, the chaste Sitā began to cry aloud in the forest resounded with the notes of peacocks.

SECTION LIX

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BEHOLDING Sitā thus wailing, the sons of the Rishis there speedily approached the great Vālmiki, well-established in asceticism. And saluting him they all communicated unto him Sitā's bewailings and said, "O great sir, we do not know the wife of what great man, beautiful like the very Lakshmi, and not seen before, is crying aloud very poorly? It is better that thou shouldst see her once. That beautiful damsel, like a goddess falling from heaven being bewildered, is waiting on the banks of the river. We saw her alone crying aloud being overwhelmed with sorrow and grief as if she had none to look after her. A damsel like her should not be subject to such a condition. She did not appear to us to be a woman. Do thou receive her duly. She is near the hermitage and so hath come to seek thy shelter. O illustrious Sir, she is on the look out for a protector—do thou protect her." The pious Vālmiki could perceive every thing by virtue of his asceticism; and ascertaining the truth of the words of the Rishi boys by the power of his understanding, he, with quick steps, approached Sitā. And the disciples followed that high-minded ascetic. Thereupon proceeding a little on foot with Arghya in his hands, the wise Vālmiki reached the banks of the river and saw that Rāghava's spouse was bewailing like a helpless woman. Having gladdened a little the aggrieved Sitā by virtue of his own effulgence the great ascetic Vālmiki addressed her in following sweet accents "O chaste damsel, thou art the daughter-in-law of Daçaratha, the beloved wife of Rāma and the daughter of Janaka; thy coming here is

auspicious. I am apprized, by virtue of asceticism and meditation, of the object of thy coming here. O great lady, I am also fully aware that thou art by all means chaste. In fact I am conscious of all the incidents in the three worlds. By the eyes of asceticism, I perceive, O daughter of Janaka, that thou art innocent. Thou hast come under my shelter, O Vaidehi—be thou consoled. O child, the pious ascetics live around my hermitage. They shall daily take care of thee as their daughter. Do thou accept this Arghya now, and confiding in me do thou remove thy grief. Be not sorry for anything; consider that thou hast come to thy own home." Hearing the wonderful words of the great ascetic, Sitā humbly touched his feet and said "Thy desire shall be fulfilled." Saying this, she, with folded hands, followed the ascetic. Beholding the great ascetic and Sitā approach, the wives, of the Rishis, delighted neared them and said:—"Do thou come, O foremost of Rishis, thou hast arrived here after a long time. We all bow unto thee—do thou order what we shall do." Hearing their words the great Vālmiki replied in worthy accents—"This Sitā is the wife of the intelligent Rāma, the daughter-in-law of Daçaratha and the daughter of Janaka. She has now come to our hermitage. She is chaste and innocent, still her husband hath renounced her. So we should all protect her. She is worthy of your reverence—specially while such is the order of mine—your preceptor. So, do ye all, take care of her with great affection." Having consigned the charge of Sitā unto the hands of the female ascetics, the great and illustrious ascetic Vālmiki, followed by his disciples, speedily proceeded towards his holy hermitage.

SECTION LX.

BEHOLDING the great ascetic Vālmiki thus conducting Sitā into his own hermitage Lakshmana's heart was bewildered with grief. Thereupon he said to the expert charioteer Sumantra. "Do thou perceive Rāma's grief consequent upon the separation from Sitā. His spouse—the daughter of Janaka, is perfectly pure; what can be more painful than that Rāma is living alone having renounced her? It is clear unto me, O Sumantra, that this separation of Rāma, hath been brought about by the influence of destiny—for it is hard to get over accident. Even that Rāma, who, when enraged, is capable of slaying the celestials, Gandharbas, Asuras and Rākshasas, hath been engaged in the worship of destiny. Formerly did Rāma go through miseries, residing in the forest of Dandaka, at the command of his sire for fourteen years. But this banishment of Sitā appears to me as exceedingly painful and most ruthless. O charioteer, the opinion of the citizens is by no means just; consequently what shall we gain by performing such a bad action for fame as the exile of Sitā?" Hearing those words of Lakshmana, the wise Sumantra reverentially replied:—"Be not aggrieved for Sitā, O Saumitri Formerly in the presence of thy sire the Brahmananas related this account of Sitā's exile. Rāma shall be deprived of all happiness and be separated from his dear wife; what more, the virtuous-souled Rāma, having long arms, shall, under the influence of time, renounce thee, Sitā, Satrughna and Bharata. O Lakshmana, when Durbāsa was addressed by the king Daçaratha as to thy future he replied in the above way. I have told thee the same. Do thou

not communicate this unto Satrughna, Bharata or any body. O foremost of men, Durbāsa said this unto Daçaratha before me, Vasishtha and other great men. Hearing the words of Rishi, Daçaratha, the foremost of men, said unto me, "O charioteer, do not reveal this secret to any body." O gentle one, it is not proper by any means to falsify the words of the king Daçaratha. I shall always, very carefully, carry out his orders. It is not proper to reveal this mystery before thee. Still I do so for thy curiosity hath been greatly excited. Though this mystery was communicated formerly by the king Daçaratha and though it is not proper to reveal it to any body, still I express it before thee that thou mayst not, on hearing it, be worked up with sorrow; for destiny is hard to be got over. And it is by the influence of that destiny that thou hast met with such a sorrow and grief. However, do thou not reveal this secret unto Satrughna and Bharata." Hearing these grave and important words of Sumantra, Lakshmana ordered him to relate.

SECTION LXI.

Being thus requested by the high-souled Lakshmana, Sumantra began to reveal the mystery of Durbāsā's account. "In the days of yore the great ascetic Durbāsā, the son of Atri, resided for a year in the holy hermitage of Vasishtha. At that time thy sire, the highly effulgent and illustrious Daçaratha, with a view to see his high-souled priest Vasishtha, repaired there. He saw the great ascetic Durbāsā,

burning like the sun in his effulgence, seated on the right hand side of Vasishtha. Thereupon he humbly saluted those two leading ascetics. And they too, welcoming him, received him duly with seat, water to wash feet, Arghya, fruits and roots. Then he lived there in the company of the ascetics. Thereupon during the noon, all those ascetics, seated there, began to dwell upon various pleasant topics. During an interval Daçaratha, with folded hands and uplifted arms, said to the high-souled son of Atri—Durbāsā, having asceticism for his wealth. "O illustrious Sir, how long shall my family remain in existence? What is the extent of the lease of life granted to Rāma and my other sons? How long shall the descendants of Rāma live? And what shall be the end of my race? Do thou relate all this unto me." Hearing the words of the king Daçaratha the highly effulgent Durbāsā replied :—"Hear, the early history, O king. During the encounter between the celestials and Asuras, the demons, being remonstrated with by the celestials sought shelter of the wife of Vrigu—thy priest. Vrigu's wife having promised them help they lived there fearlessly. Having beheld the demons thus helped by Vrigu's wife, Hari, the king of the celestials, enraged, chopped off her head with his sharp discus. And angry on beholding his wife slain, Vrigu, imprecated a curse on Vishnu, the slayer of enemies' race, saying—"Being beside thyself with anger thou hast slain my wife, not worthy of being killed ; therefore, O Janārddana, thou shalt be born in the region of mortals. And there thou shalt remain separated from thy spouse for many long years." Having imprecated this curse, Vrigu was greatly pained and being propitiated by his adoration, Vishnu, fond of disciples, said :—"Having slain Rāvana and others, I shall be, for the behoof of mankind, subject to this imprecation." O bestower of kings, the highly effulgent Vishnu, thus imprecated by Vrigu in the days of yore, hath been born as thy son in this birth and hath been celebrated under the

appellation of Rāma. O conferer of honors, for sooth shall Rāma partake of the fruits of Vrigu's curse. He shall reign in Ayodhyā for a long time. All his followers shall be happy and prosperous. Having reigned for eleven thousand years Rāma shall repair to the region of Brahmā. None shall be able to vanquish him. He shall celebrate many a horse-sacrifice with profuse gifts and shall establish many royal families. He shall beget on Sitā two sons." Having thus related unto Daçaratha the past and future of his family the highly effulgent great ascetic Durbāsā became silent. He being silent—the great King Daçaratha, having bowed unto the two high-souled ascetics, again returned to his city Ayodhyā. I had heard there all these words of the great ascetic Durbāsā. Up to this time they are lying in my heart. Rishis' words shall never prove fruitless. According to the words of Rishi Rāma shall install two sons of Sitā in Ayodhyā, not anywhere else. Under these circumstances, O Lakshmana, thou shouldst not grieve for Sitā or Rāma; in their interest do thou become patient." Hearing those wonderous words of the charioteer Sumantra, Lakshmana became greatly happy and eulogised him again and again? They thus conversing with one another on their way back, the sun set. They accordingly spent that night on the banks of Kesini.

SECTION LXII.

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HAVING spent the night on the banks of Kesini, the mighty car-warrior Lakshmana, got up early in the morning and again proceeded on his journey (home) and reached in the noon the city of Ayodhyā filled with various jewels and delighted and plump citizens. But the high-souled Lakshmana became greatly sorry stricken with the thought as to what he should relate on approaching the feet of Rāma. Whilst proceeding with this thought he saw the highly picturesque palace of Rāma resembling the rays of the moon. Having descended from his car at the palace-gate, Lakshmana, the foremost of men, with his face downwards and a distressed heart, unobstructed, entered the palace. Having entered there he saw his elder brother Rāma seated poorly on an excellent seat with his eyes full of tears. Being greatly pained at the sight, Saumitri touched his feet and with folded palms said:—"O worshipful sir, having obeyed thy behests I have left the daughter of Janaka at the holy hermitage of Vālmiki near the banks of the Ganges. Having left that illustrious pure lady at the skirt of the hermitage I have again come to serve thy feet. Do thou not grieve, O foremost of men, for such is the course of time. The intelligent people like thee do not grieve. Where there is growth there is decay, where there is prosperity there is ruin, and where there is birth there is death. Therefore attachment unto wife, sons, friends and riches is not proper, for surely shall be brought about separation with them. Whilst thou canst control thyself and thy mind, shouldst thou not

be able to bear this trifling pain of separation? Leading men like thyself are never overwhelmed by all these things. O Rāghava, thou shalt again be blamed by the people. In fear of this calumny, O sing that thou hast renounced Maithili. And if dost thou grieve for that spouse thy calumny shall undoubtedly be deep-rooted in the kingdom. Therefore do thou restore thyself patiently, O foremost of men. Do thou give up this weakness and be not sorry." The intelligent Lakshmana, the son of Sumitrā, having said this, Rāma, the descendant of Kākutstha and fond of friends, with great delight said :—"Thou hast spoken the truth, O Lakshmana, O foremost of men. I have been greatly delighted, O hero for thy carrying out my orders. O gentle Saumitri, my grief and sorrow have been removed for those pleasant words of thine."

SECTION LXIII.

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HEARING those wondrous words of Lakshmana Rāma was greatly delighted and said "O thou having an auspicious look, thou art gifted with great intellect and after my heart; a friend like thee is rare at such a time. But O beautiful Saumitri, do thou, apprised of my intention, carry out my words. O gentle son of Sumitrā, for not looking to state business for these four days I have been pierced to the very vitals. Do thou therefore call here men, or women, priests or councillors who have come for business. For sooth do

a king falls into the dreadful hell where the wind doth not blow, who does not daily look into his state affairs. I have heard, O foremost of men, that there lived in the days of yore a highly illustrious, truthful and pure-minded king, ever devoted unto the Brahmanas, by the name of Nriga. Once on a time at the sacred pilgrimage of Pushpaka that king conferred upon the Brahmanas one *Koti* of kine with calves adorned with golden ornaments. Accidentally on that occasion, a cow with calf belonging to a poor Brahman, living upon low means, was given away along with other kine. Undergoing hunger and thirst, the master of that lost cow travelled for a long time in many places in search of it. Thereupon having reached the province of Kanakhal he espied his own cow in the house of a Brahmana. The cow was well kept and the young one was grown up. Thereupon the Brahman called the cow by the name given by him saying "Savalā, come." The cow heard that and recognizing the voice of the Brahman followed him. And he preceded her burning like fire. And the Brahmana, in whose house the cow so long remained, speedily pursued her and approaching the ascetic said. "This cow is mine. The king Nriga conferred this upon me." So there arose a great quarrel between the two learned Brahmanas. And thus quarreling they both approached him who had given away the cow. And though they waited for a long time at the gate they did not obtain permission to enter the palace. Thereat both of them were greatly engraged and imprecated dreadful curses, saying "Since thou hast not granted us an interview though we have been waiting here for a long time, thou shalt, by our curse, remain invisible, being a lizard. Thou shalt in this state live in a den for many hundred and thousand years. When Vishnu assuming a human person shall be born in the Vasudeva family of Yadavas and enhance their glory he shall liberate thee from the curse. Immediately before the advent

of the Kali Yuga the Rishi Nara Narayana gifted with great prowess shall descend upon earth to relieve her of the burden. "Having thus imprecated the curse upon the king the Rishis became silent. The cow was old and weak so they both, with mutual consent, conferred that upon another Brahman. O Lakshmana, the king Nriga is still suffering from that dreadful curse. It is the king's folly that is manifest from the mutual disagreement of the workers. Do thou bring them all speedily to me who have come for business. For, sooth shall the kings profit by the just administration. Do thou therefore go in person, O Lakshmana and see who hath come for business."

SECTION LXIV.

HEARING the words of the highly effulgent Rāma, Lakshmana, conversant with discrimanative knowledge, replied with folded hands, saying:—"O Kakutstha, it is for a very simple folly that the two Brahmanas imprecated that curse upon the king Nriga, dreadful as the rod of Yama. May I ask thee, O foremost of men, what did that King say unto the Brahmans when he was thus imprecated?" Whereto Rāma replied saying:—"O gentle one, hear, what the king Nriga said when imprecated. Hearing of the departure of the Brahmanas he sent for his priest, minister, the citizens and subjects and filled with sorrow said:—"Do ye all hear attentively

my words. Having imprecated a dreadful curse upon me the jolly saint Nārada and the ascetic Parvata have speedily, like the wind, repaired to the region of Brahmā. Do ye therefore, even today, place the prince Vasu on the throne, and let the architects prepare a pleasant den for me. Living therein I shall waste the curse of the Brahmans. Let the architects dig one den to protect me against the rains, one against the affliction of the winter and one against the distresses of summer. Let them enhance the picturesqueness of those dens by planting many trees having profuse branches and fruits and flowers. As long as time shall not change so long I shall spend my days happily in the den. For half a league on all sides around me let flower trees be planted." Having made those arrangements and placed Vasu on the throne the king Nriga said:—"Do not swerve from the path of morality, O my son, and do thou duly govern the subjects according to the custom of the Kshatryas. Thou hast seen, with thine own eyes, the curse that the Brahmanas have given me being enraged for a very trifling folly of mine. Do thou not repent for me. My son, time is the lord of happiness and sorrow; it is by the influence of time that I have fallen into such a disaster. Creatures must meet with what is kept in store by destiny; they must go where they are bound for and they must acquire what is set apart for them. Pristine actions are the root of all these; so, be not sorry, O my son." O foremost of men, having given this advice unto his son, the highly illustrious king Nriga proceeded to live in the sweet fragrant den. Having entered the den filled with many jewels the high-souled king began to spend his days in the satisfaction of the curse imprecated by the two Brahmanas."

SECTION LXV.

"I HAVE thus given unto thee an account of the curse imprecated on Nriga. Listen, if dost thou wish to hear of any other theme." Rāma having said this Lakshmana replied:—"I am not satiated with the account of those wonderful stories, O king." Hearing the reply of Lakshmana, Rāma, the descendant of Ikshawku, began again with themes instinct with morality:—"There lived a highly pious and powerful king by the name of Nimi. He was the twelfth of Ikshawku's sons. That powerful king made a picturesque city like that of the celestials near the hermitage of Gautama. The name of that beautiful city was Vaijayanta and the highly illustrious royal saint used to live there. Having thus reared a highly picturesque city he thought of worshipping the deity by celebrating a sacrifice for the satisfaction of his sire. Having thus resolved and invited his sire Ikshawku the son of Manu, he first welcomed the celestial saint. Nimi, the descendant of Ikshwaku, then welcomed the saints Atri, Angiras and Vrigu having asceticism for their wealth. Thereupon Vasishtha said to Nimi, the foremost of royal saints—"I have already been engaged by Indra. Do thou therefore wait as long as his sacrifice is not finished there." After the departure of Vasishtha the great Gautama engaged in the satisfaction of Vasistha's duties. And the high-souled Vasishtha too engaged in Indra's sacrifice. On the other hand having united all the Brahmans the great king began to celebrate the sacrifice extending over five thousand years near his city by the side of the

Himayala. Thereupon having finished the sacrifice of Indra there came to the King, the blameless and the illustrious Rishi Vashishtha. Finding Gautama engaged in his room he was exceedingly enraged. Thereupon he waited there for some time to see the King. On that day the royal saint Nimi was deeply asleep. And not beholding the King the high-souled Vasishtha was greatly angry and said:—"Since thou hast, O King, engaged another neglecting me, thy body shall remain senseless." Thereupon hearing the curse of Vasishtha, the king got up. There beside himself with ire he said—"I was unconscious in sleep—still soiled with anger thou hast hurled the fiery curse against me like the second rod of Yama. Therefore, O ascetic, thy person shall remain senseless for a long time. That king and the ascetic having thus imprecated one another under the influence of anger, they immediately were deprived of their bodies.

SECTION LXVI.

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HEARING the words of the effulgent Râma, Lakshmana, the slayer of enemies, said with folded hands:—"Having thus cast off their bodies how did that Brahman worshipped of the celestials and the king regain them?" Having been thus accosted by Lakshmana, Râma, the descendant of Ikshwakus and the foremost of men, replied:—"Having renounced their persons both Nimi and the pious Vasishtha, having asceticism for their wealth, were metamorphosed into

air. Thereupon being thus deprived of his body the highly effulgent and great ascetic Vasishtha went to the Patriarch Brahmā with the object of acquiring from him another. Being merged in the air, he, conversant with religion, bowed unto his father and said :—"O illustrious god of gods ! O thou lotus-sprung ! by the imprecation of Nimi I have been now deprived of my body and been converted into air. O lord, the state of being bodiless is highly painful to all. The bodiless cannot perform any work ; do thou, therefore, by thy favour, grant me another body. "Whereto the self-sprung Brahmā, of unmitigated prowess, replied. "O great one, do thou enter into the vital energy of Mitra and Varuna ; and even then, O foremost of twice-born ones, thou shalt not be born of a woman and being greatly pious shalt attain to the rank of a patriarch." The Patriarch Brahmā having said this, Vasishtha, saluting and circumambulating him, repaired to the region of Varuna. At that time Mitra in conjunction with Varuna was reigning in Varuna's kingdom being worshipped by all celestials. Meanwhile encircled by her mates the leading Apsarā arrived there at her pleasure. Beholding the frolicsome and beautiful Urvasi, Varuna attained to an excess of delight. Thereupon he expressed his intention of living with that queen of Apsarās, having a moon-like countenance and lotus-eyes. Thereat Urvasi, with folded hands, said—"O lord of celestials, Mitra himself has already invited me for the same." Being stricken by desire Varuna said to Urvasi "I shall discharge my vital energy into this pot if thou dost not wish to live with me." Hearing those sweet words of the Patriarch Varuna, Urvasi was highly pleased and said :—"Do what thou hast said. Now my body is under the possession of Mitra—but my mind is attached unto thine and thou art equally attached unto me." Urvasi having said this, Varuna discharged his vital energy into the pot. Thereupon Urvasi approached Mitra. And thereat highly enraged he said to

her "I invited thee first ; O thou of vicious actions, why hast, thou, renouncing me, secured another. For this vile action, thou shalt, by my curse live in the land of mortals for some time. The royal saint Puruvarā, the king of Kasi, is the son of Budha. Do thou go to him, O thou of a vicious intellect ; he shall be thy husband." Thereupon being thus placed under the influence of curse Urvasi went to Puruvarā. The king Puruvarā was the begotten son of Budha. He reigned in the foremost of cities Pratishtarō. He begot on Urvasi a highly powerful and beautiful son by the name of Ayu. Nahusha, powerful as Indra, was the son of Ayu. When Indra, the king of the celestials, was assailed with thunderbolt by the Asura Vitra, Nahusha governed his kingdom for a hundred thousand years. In this wise Urvasi, having beautiful teeth, eyes and brow, remained on earth for many years and then returned to the region of Indra after the period of curse had been over.

SECTION LXVII.

HEARING this wonderful and heavenly theme Lakshmana was highly gratified and said to Rāma "O Kākuthstha, how did that twice-born one worshipped by the celestials and the king regain their bodies, after being bodiless." Hearing the words of Lakshmana, Rāma, having truth for his prowess, began to relate the story of Vasishtha. " O foremost

of Raghus, there spang up two foremost Brahmin saints, from the vital energy discharged by the high-souled Mitra and Varuna into the pot. At first therefrom rose up the illustrious Rishi Agastya and saying 'I am not thine son" went away leaving Mitra. Before the vital energy of Varuna was thrown into the pot Mitra discharged his own on Urvasi's account which was the source of Agastya's birth. Into the pot in which Mitra's energy was discharged Varuna also put his own, and both the energies were mixed up. Thereupon after some time from the energies of both Mitra and Varuna sprang up the effulgent Vasishtha—the priest of Ikshawkus. O gentle one, the highly effulgent Ikshawku appointed that blameless Rishi as the priest of our family as soon as he was born. I have thus described to you the story of Vasishtha's birth possessing a wonderful body. Hear now what befell the king Nimi. And beholding the king Nimi bodiless the intelligent Rishi initiated him into the rites of sacrifice. And those leading twice-born ones, with assembled citizens and servants, began to protect that body with unguents, garlands and clothes. Thereupon at the end of the sacrifice Vrigu said " O king, I am propitiated with thee ; I shall restore thee to senses." Thereupon the celestials, highly pleased, addressed the consciousness of Nimi saying "O royal saint, do thou accept boons ; where shall we place thy consciousness ?" Thereupon being addressed by the celestials the consciousness said "I may live in the eyes of the celestials." They agreed to it and said "O lord of earth, for thee, their eyes shall be influenced within a moment. The exhaustion, that their eyes shall experience on account of thy moving about as the air, shall be removed within this moment." Having said this the celestials repaired to their respective quarters and the high-souled Rishis having conveyed Nimi's body to the sacrificial ground and dedicated it as an edy began to churn it with great energy accompanied by incantations. They being thus engaged in

churning the edy for the purpose of having a son of Nimi there sprang up a son of devout austerities. He was called *Mithi* for he originated from *Manthana*; he was called *Janma* for his having sprung up from *Janan* and *Vaideha* from having been born from *Videha*. In this wise Janaka, the first king of Videhas, was born. His other name was *Mithi* and his family were celebrated as *Maithilas*. O gentle one, I have thus related unto thee the wondrous births, in consequence of the curse, of the great ascetic Vasishtha and the royal saint Nimi.

SECTION LXVIII

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RAMA having said this, Lakshmana, the slayer of enemies, burning in his native effulgence, said :—"O foremost of kings, this ancient account of the ascetic Vasishtha and the king Nimi is highly surprising and wonderful. But Nimi is a Kshatrya king and a hero—besides although initiated he did not forgive the high-souled Vasishtha." Being thus accosted Rāma, the Kshatrya-chief, said to the effulgent Lakshmana conversant with all Sastras—"O hero, forgiveness is not to be seen in all men. O Saumitri, do thou hear attentively, the unbearable anger which was forgiven by the king Yayati resorting to the quality of goodness. Yayati, the enhancer of the prosperity of cities, was the son of Nahusha. He had two beautiful wives, one of whom was Sarmishthā, grand daughter of Aditi, the daughter of Brishaparva. She was the more beloved of the two; his

other spouse was Devajāni, grand daughter of Usanās. She was not liked by her husband. Both of them gave birth to a son each and both the sons were beautiful and attentive. Puru was born of Sarmishthā and Yadu of Devajāni. Puru was the favourite son of the king, both on account of his mother and of his personal graces. Thereat Yadu, greatly sorry, said to his mother :—"Born in the race of the illustrious Vārgava of unwearied actions, thou art going through mental afflictions and unbearable insults; therefore, O mother, let us both enter into fire. Let the king spend many nights with Sarmishthā—the daughter of a demon. Thou mayst withstand the insults but I shall never brooke them. Permit me, I shall, in sooth, renounce my life." The son having, weepingly and distressingly, said this, Devajāni was greatly enraged and thought of her father. As soon as he was thought of by his daughter Vargava speedily came there and beholding her senseless and deprived from joy said "Daughter, what is the matter?" The effulgent father having addressed his daughter repeatedly in this wise, Devajāni, enraged, replied :—"O foremost of ascetics, I shall either enter into fire water or drink poison—by no means I shall preserve this life of mine. Thou dost not know of the miseries and insults I have been subject to. O Brahman, when a tree is neglected, those who live thereon are also distressed. The king having disregarded me, forsooth thou hast also been neglected." Hearing the words of his daughter, Vārgava, enraged said to the king Yayāti :—"Thou art vicious-minded, O son of Nahusha; thou hast dishonored me and therefore in thy youth thou shalt be subject to decrepitude and infirmities of age." Having thus imprecated the curse and consoled his sorrowful daughter the highly illustrious rishi Vārgava repaired to his own habitation. Having thus conferred solace unto his daughter, that leading Brahman, effulgent as the sun, returned therefrom.

SECTION LXIX.

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YAYATI, the son of Nahusha, was greatly distressed on hearing of the ire of the preceptor Sukra. Thereupon meeting with the infirmities of age by the imprecation of the saint he said to his son Yadu :—"O Yadu, thou art cognizant of religion, do thou therefore take this decripitude for me ; I shall satisfy myself with various enjoyments. O foremost of men, I have not been yet satiated with worldly enjoyments—I shall therefore again take upon myself this decrepitude after having enjoyed all objects of sense." Hearing those words of Yayāti, the foremost of men, Yadu replied :—"Let thy most favourite son Puru take upon himself this decrepitude. O king, thou hast deprived me from all things—what more, thou dost not allow me to come near thee. Let that Puru take this, with whom thou dost eat and live." Hearing the words of Yadu, Yayāti said to Puru :—"O thou having large arms, do thou take the decrepitude for me." Hearing the words of Yayāti, Puru, with folded hands, said :—"I am always ready to satisfy thy commands; and I have been favoured and honored by this command of thine." Hearing those words of Puru Yayāti was highly pleased and attained to an excess of delight and then transferred his own decrepitude to him. Thereupon regaining his youth the king reigned in earth for many thousand years celebrating thousands of sacrifices. Thereupon after a long time Yayāti said to Puru "O my son, do thou bring the decrepitude I have kept as deposit with thee—let it now assail me. I transferred it to you as a deposit. For this I shall take it back; be not sorry for this. I have been greatly pleased that thou hast satisfied my behests. I shall, now pleased,

install thee on the royal throne." Having thus addressed his son Puru, the king Yayāti angrily said to Yadu, the son of Devayāni :—"Thou, vicious Rākhasa, art born of me in the shape of a Kshatrya, or else why shouldst thou disobey my orders ? For this thou shalt never be a king. I am thy father and preceptor and still thou hast disregarded me. Thou shalt be the father of dreadful Rākshasas, O vicious minded; thy descendants shall be degraded from the lunar race and thy children shall be equally vicious-minded like thee." Having thus imprecated Yadu, the royal saint Yayāti honored Puru, the enhancer of the prosperity of the kingdom, with installation and then retired to woods. Thereupon after a long time he breathed his last and went to the abode of the celestials. The highly illustrious Puru reigned piously in the foremost of cities Prathishtan. Yadu begot thousands and thousands of Rākhasas and being degraded from the royal family reigned in a city named Kraunchavana, hard to be got at. In this wise, according to the custom of the Kshatryas the king Yayati took upon himself the imprecation of the preceptor Sukra, but he did not forgive him. I have thus related unto thee everything. O gentle one, we shall follow the examples of these illustrious men. And in that case we shall not be degraded like the king Nriga." While Rāma, having a moon-like countenance, was speaking thus, the stars became fewer in the welkin, and east, stricken with the early rays of the sun, appeared like damsel, clothed in a raiment coloured with the dye of flowers.

SECTION LXX.

THEREUPON having performed the morning rites the lotus-eyed Rāma, in the early morning, sat on his royal throne and in the company of Brahmanas and citizens enaged in looking into state affairs. The assembly consisted of the priest Vasishtha, the saint Kashyapa, ministers well versed in politics, other religious preceptors, moralists, members and kings. The assembly of Rāma, of unwearied, actions appeared like that of Mahendra, Yama and Varuna. Rāma said to Lakshmana, gifted with auspicious marks "O O Saumitri having long arms, do thou proceed to the city-gate to receive those who have come here for business." According to Rāma's command Lakshmana, gifted with auspicious mark, arrived at the gate and called those who had come there for business. But none said that he had been brought there by any business. For there was neither desease nor proverty in the kingdom. During Rāma's regeme, the earth was filled with corns and *Asadhis*. Children youngmen and middle-aged people did not meet with death. The earth was governed piously so there was no obstacle. Thus during the administration of Rāma none was seen who wanted justice. Lakshmana, with folded hands, said to Rāma, "None has come for business." Thereat, Rāma, with a delighted heart, replied :—"Do thou go, O Saumitri, and see if any one has come for business. Royal policy if properly adopted, impiety can stand nowhere. It is for the fear of the king that people protect one another. And although laws, instituted by me are protecting the subjects like so many arrows, still, O thou having long arms, do thou be engaged in

governing the subjects." Being thus addressed Lakshmana issued out of the house and saw that a dog was waiting at the gate. Casting its looks around it was again and again barking. Beholding it in that plight the valiant Lakshmana said "O generous sir, what business has brought thee hither —do thou relate it confidentially." Hearing the words of Lakshmana the dog replied—"I wish to relate it unto Rāma, of unwearied actions, who is the refuge of all creatures and who declares fearlessness unto all. Hearing the words of the dog Lakshmana entered the beautiful palace to relate it unto Rāma. And having communicated it unto Rāma he issued out and said to the dog :—"If thou hast anything true to speak thou mayst come and communicate it unto the king." Hearing the words of Lakshmana the dog said—"We cannot enter into the houses of divinities, kings and Brahmanas nor can we go there where is fire, Indra, the sun or the wind, for we are the vilest born ; so I cannot enter there. For king is the personification of virtue and specially the king Rāma is truthful, well versed in the science of fighting and ever engaged in the welfare of all beings. He is perfectly cognizant of where the six qualities are to be applied—master of morality, knoweth all, seeth all and the best of beautiful. He is the moon, death, Yama, Kuvera, the giver of riches, fire, Indra, the sun and Varuna. O Saumitri, do thou go and communicate unto the king protecting his subjects that without his permission I do not wish to go there." Thereupon the highly effulgent and noble-minded Lakshmana entered the palace and said to Rāma :—"O thou having long arms, O thou the enhancer of Kausalyā's joy—I have communicated thine orders—I shall relate shortly everything regarding that ; do thou hear. That dog, as a beggar, is waiting at the gate for thy commands." Whereto Rāma replied :—"Bring him speedily here who is waiting at the gate for business."

SECTION LXXI.

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HEARING the words of Rāma the intelligent Lakshmana immediately sent for the dog and informed Rāma, who, on beholding it, said—"Do thou communicate thy desire unto me; be not afraid." Thereupon beholding the king Rāma, the dog, having his head cut off, said "The king is the protector of animals and their lord. The king is awake when the subjects are asleep and he protects them. By administering the laws properly the king protects piety. Without his shelter the subjects meet with destruction. The king is the lord and father of the whole universe. He is time, he is Yuga and he is the creation, mobile and immobile. He is called *Dharma* because he holdeth all. It is *Dharma* (virtue) that upholdeth all mankind. It is by Dharma that the three worlds are being preserved. It is *Dharma* or virtue that thwarts the enemies. It is virtue that governs the subjects duly. It is for this that virtue is called *Dhárana* or the holder. The virtue of preservation is the greatest and confers fruits in after life. There is nothing like virtue hard to acquire in this world. Charity, kindness, honoring the pious and innocent conduct constitute the chief virtues; for by those the well-being of this life and the next is brought about. O Rāghava, O thou of firms vows—thou art an example of examples. Thou art cognizant of the conduct of the pious. Thou art like an occean, the refuge of all virtues. O foremost of kings, out of ignorace, I have spoken unto thee so many things. With my head downwards, I beg for thy satisfaction. Be not offended with me." Hearing those wise words of the dog, Rāma said:—"What shall I do for thee?

Do thou mention it confidentially." Whereto the dog replied, saying:—"It is by piety that a king governs his kingdom—it is by virtue that a king protects his subjects, becomes a refuge unto all and removes the fear of his men. Keeping an eye on this, O Rāma do thou hear, what I say. In the house of a certain Brahman there lives a beggar by the name of *Sarvarthasiddha* (*i.e.*, who has got all his desires satisfied). And although I am innocent, he has for nothing hurt me." Hearing those words Rāma sent his messenger who brought *Sarvarthasiddha*, master of all subjects. Thereupon beholding Rāma in the assembly that effulgent and leading twice- born one said:—"O blameless Ramā, tell me what I shall do for thee." Whereto Rāmā said—"O twice-born one, thou hast hurt this dog. What offence did it commit by thee that thou didst strike it severely with a rod. Anger is an enemy which taketh away life. Anger is a sweet-speeched enemy in the garb of a friend. It is the foremost of passions and like unto a sharp dagger. And it is anger that stealeth away every thing. It pilfers all that is acquired by asceticism, sacrifices and gifts. It is proper therefore by every means to kill anger. Passions are running amock on all sides like so many exceedingly wicked steeds. Being satiated with of all objects of enjoyments it is better to govern them by patience. By mind, actions, words and eyes a man should engage in the well being of people. He should not injure any body and be not addicted to any thing. The harm, that a mind not under control, can accomplsh, is beyond the range of a sharp dagger, trodden serpent and of an enemy always enraged. Even the nature of one, who has learnt humility, cannot be trusted. He, who hides his nature, himself reveals his true self." Rāma, of unweared actions, having said this, *Sarvartha, siddha*, the foremost of twice-born ones, said:—"Knocking about whole day for alms I was highly enraged and struck this dog. It was sitting in the mid-way and I asked

it again and again to move away. Thereupon, moving away and standing with reluctance, it stood fearfully on the road-side. O descendant of Raghu, I was at that time stricken with hunger, and struck it for its vicious conduct. O king of kings, I am guilty in this, and thou must punish me. O lord of kings, do thou administer punishment unto me,—I shall then be released from the fear of hell." Thereupon, Rāma asked all the ministers, saying :—"What is to be done now? What punishment is to be inflicted on him? We can protect subjects, if we can administer punishment proportionate to crime." Thereat, Vrigu, Angiras, Kutsa, Vasishtha, Kāshya and other ascetics, the leading preachers, the ministers, the citizens, and other sages conversant with Sastras, present there, said :—"A Brāhmana should not be punished with death." The sages conversant with laws having said this, the ascetics addressed Rāma, saying :—"O Rāghava, a king is the governor of all—specially thyself. Thou art the chastiser of the three worlds, the eternal Vishnu." They all having said this, the dog began :—"Thou didst solemnly say 'What shall I do for thee?' Therefore, if thou art gratified with me, and if thou dost wish to confer boons on me, do thou appoint this Brāhmana as the head of family." Thereupon, having been thus honored and pleased and ascending an elephant, he proceeded to occupy his new dignified station. At this, the councillors of Rāma, surprised, said :—"O thou of great effulgence, he has not been punished. Rather thou hast conferred on him a boon." Hearing the words of ministers, Rāma said :—"You do not know the real truth of the whole thing—the dog knows it well." Being accosted by Rāma, the dog said :—"O Rāghava, I was the head of the family of Kālanjava. After the worship of the deities and Brāhmana and the feasting of the servants, male, and female, I used to take my food. I used to parcel out things duly, and my mind was not in the least attached to sin. I used to preserve with

great care the articles belonging to the tutelary deities, was humble, good-natured and engaged in the well-being of all animals. Still I have fallen into this dreadful and wretched condition. O Rāghava, this Brāhmana is angry by nature, and impious, injures others, and is impatient, cruel, harsh in words and ignorant, and therefore shall degrade his seven generations up and down. He will by no means be able to discharge the duties of a head of a family. He, whom thou wishest to take to hell with her son, beasts and friends, should be engaged in the serving the Brāhmans and kine. For all his good actions, he is slain who steals the wealth of a Brahmana, a deity, a woman, and a boy,and the riches given away by him. O Rāghava,one who pilfers the riches of a Brāhmana or a deity falls into a hell called Víchí. Even he who thinks in his mind of stealing it,goes once and again into hell." Hearing the words of the dog, the eyes of the effulgent Rāma were expanded with surprise. The dog went back from where it had come. In its pristine birth the dog was high-minded—it is now cursed for being born in a degraded state of existence. Thereupon, repairing at last to Vārānasí the dog took the vow of fasting.

SECTION LXXII.

THERE lived for a long time a vulture and an owl on a mountain extending over the banks of a river, resonant with the notes of cuckoos and filled with lions, tigers and various birds, situated in a pleasant forest abounding in trees

near the city of Ayodhyā. Once on a time the vicious vulture alleging that the nest of the owl was his own, began to quarrel with him. O worshipful Sir, thereupon they both said :—"The lotus-eyed Rāma is the king of all people ; let us go to him and he will decide to whom the nest belongs." Having thus settled the vulture and the owl, being impatient with rage, quarrelling with one another, appeared before Rāma and touched his feet. Beholding that lord of men, the vulture said : "O preserver of humanity, thou art the foremost of celestials and Asuras. O thou of great effulgence, thou art gifted with intelligence and learning more than Vrihaspati and Sukrāchārya. Thou art cognisant of the good and bad conditions of creatures. In beauty thou art like the Moon and art irrespressible like the Sun. In glory thou art like Himālaya, in gravity like the Ocean, in prowess like the Patriarch, in patience like the Earth, and in velocity like the Wind. O Rāghava, thou art the preceptor of the mobile and immobile creation, gifted with all sorts of wealth, illustrious, devoid of a revengeful spirit, unconquerable, victorious, and master of all Sāstras and laws. O foremost of men, hear. I have an application to thee. O Rāghava, I had built a nest for myself ; this owl is now occupying it as his own ; therefore, O king, do thou save me." The vulture having said this, the owl began :—"True, it is, O king, that in him are the portions of the Moon, Indra, the Sun, Kuvera and Yama, but there is in him also a portion of man. But thou art thyself the omnipresent deity, Nārāyana. Thou, impelled by thine own self, dost judge all creatures impartially ; therefore, a portion of gentleness is well manifest in thee and therefore do people call thee, a portion of the Moon. O patriarch, in anger, punishment, gift and fear, thou art our giver, destroyer and protector,—it is for this that thou art called Indra. In energy thou art like fire irrepressible unto all creatures, and because thou dost spread thy lusture upon all creatures, that

thou art called the Sun. Thou art the very lord of riches or art even superior to Kuvera ; like Padmā unto the lord of riches, Sri is alwavs by thee. Because thou dost discharge the functions of Kuvera, thou art the giver of wealth unto us. O Rāghava, thou lookest upon all creatures, mobile and immobile, with an impartial eye—thou dost regard thy friends and foes with impartiality,and thou art duly protecting thy subjects. O Rāghava, death pursues him with whom thou art offended—and it is for this reason that thou art styled by people 'the highly powerful Yama.' O foremost of kings, because thou art forgiving unto all creatures and a kind king that people sing thy glories as of a man on earth. The king is the strength of the weak and helpless and he is the eye of the blind and the refuge of those who have no shelter. Thou art also our king ; therefore do thou listen to our petition. O king, entering into my nest, this vulture is oppressing me. Thou only, O foremost of men, art the divine chastiser of mankind." Hearing those words, Râma sent for his councillors. The ministers of Daçaratha and Rāma, Vrishthi, Yayanta, Vijaya, Siddhārtha, Rāshtravarddhana, Asoka, Darmapāla the highly powerful Sumantra and others were well versed in laws, high-minded, conversant with all the Sastras, intelligent, born in respectable families, and adepts in counsel. Having invited them all and ascending his Pushpaka car, he went to the place in question, and, descending there, asked the vulture, "How long has this nest been made ? Tell me, if thou remember it." Whereto the vulture replied :—"From the time when mankind were first born and spread over the four quarters of the globe have I been living in this nest." The owl also said :—"At the time when the earth was (first) adorned with trees that this nest of mine was constructed." Hearing these words, Rāma said to the councillors :—"That assembly is not an assembly where there are no friends—nor are they old men who do not dwell upon religious topics. That religion

is not a religion where there is no truth and that truth is not the truth where there is hypocrisy. Those councillors are liars who do not give proper replies in time on the subjects they are well-informed on. He who does give reply to a question under the influence of passion, anger or fear, binds himself with a thousand nooses of Varuna, and at the expiration of full one year he is released from a single sin." Hearing these words, the ministers said to Rāma :—"O thou having a large mind, what the owl has said is true—the vulture has not spoken the truth. Thou art the evidence this, O great king—for the king is the last refuge of all—the root of the subject and the eternal religion. He who is punished by the king, is not doomed to a degraded state. He is, in truth, saved from the fear of hell and reaches a better state." Hearing the words of the ministers, Rāma said :—"Hear what is mentioned in the Purānas. Formerly the Sun, the Moon, the welkin with the stars, the earth with the mountains and forests—the three worlds, the mobile and the immobile, were under water. At that time only Nārāyana existed as the second Sumeru. In Nārāyana's belly was stationed the earth with Lakshmi. Having destroyed the creation and entered water, the highly effulgent Vishnu, identical with the souls of creatures, lay asleep there for many long years. Beholding Vishnu asleep after the destruction of the universe and knowing Vishnu of obstructed breath, the great ascetic Brahmā entered his abdomen. Thereupon, when a golden lotus sprang from Vishnu's navel. That great lord, ascetic Brahmā, originated therefrom and was engaged in austere penances for the purpose of creating earth, air, mountains, trees, men, reptiles and all animals born from womb or egg. At that time from the ears of Nārāyana originated two valiant and dreadful demons under the name of Madhu and Kaitabha. Beholding the Patriarch, there they were greatly enraged, and pursued him. Thereat,

the self-born cried aloud hideously. Awakened by that sound, Nārāyana engaged in fighting with Madhu and Kaitabha, and slew them with his discus. And with their gore the whole earth was deluged. Thereupon, purifying the earth again, Hari, preserver of the world, covered it with trees. And various drugs were also created. And the earth was called *Medini* because it was filled with *Medas* marrow of Madhu and Kaitabha. It is for this that I hold, O ministers, that this house does not belong to the vulture, but to the owl. Therefore, this vicious vulture should be punished—for this wicked, vicious-minded one, robbing another's nest, is oppressing him." In the interval a voice was heard in the sky stating the true facts :—"O Rāma, do not slay the vulture,—for it has already been reduced to ashes by the force of Gautama's asceticism. O lord of men, this vulture, in its pristine birth, was a heroic truthful and pure king by the name of Brahmadatta. Once on a time a Brhāmana, by the name of Gautama, the very personification of Kāla, came to the house of Brahmadatta for food and said :—'O king, I shall feed in thy house for more than a hundred years.' Thereupon, offering that effulgent Brāhmana, with his own hands, water to wash his feet the king Brahmadatta,made arrangements for his meal. Accidentally flesh was mixed with the food of the high-souled Gautama. Being enraged thereat, the ascetic imprecated him with a dreadful curse and said :—'O king, thou become a vulture.' The king said :—'Be propitiated, O thou of great vows ; do not imprecate me thus. I have, out of ignorance committed this offence. O great one, O blameless one, do thou act so that this curse may find termination.' Thereat understanding that this offence was committed by the king unwittingly, the ascetic said:—'O king, in the race of Ikshāwkus a king shall be born under the name of Rāma. O foremost of men, thou shalt be released from the curse when he shall touch thee.'

Hearing the voice in the sky, Rāma touched Brahmadatta. Thereupon renouncing his venture from and assuming a beautiful body smeared with celestial perfumes, he praised Rāma and said :—"O thou conversant with piety, by thy favour have I been saved from the dreadful hell—here hath ended my curse."

SECTION LXXIII

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As Rāma and Lakshmana were (daily) engaged in conversing thus, the vernal night, neither hot nor cold, came on. And it came to pass that one bright morning, after having performed his first diurnal rites, Kākutstha, understanding the ways of the citizens, became anxious to present himself at a spot whence he could observe the citizens. At this time Sumantra, entering, addressed him, saying,—"O king, stopped at the gate, some ascetics stay there,—*Maharshis*, led by Bhārgava and Chyavana. And, O mighty monarch, eager for a sight of thee, those dwellers on the banks of the Yamunā, well pleased, have despatched me (hither), O tiger among men." Hearing his words, the righteous Rāma answered: "Let the exalted Dwijas enter." Thereat, honoring the royal mandate, the warder with joined hands brought those ascetics difficult of being approached. And numbering over an hundred, flaming up in their native effulgence, those high-souled anchorets entered the royal residence. And they presented Rāma with various fruits in

profusion and vessels filled with sanctified waters of all holy spots. Thereupon, accepting the waters of the holy places as well as the various kinds of fruit, that mighty-armed one spake to the mighty ascetics : "Do ye agreeably to desert take these seats." Hearing Rāma's speech, all the Maharshis sat down on those graceful and elegant golden seats. And seeing the saints seated there, that captor of hostile capitals, Rāghava, restraining himself, with joined hands, observed :" What is the reason of your visit ? What shall I heedfully perform for you ? I am worthy of being commanded by the Maharshis ; and I must without demur compass every pleasure of theirs. And this entire monarchy, and the life that is resident in my heart,—all these are for the regenerate ones. This I tell you in the name of truth." Hearing his words, the sages of fierce austerities inhabiting the banks of the Yamunā, broke out into a peal of plaudits. And those high-souled ones, exceedingly rejoiced, said :" On earth, O crown of men, this can only be expected from thee and nobody else. Many kings wielding great power have passed away who, having regard to the (possible) gravity of the undertaking, could not bring themselves to promise anything beforehand. But, without knowing he task, thou hast bound thyself by a promise for the glory of the Brāmanas. And thou, without doubt, wilt succeed in effecting the work ; and it behoveth thee to deliver the sages from a mighty fright."

SECTION LXXXV.

WHEN the sages had spoken thus, Kākutstha said: "O ascetics, tell me what is the work which I shall have to accomplish in your behalf. Your fear shall be removed." As Kākutstha was speaking thus, Bhārgava remarked! "O lord of men, do thou hear of the origin of the fear that threatens our country. O king, formerly in the Krita age, there was a magnanimous offspring of Diti, the mighty Asura, Madu, eldest son of Lotā. He was well disposed towards Brāhmanas, kind to those seeking his refuge, and gifted with high intelligence. The exceedingly generous deities delighted in him greatly. And by way of honoring him, Rudra conferred a wonderful boon upon Madhu endowed with prowess and ever intent on religion. And extracting a dart from his own, possessed of terrific energy, endowed with great force, and furnished with exceeding splendour, that high-souled one, well pleased, made it over (to Madhu) and spoke to him. Thou hast practised excellent and unrivalled righteousness, which hath won my good graces., and (therefore), I, highly gratified, bestow on thee this choice weapon. So long as thou, O mighty Asura, dost not assail celestials and Vipras, so long shall this be thine,—otherwise it shall come to naught. Reducing to cinders the person that shall rashly enter upon conflict with thee, this dart shall return to thy hand." Having thus obtained the boon from Rudra, the mighty Asura, again bowing to Mahādeva, addressed him, saying: "O reverend one, may this excellent dart be the possession of my family O god, thou art the lord of the immortals.' Thereat the lord of all beings, the mighty deity Siva, answered Madhu, when he had spoken thus: 'This will not be. But in order

that thy prayer may not go for nothing, I graciously say in thy behalf that one of thy sons shall sway this dart. So long that dart-handed one shall be incapable of being destroyed by any creature.' Having obtained this wonderful boon from the god, Madhu—foremost of Asuras—caused a splendid city to be constructed. His beloved wife the exalted and majestic Kumbhinasi is the offspring of Viçwavasu by Analā. Her son, the highly powerful wicked, and fierce Lavana, ever since his boyhood, gave himself up to a sinful course of life. Seeing his son, committed to an impious course Madhu was overcome with grief, but he did not say anything to him. And forsaking this world, he entered the region of Varuna; and making over the dart unto Lavana, communicated to him all about the boon he had obtained. And by virtue of the power of the dart, he oppresseth the three worlds in especial the ascetics; such is the power of Lavana, and such is his dart. Hearing all this O Kākutstha, thou art capable (of righting our wrong.) Thou art our chief resource. O Rāma many a monarch hath been already sued by the sages, O hero, to deliver them from this fear,—but we have not yet found a deliverer. Hearing, O child, that Rāvana together with all his forces and vehicles hath been destroyed (by thee), we know that there breathes not another king on earth capable of delivering us. Therefore our prayer is that thou mayst deliver us afflicted with the fear of Lavana. Thus, O Rāma, have we acquainted thee with the occasion of fear that hath arisen. Thou art capable of coping with the same. Do thou of undeteriorated prowess, do the needful."

SECTION LXXVI.

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THUS accosted (by the sages), Rāma answered them with joined hands: "What doth he live on? What are his ways? And where doth Lavana live?" Hearing Rāghava's words, the sages informed him of the way in which Lavana increased in power. His food is every creature specially ascetics; his manner of life is regulated by ferocity and his constant home is Madhuvana. Slaying constantly thousands on thousands of lions and tigers and deer, and birds and human beings, he provides his daily food (with their flesh.) And like the Destroyer on the occasion of the universal dissolution, that one possessed of gigantic strength feeds on other creatures as well." Hearing this, Rāghava spoke to the mighty ascetics: "I will slay that Raksha. Let your fright depart." Having thus bound himself with that promise to the asetics of fierce energy, Raghu's son along with his brothers spoke: "What hero shall slay Lavana? Do you decide this. On whom shall devolve this duty? Whether the mighty armed Bharata or the intelligent Satrughna shall (do this work?)" Thus addressed by Rāghava Bharata remarked: "I will slay this. Let this task be entrusted to me." Hearing Bharata's speech instinct with fortitude and valor, the younger brother of Lakshmana stood up, leaving his golden seat. And Satrughna, saluting the king represented: "The mighty-armed second son of Raghu hath already achieved a grand work: he formerly governed Ayodhya empty of the noble one,* bearing in his heart the grief connected with his return.

* Ráma.

Undergoing many a hardship, O king, that illustrious one passed his days, lying down on a bed of sorrow, and living on fruits and roots, and wearing rags. Having suffered such misery, Raghu's son should not be suffered to undergo trouble, while, O king I his servant is by." On Satrughna saying this, Rāghava again said: "Let this be so. Do thou do my bidding. I shall install thee on the graceful city of Madhu; or if thou wish without and entrust Bharata with this task, O long-armed one. Heroic, and accomplished, thou art cometent to found a city on the Yamunā as well as flourishing provinces. He that, having people's dominion, doth not furnish it with a king, goeth to hell. So if thou accept my words, then slaying Madhu's son, the sinful Lavana, rule the kingdom righteously. O hero, thou must say anything after what I have spoken. Without doubt, a youthful younger brother must obey the injunctions of his elder brother. Do thou, O Kākutstha, accept the installation which I confer on the, preluded by the prescribed religious formulæ uttered by Vipras headed by Vasishtha."—

SECTION LXXVII.

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THUS accosted by Ramā, the exceedingly energetic Satrughna was powerfully wrought up with bashfulness, and replied slowly: "O lord of men, this doth not appear to be in consonance with morality. Wherefore, an elder brother existing, wouldst thou install a younger one? I must, O

best of men, do thy behest ; for, O exalted one, thy mandate can never be passed by me. O hero, I have heard from thee as well as from the Sruti (touching the morality concerned).* When my second brother had already vowed (that he would slay Lavana), I ought not to have returned the answer I actually have. I saying,—'I will in battle slay the dreadful Lavana,' I have been guilty of an unrighteous speech. And it is for this transgression that, O powerful one, I shall have to undergo this improper process. But, albeit this course is unrighteous and entails perdition, yet desired by my eldest brother, I certainly ought not to make any answer. And, O Kākutstha, a second answer I would not return ; so that, O bestower of honor, I may not, by a second reply, render myself liable to a fresh punishment. In this matter, O chief of men, I will even do thy desire. Do thou, O descendant of Raghu, so order that sin may not be mine (in having obeyed thy mandate.)" Thus addressed by the heroic and high-souled Satrughna, Rāma, delighted, spoke unto Bharata and Lakshmana,—"Do you carefully provide the things necessary for the coronation : this very day shall I install that foremost of men, the descendant of Raghu. And by my order do you summon the Purodhasas, O Kākutstha, and the citizens and the Ritwijas, and the councillors." Having received the royal behest, the mighty car-warriors did accordingly. And the Kshatriyas and the Brahmanas entered the royal mansion with the priest as well as the requisite things for the installation. And then commenced the auspicious sprinkling of the high-souled Satrughna, gladdening (the hearts of all in) the palace of Rāghava. And on being installed Kākutstha resembled the Sun ; and he like Skanda formerly installed by the celestials led by Indra. And when Satrughna had been installed by Rāma of untiring

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* *i. e.* of being installed as a king during the life of my elder brother.

deeds, the citizens as well as the Brāhmanas of vast Vedic attainments experienced excess of joy. And Kauçalyā and Sumitrā and Kaikeyì and the other wives of the king set up festal salutation in the palace. And on Satrughna having been installed the high-souled sages dwelling on the banks of the Jamunā, thought that Lavana had been slain. Then placing the installed Satrughna on his lap, Rāghava, extolling his prowess, addressed him sweet words: "O captor of hostile capitals, this divine arrow never missing is thine. With this, O son of Raghu, thou, O splacid one, wilt slay Lavana. O Kākutstha, this shaft was forged when invisible by celestials and Asuras the divine self-sprung and invincible (deity) reposed on the mighty main, and when creation was oppressed by Madhu and Kaitabha as well as other Rākshasas. He, overwhelmed with rage desirous of creating the three worlds, created this best of arrows invincible to all beings, for the destruction of the wicked ones; and destroyed them in battle by means of this very arrow. And having with this foremost of shafts finished Madhu and Kaitabha, they set about creating the worlds. When, O Satrughna, formerly I sought to slay Rāvana, I did not discharge this arrow, thinking that if discharged, it would inflict great havoc on creatures. Keeping in his abode that great and redoubted which had been bestowed on Madhu by the high-souled Tryamvaka, for the destruction of foes,—and worshipping the same ever, Lavana goeth about and secureth excellet fare (for himself) when one challengeth him, desirous of reducing him (his antagonist) to ashes. Therefore, O foremost of men, thou shouldst, before entering the city, stand at the gate obstructing his course. O thou having long arms, thou shouldst invite him for battle when he shall be weaponless and in that way wouldst be able to destroy him. And by no other means he is to be slain. If thou canst encompass this, he shall forsooth be slain. O my son, I have thus told thee the way in which the dart

should be thwarted. It is impossible to surpass the prowess of the graceful Nilkantha.

SECTION LXVIII

HAVING thus addressed Satrughna, Rāma again and again praised him and said :—"O foremost of men, let four thousand horses, two thousand chariots, one hundred excellent elephants, shops with various articles and songsters follow thee. O foremost of men, O Satrughna, do thou proceed with *Nijuta* gold and silver coins and necessary riches and conveyances. Do thou so act, O hero, that soldiers might be well-fed and delighted and be not annoyed with thee. Do thou please them with sweet words, for the servants, when they face enemies, have not with them friends or wives —and so they are pleased, O Rāghava when they receive sufficient food and presents. O Satrughna, having sent before a huge and well contented army do thou proceed afterwards to *Madhuvana*. Thou shouldst proceed so fearlessly that Madhu's son Lavana might not know that thou wert going for encounter. O foremost of men, he shall not be slain by any other expedient than that I have acquainted thyself with. If he can perceive before, whoever that enemy might be, Lavana shall forsooth destroy him. When rains shall set in after the expiration of the present summer thou shouldst slay him for that is the proper time for destroying that vicious-minded one. For he shall then fearlessly

move about leaving off his dart understanding that no one would come to fight with him during rains. Let the soldiers only now proceed with ascetics before them ; the summer hath not as yet fully expired and this is the time, when they shall, without any trouble, be able to cross the Ganges. Afterwards having encamped thy army on the other side of the Ganges thou shouldst alone proceed speedily with thy bow." Hearing those words of Rāma and summoning all his highly powerful and leading warriors Satrughna said "Do ye all proceed and halt at those places which are well-known to you. Do not oppress any body." Having thus ordered the powerful warriors the highly powerful Satrughna bowed unto Kauçalyā, Sumitrā and Kaikeyi. Thereupon having circumambulated with folded hands Rāma, Lakshmana and Bharata he reverentially saluted the feet of the priests. And then with Rāma's permission and having gone round him the highly powerful Satrughna issued out. Having thus depatched before a huge army consisting of selected elephants and horses, Satrughna, the enhancer of the glory of Raghu's race, took farewell from Rāma. And all showed him proper respect.

SECTION LXXVIII.

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HAVING thus despatched his army and waited at Ayodhyā for a month Satrughna, the slayer of enemies, proceeded alone. Having spent two nights on his way he arrived at the holy and picturesque hermitage of the great ascetic Vālmiki. And having bowed unto that high-souled Muni he, with folded palms, said :—"O illustrious Sir, I wish to wait here this day ; I have come here for some business of our master Rāma. To-morrow morning I shall proceed to the dreadful West." Hearing the words of the high-souled Satrughna, Vālmiki, the foremost of ascetics, replied saying :—"O thou of great renown, do thou wait here without any hesitation. O gentle one, this hermitage belongs to the descendants of the Raghu race. Do thou fearlessly take thy seat and water to wash thy feet." Thereupon taking water to wash his feet and feeding upon fruits and roots Satrughna attained to great delight. And afterwards he asked the great ascetic Vālmiki saying :—"O great ascetic, to whom belong the articles of sacrifice in the east near this hermitage ?" Whereto Vālmiki replied "Satrughna, hear I shall tell thee, whose sacrificial ground was this in the days of yore. There was a king by the name of Saudāsa—one of thy ancestors. His son Virjashaha was a highly powerful and pious king. The heroic Saudāsa was fond of hunting from his boyhood. Once on a time while a-hunting, he espied two Rākshasas in the forest. He had heard about them many times before ; they were in the shape of tigers and of a dreadful figure and were not satiated with devouring many thousand deer. King Saudāsa saw those two

Rākshasas and found the forest divested of all creatures. And enraged in consequence thereof he slew one of them. Having slain him and been at ease, Saudāsa, the foremost of men, began to eye that Rākshasa. His mate, greatly aggrieved, said to him :—"O vicious one, thou hast, without any fault, slain my companion—I shall therefore mete out becoming punishment unto thee." Having said this the Rākshasa vanished therefrom. Thereupon in time the prince Virjashaha became king. Saudāsa engaged in celebrating a mighty horse-sacrifice in the vicinity of this hermitage. Vasishtha officiated as a priest at that sacrifice. It continued for many Ayuta years. For immense riches the sacrifice appeared like one performed by the celestials. Thereupon when the sacrifice was about to be finished the aforesaid Rākshasa, remembering his former enmity, assumed the shape of Vasishtha and said to the king Saudāsa :—"O king, to-day the sacrifice shall end; do therefore, without any delay, feed me with meat." Hearing the words of the Rākshasa in the guise of a Brahman, the king ordered his expert cooks, saying :—"Do ye soon prepare such dishes of meat as may satisfy my preceptor Vasishtha." Having been ordered by the king the cooks reverentially went away and the Rākshasa assuming their shape brought before the king dishes. The king and queen offered those dishes unto the ascetic Vasishtha, who, after being treated to them, perceived that they were of human flesh and, terribly enraged, said :—"O king, let this be thy food which thou hast offered me ; this shall not prove otherwise." Being enraged on hearing it the king Saudāsa took water in his palms and was about to imprecate Vasishtha, when his queen, preventing him said :—"O king, the illustrious great ascetic Vasishtha is our preceptor and priest and so thou shouldst not imprecate him." Hearing those words of his queen, the king Saudāsa, threw off that powerful water on his own feet which at once became dark. From that time the illustrious king Saudāsa

became also known by the name of Kalasmpāda. Thereupon the king with his spouse again and again bowed unto Vasishtha's feet and informed him of what the Rākshasa had done under the guise of a Brāhmana. Hearing the words of the king and being apprised that this vile act had been done by the Rākshasa, Vasishtha said, "O king, even what I have said angrily shall not prove futile. However I confer upon thee this boon that after twelve years thou shalt be freed from this curse, and by my favour thou shalt cherish no recollection of thy condition extending over those twelve years." Having thus suffered the consequences of the curse, Saudāsa, the slayer of enemies, again obtained his kingdom and governed his subjects. O descendant of Rāghu, the sacrificial ground of which thou hast asked me, belongs to the king Saudāsa." Having thus heard the dreadful story of the king Saudāsa and saluted the ascetic Vālmiki, Satrughna entered a thatched cottage.

SECTION LXXIX.

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On the same night Satrughna housed himself in a thatched cottage Sita gave birth to twin sons. In the midnight the Muni boys came to Vālmiki and communicated unto him this auspicious intelligence, saying "O illustrious Sir, the beloved spouse of Rāma hath given birth to two sons; do thou so protect them that evil spirits might not injure them." Hearing those words the highly effulgent Valmiki went there

and attained to great delight on beholding those two highly effulgent sons, resembling the newly risen sun and the celestials. Thereupon he made arrangements against the oppression of ghosts and goblins. Thereupon taking Kusa (the upper part of the grass) and Lava (the lower part) the great ascetic Vālmiki made those arrangements. And giving Kusa sanctified by Mantras unto the hands of elderly women he said, "do ye rub the person of the elder boy with these" ; and giving them Lava he said "do ye rub the person of the younger brother with this. And according to this I shall name the first Son Kusa and the second Lava ; and by those names they shall be celebrated on earth." Thereupon reverentially taking from the hands of Vālmiki and Kusa Lava, the means of protection, the elderly ladies engaged in guarding them. Hearing that Sita without any trouble had given birth to two sons and elderly female ascetics had been engaged in protecting them and hearing the chanting of Rāma's glories in the midnight, Satrughna thought within himself. " Blessed it is that Sitā hath given birth to two sons." And with this joy the live long night of Srābana passed away in no time. Having performed the morning rites after the expiration of the night and taken farewell from the ascetic Vālmiki, Lakshmana proceeded towards the west. And having spent seven nights he at last arrived at the hermitage of the pious Rishis living on the banks of the Yamunā. Taking shelter there he engaged in pleasant conversation with Chābanya and other ascetics. Having remained there for the night and talked with those ascetics the high-souled, heroic Raghu prince Satrughna was greatly delighted.

SECTION LXXX.

THEREUPON when the night set in Satrughna accosted Vrigu's son Chābanya saying, "O Brahman, how powerful is Lavana? And what is the strength of his dart? What persons before had been destroyed by this dart in conflict?" Hearing the words of the high-souled descendant of Raghu, —Satrughna, the highly effulgent Chābanya replied saying :— "O descendant of Raghu, Lavana hath accomplished many works by this dart; amongst them, hear, what Mandhāta, born in the race of Ikshawku, did. The early king of Ayodhyā was known over the three worlds under the name of Māndhāta. He was the son of Yavanāshwa, highly powerful and strong. Having brought the whole world under his subjection the king Mandhāta engaged in the conquest of the celestial region. He having been engaged in making preparations to conquer the world of gods—the celestial chief Indra with other immortals was greatly terrified. With this promise, the king Māndhāta went up into the celestial region that he would occupy the half of Indra's throne and kingdom and the celestials would adore him. Being apprised of this vicious intention of his, Indra, the slayer of Pāka, consoled him in sweet words, saying :—" O foremost of men, even in the land of men, thou hast not been able to become the real king. Without perfectly subjugating the earth how dost thou wish to lord over the celestial kingdom? If the whole world is under thy subjection, O hero, be thou, with the whole host of thy servants and soldiers, installed on the celestial throne." Indra having said this, the high-souled Māndhata replied:—" O Sakra, who on this earth, hath disobeyed my commands?" Whereto Indra replied "O sinless

one, the night-ranger, Lavana, Madhu's son, living in Madhuvana, is not under thy control." Hearing those dreadful and npleasant words from Indra, the king lowered his head in shame and became silent. Thereupon ,having welcomed Indra in that way, he left there and returned earth. O slayer of enemies, with an angry heart, army and conveyance he went to subjugate Madhu's son Lavana and sent an emissary inviting him to battle. The ambassador, having gone there, addressed many unpleasant words unto Lavana and the night-ranger devoured him. On the other hand finding the delay of his return tke king Māndhāta, enraged, began to assail the Rākshasa Lavana with arrows from all sides. Laughing wild Lavana took up the dart in his hand and discharged it to destroy the king with his followers. Thereupon growing powerful the dart reduced the king with his servants and army into ashes and returned to Lavana. In this wise the high-souled king Māndhātā, with his huge army, was slain. O gentle hero, incomparable and great is the strength of the dart. Forsooth thou shalt slay Lavana next morning. Certain is thy victory if Lavana cannot take up his dart. People shall be at ease if thou canst bring about the destruction of Lavana. O foremost of men, I shall then deseribe unto thee the imcomparable and dreadful prowess of the vicious-souled Lavana and his dart. O king, with great exertions did Lavana slay Māndhāta and not easily. O high-minded one, next morning thou shalt surely destroy Lavana. He shall issue out for flesh without taking his dart. And at that time, O lord of men, thou shalt, for sooth, be crowned with victory."

SECTION LXXXI.

THEY being thus engaged in conversation regarding his achieving victory without any danger Satrughna in no time passed the night. The clear morning having arrived, the heroic Lavana issued out of his city to collect food. In the meantime having crossed the river Yamunā, the heroic Satrughna, with bow in his hands, stood at the gate of Madhu's city. Thereupon returning in the noon with many thousand animals, the night-ranger Lavana, of dreadful actions, espied Satrughna standing at the gate with a weapon in his hand. Thereupon he said :—"What shalt thou do with this weapon ? O vile wight, enraged I have devoured many thousand persons holding weapons like thee. I now perceive thou hast also been possessed by Kāla. O vile man, I am fully fed. How shalt thou, of thy own accord, enter into my mouth ?" Lavana having said this again and again laughing the great hero Satrughna shed tears in anger. The high-minded Satrughna being beside himself with rage, from all his person issued burning lustre. Greatly enraged he said to the night-ranger "O thou of a vicious intellect, I wish to enter into a dual encounter with thee. I am the son of the great king Daçaratha, brother of the intelligent Rāma and my name is Satrughna. I slay all my enemies and have come here to destroy thee. I wish now to fight with thee—do thou enter into a dual conflict. Thou art the enemy of all animals. Thou shalt not be able to survive at my hands." He having said this, the Rākshasa, laughing aloud, replied unto that foremost of men :—"Thy understanding is bewildered. By the influence of destiny thou hast come under my control.

The Rākshasa Rāvana was the brother of my aunts. O thou of vicious understanding, O vile wight, it is for his wife that Rāma did slay him. It is out of hatred that I have tolerated the destruction of Rāvana's family and have pardoned you all. You are all vile men ; I have slain and defeated all of your family that have passed away and shall destroy all that are living and shall come into existence. O thou of vicious intellect, if thou wishest I shall fight with thee. Do thou wait here so long I do not bring my weapon. Do thou remain here as long as I with that shall not kill thee." Whereto Satrughna immediately replied "Where shalt thou go while I am alive? The practical men should never let off the enemies who come out of their own accord. He, who inviteth an enemy into battle under the influence of perverted understanding, is slain like a coward. Do thou behold this world of creatures to thy hearts' content for I shall by various sharp weapons despatch thee to Yama's abode who is the enemy of the three worlds and Rāghava."

SECTION LXXXII.

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HEARING the words of the high-souled Satrughna Lavana was greatly enraged and again and again asked him to wait. And clashing his hands and grinding his teeth he invited that foremost of Raghus, Satrughna, to fight. And Satrughna, the slayer of celestial's enemies, said to the

dreadful Lavana, giving vent to those words :—"Satrughna was not born when thou didst defeat other kings ; do thou therefore proceed to Death's abode being assailed by shafts. O thou of a vicious soul, as did the celestials behold Rāvana slain so shall the Rishis and learned Brahmans behold thee, destroyed by me. O Rākshasa, forsooth shall good crown cities and villages when thou shalt fall down burnt by my arrows. As the rays of the sun enter into lotus so shall arrows, hard as lightning, discharged by my hands, shall enter into thy heart." Being beside himself with ire on hearing those words of Satrughna, Lavana threw a huge tree against his breast. And Satrughna too sundered it into a hundred pieces. Beholding his own action baffled the Rākshasa again took up many trees and hurled them at Satrughna, who, with three or four hundred bent arrows, cut them all, one by one, into pieces. Thereupon when the powerful Satrughna assailed him with arrows the Rākshasa was not the least pained. Rather laughing aloud the valiant Rākshasa uprooted a tree and struck him with that on the head. With that stroke he was wounded and slain. And that hero falling there arose a terrible uproar amongst the Rishis, celestials, Gandharbas and Apsaras. Thereupon considering Satrughna slain the night-ranger did not enter his house albeit he got the opportunity; and moreover beholding him fallen and destroyed he did not take up his dart. He then began to carry his collected food. Regaining his sense within a moment, Satrughna, with a weapon in his hand, stood at the city gate and the Rishis began to praise him. Thereupon, he having taken up an excellent arrow of unfailing aim the ten quarters were filled with its native brilliance. Its face was like lightning and its velocity the same and it looked like Meru and Mandara ; its joints were all bent. None could defeat it in battle. It was pasted with red sandal resembling blood and its feathers were beautiful. Beholding that dart like unto the fire of dissolution, and

dreadful like unto the lords of Dānavas, mountains and Asuras, the creatures were greatly terrified. What more, being disturbed, the celestials, Asuras, Gandharbas, saints and Apsaras and all other creatures of the world approached the Great Patriarch, the conferrer of boons and said :—"The fear of the celestials and the destruction of the creatures hath arrived." Hearing those words the Patriarch Brahmā replied "Although it is a source of great fear still it is not dreadful unto the celestials." Thereupon with sweet accents he said :—"Hear, O ye celestials, Satrughna hath taken up this arrow for the destruction of Lavana. By the energy thereof we have all been overwhelmed. This effulgent, ever-existing arrow was made by the Primeval, Deity, Vishnu—the lord of creatures. My children, the burning arrow, of which you are afraid, was made by the high-minded Vishnu for slaying the demons Madhu and Kaitabha. And Vishnu alone is cognizant of its energy. This Satrughna is the first portion of Vishnu's person ; do ye all go hence and behold the destruction of the foremost Rākshasa, Lavana, by the high-souled, heroic Satrughna, the younger brother of Rāma." Hearing the words of the Patriarch Brahmā, the celestials arrived at the battle-field of Satrughna and Lavana and saw that the arrow, held by Satrughna's hands, was burning like the fire of dissolution. Beholding the welkin covered by the celestials, Satrughna, the descendant of Raghu, emitting leonine roars, again and again looked towards Lavana. And being again excited by the high-souled Satrughna and enraged Lavana arrived for encounter. Thereupon expanding his bow up to ears, Satrughna, the most accomplished archer, discharged his arrow against the spacious breast of of Lavana. And piercing his heart that arrow entered speedily into Rasātala And having entered Rasātala that arrow, honored by the celestials, again came to the descendant of Raghu. And being pierced by that shaft the night-ranger Lavana fell down on earth like a mountain clapped

by a thunder-bolt. The Rākshasa being slain that celestial, huge arrow came into the possession of Rudra before the gods. Having removed the fear of the three worlds with one shaft, that heroic Raghu, Satrughna—younger brother of Lakshmana, holding excellent bow and arrow, appeared like the Sun of thousand rays removing darkness. Thereupon chanting the glories of Satrughna, the celestials, Rishis, Pannagas, Apsaras, said "O son of Daçaratha, it is really fortunate, that thou, renouncing fear, hast acquired victory and that the Rākshasa Lavana hath been vanquished like a serpent."

SECTION LXXXIII.

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LAVANA being slain the celestials headed by Agni and Indra said in sweet accents to Satrughna the represser of enemies :—"O child, fortunate it is that thou hast been crowned with success after slaying the Rākshasa Lavana. Do thou, therefore, O foremost of men, O thou of firm vows, accept boons. O thou having long arms, all those who can confer boons have arrived here ; they all wish for thy victory ; seeing us doth not go without fruits." Hearing the words of the celestials the large-armed and self-controlled Satrughna placed his hands on his head and said .—"Let this picturesque and charming city of Madhu, built by the celestials, be my capital ; this is the only excellent boon I can beg." The celestials, with a delighted heart, said to the descendant of Raghu.—"Thy desire shall be fulfilled and

forsooth shall thy city be turned into a picturesque capital under the name of Surashenā." The high-souled celestials having ascended the welkin saying this, the highly effulgent Satrughna brought the soldiers there, that were encamped on the banks of the Ganges. When the soldiers arrived there on hearing the commands of Satrughna he engaged in making encampments in the month of Srāban. In this wise the fearlessness of the celestial host, taking the shape of a country, that beautiful and picturesque city was reared in the course of twelve years. All the fields there were filled with crops and Indra began to pour showers in due season. And being protected by the strength of Satrughna's arms all men there became valiant and were freed from deseases. That city on the banks of Yamunā appeared beautiful like the half moon and was filled with yards, shops, streets beautiful houses, men of four orders and various articles of trade. Satrughna now engaged in beautifying the spacious, white houses that were made by Lavana before, with various ornamental works. Beholding the city interspersed with various excellent gardens, pleasure grounds and prosperously filled with celestials and men and diverse articles of trade and merchants hailing from various countries, Satrughna, the younger brother of Bharata, attained to the satisfaction of desire and excess of delight. Having thus reared the beautiful city he resolved within himself "The twelfth year has come. I shall now behold the feet of Rāma." Thereupon having set up the city resembling the region of the celestials and filled with various men, the king Satrughna, the enhancer of Raghu's race, determined on beholding Rāma's feet.

SECTION LXXXIV.

THEREUPON on the completion of the twelfth year, Satrughna, with few servants, soldiers and followers, desired to proceed to Ayodhyā protected by Rāma. Having prevented his minister and leading generals he proceeded with one hundred chariots and cavalry. And having counted seven halting stations on his way, the highly illustrious descendant of Raghu—Satrughna, arrived at the hermitage of Vālmiki. And having bowed unto the feet of the leading Muni, that foremost of men took from his hands water to wash feet and *Arghya* and accepted his hospitality. The great ascetic Vālmiki addressed to the high-souled Satrughna many sweet words. Having referred at first to Lavana's destruction, he said :— "Having slain Lavana thou hast performed a very hard work. O gentle one, O foremost of men, Lavana had slain in conflict many hundred highly powerful kings with their army and conveyances. And thou hast easily slain that vicious-souled Rākshasa, Lavana. By thy prowess the whole world hath been divested of fear. With great difficulty Rāma had slain Rāvana—but without any trouble whatsoever thou hast accomplished this mighty work. Lavana being slain, the celestials have been greatly delighted—what more the well-being of the whole universe and all creatures has been brought about. O Rāghava, O foremost of men, being present in the assemblage of Vāsava—I duly witnessed your combat. O Satrughna, I too have been greatly delighted—I therefore smell thy crown for this is the best expression of love." Saying this the high-minded Vālmiki smelled his crown and made arrangements for his reception as well as that of his followers. After meals, Satrughna, the foremost of men, listened to themes

relating to Rāma and set in musical notes. Those themes were composed describing the early actions of Rāma. They were composed in Sanskrit, set to the tune of a musical instrument, adorned with all the marks of vocal music and arranged in accompaniment with notes. Satrughna, the foremost of men, heard them from the beginning to the end, pregnant with truth and composed of those words. And on hearing it he was beside himself with joy and his eyes were full of tears. And remaining stunned for some time and regaining his sense afterwards he began to breathe hard out of excess of surprise. He heard, in that song, of past events as things passing on. And hearing it, his followers, with their heads down and sorrowfully said :—"Wonder" ; and saying this they began to converse with one another :— "Alas ! Where are we ? Is this a dream ? We have been hearing at this hermitage what we had not seen before. What wonder, that in a dream we hear such an excellent song." Being in this wise greatly surprised they said to Satrughna :— "O foremost of men, do thou ask particularly, about this, Vālmiki, the foremost of ascetics." They being all thus struck with curiosity, Satrughna said :—"It is not proper for us, O Ye soldiers, to question him in this way. There are many such wonders in the hermitage of this ascetic. It is not therefore becoming to ask him about this out of curiosity." Having thus addressed the soldiers and bowed unto the ascetic, Satrughna, the desendant of Raghu, entered his own quarter.

SECTION LXXXV.

THEREUPON going to bed, Satrughna began to meditate upon that excellent theme relating to Rāma and treating of diverse subjects and did not enter into sleep. In sooth the high-minded Satrughna spent the night in no time listening to that charming song set in musical notes. The night being over, he first went through the morning rites and then with folded hands addressed the foremost of ascetics, Vālmiki, saying :—"O illustrious Sir, I am anxious to see Rāma, the enhancer of the delight of the Raghu race. And my desire is that thou mayst with other illustrious Rishis, grant me permission on this." Satrughna, the slayer of enemies, having said this, the great ascetic Vālmiki embraced and bade him farewell. He was greatly anxious to behold Rāma and saluting the foremost of Munis he speedily proceeded to Ayodhyā. Thereupon having entered the highly picturesque city Ayodhyā, the graceful descendant of Ikshwākus, Satrughna, reached where the long-armed and the highly effulgent Rāma was waiting. He espied there Rāma in the midst of the councillors like Indra amongst the immortals burning in his own effulgence. And having bowed with folded hands unto Rāma, having truth for his prowess, Satrughna said :—"O great king, I have carried out all thine behests ; I have slain the vicious Lavana and filled his city with subjects. O descendant of Raghu, twelve years have passed away without thee—I do not wish to live any longer separated from thee. Do thou therefore, O Kakuthstha of unmitigated prowess, have compassion on me. Without thee, I cannot live for ever in a foreign province like a motherless child." He having said this, Rāma embraced him and said :—"Be not sorry,

O hero. This is not a becoming action for Kshatryas. The kings, O Rāghava, are never tired of living in a foreign land. According to the morality of the Kshatryas, their greatest duty consists in governing the subjects. O heroic and foremost of men, do thou, at intervals, come to Ayodhyā to see me and return to thy own city. Forsooth thou art dearer than my life. But it is an incumbent duty to govern the kingdom. Do thou therefore, O Kākutstha, live with me for seven nights, and afterwards return to thy city with thy servants, army and conveyances." Hearing those moral and charming words of Rāma, Satrughna poorly replied, saying :—"Thy command shall be carried out." Thereupon Satrughna, well-skilled in the use of bows, remained with Rāma for seven nights and then addressed himself for departure. Thereupon having invited Bharata and Lakshmana, the high-souled Rāma, having truth for his prowess, speedily went for his city in a huge chariot. The high-souled Lakshmana and Bharata followed him on foot for some distance.

SECTION LXXXV.

HAVING bade adieu unto Satrughna, Rāma, the descendant of Raghu, was greatly delighted by governing his subjects piously in the company of Bharata and Lakshmana. Some days having passed in this wise—a villager, an old Brahman, arrived at the palace gate with a dead body. That Brahman, stricken with affection, again and again bewailed in various piteous accents, exclaiming "What heinous crime had I committed in my pristine birth that I have been constrained to witness the death of my son. My son, thou hast not as yet completed fourteen years. To my misery thou hast met with untimely death. Forsooth, for thy grief, O my son, myself and thy mother shall soon be snatched away by death. I do not remember to have ever uttered a falsehood, or injured an animal or perpetrated any other crime. Therefore for some other sinful action, this boy, without performing the son's duties towards his parents, has gone to the abode of death. Save under the regeme of Rāma, I have never seen or heard of the dreadful death of such a boy who hath not attained the age. Forsooth, Rāma hath perpetrated a mighty iniquity for which boys, during his administration, have been meeting with untimely death. In other governments boys have no fear of such an untimely death. Therefore, O king confer life upon this dead child. Or else with my spouse I shall renounce my life at this gate like one having no lord. O Rāma, soiled by the sin consequent upon the destruction of a Brahmana, do thou live long happily with brothers. O thou of great prowess, up to this time we have lived happily in thy kingdom. And now, O Rāma, under thy subjection we are being troubled with the

sorrow of our son's death. We have been brought under the influence of Kāla ; so in thy kingdom there is not the least happiness for us. Having attained Rāma as its lord, the kingdom, of the high-souled Ikshwākus, hath attained to the condition of one having no master, where during Rāma's regeme the death of a boy hath been brought about. For being impiously governed by a king, for his sin, the subjects meet with calamities. And a king following evil tracks and not governing the subjects righteously people meet with untimely death. Therefore, when a king doth not suppress the crimes committed by people either in cities or provinces the fear, of untimely death, comes in. Evident it is therefore that undoubtedly the sin of the king hath appeared in cities and provinces. And for that reason this boy hath met with death." Being overwhelmed with sorrow that old Brahman again and again remonstrated with the king in these piteous words and afterwards covered the death body (of his son).

SECTION LXXXVII.

HEARING those sorrowful words of the Brahman, Rāma was greatly sorry and sent for Vasishtha, Bāmadeva, his brothers, citizens and councillors. Thereupon having entered the apartment in the company of Vasishtha, eight Brahmans blessed the king Rāma, resembling a celestial, saying 'may victory crown thee.' Mārkandeya, Maudgalya, Bāmadeva, Kashyapa, Kātyāyana, Javāli, Gautama, and Nārada—these eight leading Brahmanas having taken their seats, Rāma,

with folded hands, saluted them. And he showed due civilities towards his minister, citizens, Rishis and all others. Thereupon all the highly effulgent Rishis being accomodated with seats Rāma narrated duly before them the account of the Brahmana and said. "This Brahman is waiting at the Palace-gate." Hearing those words of the poorly king, Nārada, in the presence of all other Rishis, replied :—"Hear, O king, why this boy hath met with untimely death. And hearing this, O descendant of Raghu, do thou settle what thou thinkest proper. O king, in the golden age, only the Brahmans used to engage in asceticism. At that age,save the Brahmanas no other caste used to lead the life of an anchoret. And for this, the Brahmans were the highest caste, effulgent in asceticism, shorn of ignorance, above death and conversant with three ages. Thereupon at the end of the golden age, Brahmana's understanding became loose and the Tretā Yuga set in. At this age Kshatryas, gifted with the power acquired by pristine asceticism, were born. And those men, intent upon austere penances, that were born in the Tretā age, were more powerful and greater devotees than those in the former age. In the golden age the Brahmanas were more powerful than the Kshatryas. But in the Tretā age the Brahmanas and the Kshatryas were equally powerful. Thus in the Tretā age, not beholding prominence of the Brahmanas greater than that of the Kshatryas, Manu and other religious leaders of the time composed the Sastra describing and setting in the four divisions of castes. In this wise the Tretā age was prolific with virtues of the four Varnas, and many pious sacrifices and was shorn of iniquities. But being attacked a little with iniquity, one portion of sin appeared on earth. And growing impious people lost their strength. And for houses and farms that were the property of the former age, people of the Tretā Yuga were possessed by envy, the outcome of the quality of darkness. And with the treading of impiety on earth during Tretā, the soiled sin of

untruth appeared. And this iniquity stretching one footstep, the lease of people's lives, for sins, became limited. And the sin of untruth descending on earth, people, to avoid the extinction of life in consequence thereof, became truthful and engaged in many pious observances. During the Tretā age the Brahmanas and Kshatryas engaged in austere penances and the Vaisyas and Sudras engaged in serving them. And the greatest piety of the Vaisyas and Sudras at that time consisted of serving the Brahmanas and Kshatryas and specially for the Sudras the highest religion was to serve people of all Varnas. O foremost of kings, at the end of the Tretā age, Vaisyas and Sudras being fully overpowered by the sin of untruth, the Brahmanas and the Kshatryas also grew feeble. And the second foot of impiety being ushered into the world the Dwāpara age set in. O foremost of men, during this age two legs of piety being cut off, impiety and untruth multiplied. And in Yuga named Dwāpara the Vaisyas engaged in devout penances. In this wise in three ages the three Varnas gradually engaged in ascetic performances. The piety of asceticism by Yugas gradually became established in three Varnas. But, O foremost of men, in these three Yugas the Sudras were not entitled to the virtues of devout penances. O foremost of men, the degraded caste—the Sudras, during thy regeme, have engaged in austere penances. And in the Kali Yuga asceticism shall be established in the Sudras. O king, even in the Dwāpara, devout penances for Sudras were considered as impiety, what to speak of the Tretā age. O king, one Sudra, under the influence of vicious understanding, has begun devout penances within thy kingdom. And for that reason this boy hath met with death. Calamity sets in that kingdom where a vicious-minded person commits an iniquity and that vicious wight and the king forsooth speedily repair to hell. The king, who piously governeth his subjects, receiveth the sixth portion of their study, asceticism and good

actions. While the king is entitled to the sixth portion of everything why should he not fully protect his subjects? Therefore,O chief of men,do thou bring all informations of thy kingdom. And be then studious to repress vices wherever thou shalt find them. And by that, O foremost of men, the piety of the subjects shall be increased, the lease of their life shall be prolonged and this boy shall regain his life."

SECTION LXXXVIII.

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HEARING the sweet words of the celestial saint Nārada Rāma was greatly delighted and addressing Lakshmana said :—"O gentle one, do thou console that foremost of twice-born ones and place the dead body of the boy in a jar full of oil. Let this body be protected by sweet-scented oil so that it might not be soiled by any means. See that it is not disfigured, its joints are not loosened and the hairs do not fall off." The highly illustrious Rāma, the descendant of Ikshwākus, thus commanded Lakshmana, gifted with auspicious marks, and thought of his car and desired it to come soon. Understanding his intention the golden car appeared before him in no time and saluting him said:—"O thou of long arms, thine chariot hath come." Hearing the sweet words of Pushpaka the king Rāma saluted the great ascetics, ascended the car with his burning bow, quiver and dagger and left Bharata and Lakshmana in charge of the city. And searching that Sudra devotee here and there Rāghava proceeded towards the west. And not beholding him there

he went to the North bounded by the Himalyas. And even there he did not espy the Sudra ascetic and even the smallest iniquity was not seen there. Thereupon returning from that quarter the king journeyed the whole of east. And having sat on the Pushpaka car he saw that the eastern quarter was transparent like a looking glass and there was not the best touch of sin. From the east Rāghava proceeded towards the south and espied a big tank by the side of the Saivala mountain. On the banks of that pond one ascetic was performing the most austere penances with his legs upwards and head downwards. Thereupon approaching him, Rāma said—"O thou of good vows, blessed art thou; I do ask thee, now, O thou highly effulgent and grown old old in asceticism, in what Varna thou art born. I put this question out of curiosity. I am the son of king Daçaratha and my name is Rāma. For what art thou going through such hard austerities? Is it heaven or anything else that thou prayest for? O ascetic, I wish to hear, of the purpose for which thou art performing such hard penances. Art thou a Brahman, or an irrepresible Kshatrya or the third caste Vaisya or a Sudra? Do thou speak the truth and thou shalt be crowned with auspiciousness." Hearing the words of Rāma, the ascetic, whose face was downwards, gave out his degraded birth and communicated unto him for what he was performing ascetic observances.

SECTION LXXXV.

HEARING the words of Rāma of unwearied actions, the ascetic, with his face downwards, said:—"O highly illustrious Rāma, I am born in the race of Sudras; and with a view to reach the region of the celestials with my body I am going through these austere penances. O Kākuthstha, I shall never utter a falsehood since I am willing to conquer the the region of gods. I am a Sudra and my name is Sambuka." The Sudra ascetic having said this, Rāma took out of scabbard a beautiful sharp sword and chopped off his head therewith. And that Sudra being slain, Indra, Agni and other celestials praised him again and again and showered flowers. And being greatly delighted, the celestials said to Rāma, having truth for his prowess:—"O thou of a great mind, thou hast nicely performed this god-like work. O slayer of foes, do thou now crave a boon. O descendant of Raghu, being slain by thee this Sudra hath been able to attain to the abode of the celestials." Hearing the words of the deities, Rāma, having truth for his prowess, said with folded hands to Purandara, of a thousand eyes:—"If the celestials are pleased, I beg for this boon that the son of the twice-born one may be restored to life. Do ye confer upon me this boon; this is my wished-for object. It is for my iniquitous conduct that this only son of the Brahman hath met with untimely death. Do ye restore him to life. I have promised before that leading twice-born one that I would restore his son to life—do ye therefore, make not me a liar." Hearing the words of Rāma the leading celestials delightedly said:—"Do thou return, O Kākutstha. The Brahmin boy shall immediately gain back

his life and be united with his father, mother and friends. O Rāghava, with the death of the Sudra the boy has regained his life. Be thou at ease; may good betide thee. O foremost of men, we, too, return with delighted hearts. O Rāghava, we desire to behold the hermitage of the great saint Agastya. Having been initiated, that highly effulgent Brahman saint hath lived within waters for twelve years; his vow hath now terminated. O Kākuthstha, we shall now go to welcome that Muni. Do thou also follow us to see that saint." Saying 'so be it' to the words of the celestials that descendant of Raghu ascended his golden car Pushpaka. And having ascended spacious cars the celestials proceeded to the hermitage of Agastya born of a *Kumbha*. Rāma too also followed them. Thereupon beholding the celestials present the virtuous-souled Agastya, the jewel of asceticism, welcomed them particularly. Having accepted his worship and adored in return that great Muni, the immortals, delighted, proceeded to their abodes with their followers. The celestials having departed Rāma descended from Pushpaka and saluted that effulgent and foremost of Rishis Agastya. And having received due hospitality he sat there. Thereupon the highly effulgent and leading ascetic Kumbhajoni said :— "O Rāghava, I have been greatly delighted with thy coming. By my good fortune I have seen thee to-day. O Rāma, I love thee because thou art gifted with many qualities. O king, thou art my worshipful guest. I was thinking of thee. The celestials informed me that thou wert coming having slain the Sudra ascetic. Thou hast observed piety and hast given back life unto the dead child of the Brahman. Do thou spend this night with me, O Rāghava. Thou art the graceful Nārayana. In thee the whole universe is established. Thou art the lord of all creatures and the eternal Purusha. Thou shalt go to thy city next morning in thy Pushpaka car. This ornament, O gentle one, hath been made by the architect of the celestials; its make is very

beautiful and it is dazzling by its own lustre. By accepting this, O Kākutstha, do thou satify my desire. It is said, that one attains to best fruits if he makes present unto his deity, of best articles he gets from another. Thou art the only worthy person to use this ornament. Thou art alone capable of conferring best fruits. Thou dost protect Indra and other celestials. Therefore I do duly present thee with this ornament. O king, do thou accept it." Thereupon meditating upon the duties of the Kshatryas, the heroic Rāma, the foremost of the intelligent, said :—"O illustrious Sir, the Brahmanas only can accept presents—how can the Kshatryas do ? To take gifts is the function of the Brahmanas—for Kshatryas it is a source of censure. Besides, to receive presents from a Brahmana, is highly culpable. Do thou therefore tell me, how I may accept this ornament." Hearing the words of Rāma, the great saint Agastya replied saying :—"O Rāma, O son of Daçaratha, at the beginning of the golden age, people had no king; but Vāsava was the ruler of the celestials. Therefore to obtain a king, men approached Brahmā, the god of gods and said "O deity thou hast placed Indra as ruler over the celestials ; therefore, O lord of creatures, do thou also confer upon us a king who shall be foremost among men ; by worshipping him we shall be freed from all sins. We shall not live without the king—even this is our firm resolution." Thereupon the Patriarch Brahmā sent for Indra and other deities and said :—"Do ye all give a portion of your respective energies." Thereupon the deities gave each a portion of their own energies. Thereupon Brahmā made a *Khshupa* or sound and therefrom originated a king under the name of *Khshupa*. And in his person Brahmā placed in equal proportions the energies of the deities. Thereafter he made *Khshupa* the foremost king of men. By virtue of the portion of Indra's energy the king *Khshupa* brought the earth under his control ; by that of Varuna's energy he fostered his own body ; by Kuvera's

portion he conferred riches upon his subjects ; and by that of Yama he governed them. Therefore, O Rāma, by virtue of Indra's portion, do thou accept this ornament and confer upon me the salvation." Hearing the words of the Muni, Rāma took from him that brilliant celestial ornament burning like the rays of the Sun. And having taken that excellent ornament, Dāçarathi asked the great saint Kumbhayoni, saying :—"Whence hast thou obtained this celestial ornament of a wondrous make ? Who hast given thee this ? O Brahman, I do accost thee thus out of curiosity. Thou art the mine of many wonders." Whereto Agastya replied, saying "Hearken, O Rāma, how I did obtain this ornament in the Tretā age."

SECTION XC.

"O RAMA, in Tretā age, there was a huge forest extending over hundred Yoyanas divested of animals and men. In that forest I used to perform my austere penances. Once on a time I began to roam all over the forest being willing to see well every nook and corner of it. And I saw that it was impossible to ascertain how very pleasant that forest was. In every place there were trees with profuse sweet fruits and roots. In the middle I espied a pond extending over a Yoyana. There was no moss in that deep, calm, clear and sweet water ; there were lotuses and lilies and swans, Kārandāvas, Chakravakas and many other water fowls were playing in the waters. O lord of creatures, at no

distance from that pond I saw an old, holy hermitage but there was no creature or animal around it. It was summer and I spent that night in that hermitage. Next morning leaving my bed I arrived at the banks of the pond and saw a plump dead body in the waters. None of its limbs was pale and its beauty was not spoiled. Beholding it and standing on the banks I began to meditate upon it. And thought I "What is this?' In a moment I espied a beautiful car, swift-coursing like the mind and drawn by ganders. And I saw in that chariot a celestial person. He was being attended by Apasaras adorned with celestial ornaments and having lotus-eyes. Some of them were singing, some dancing and some playing on Mridanga, Vinā and other musical instruments and some were fanning his lotus-like countenance with valuable, golden chowries, dazzling like the rays of the moon. O Rāma, the foremost of Raghu's race, like unto the moon renouncing the summit of the Sumeru mount that celestial wight got down from his seat in the car and engaged in devouring the dead body. And having taken enough flesh he got down into waters and duly performed ablution. And thereafter that heavenly being again addressed himself for ascending the car. O foremost of men, beholding that heavenly being about to get up I accosted him, saying 'Who art thou ? I see, thou hast a celestial firm, then why hast thou taken such an abominable food ? O thou adored of the immortals, persons like thee should not take such meals. O gentle one, I have been striken with great curiosity and wish to hear all. Thine living upon dead body doth not appear agreeable unto me.' O king, plainly and out of curiosity I put to him these questions. And hearing them, the celestial being related everything unto me.

SECTION CXI.

O RAMA, hearing my words pregnant with sound reasoning, that heavenly being, with folded hands, said:—"Hear, O Brahman, from what unavoidable cause hath proceeded this happy and again painful incident. There flourished in the days of yore a highly illustrious and powerful Vidarbha king under the name of Sudeva known over three worlds. He was my father. His two queens gave birth to two sons. My name is Sweta and the name of my youngest brother was Suratha. After the decease of my sire the subjects installed me on the throne and I governed them piously and carefully for a thousand years. By some reason I was informed of the extent of my life. And when I perceived that the lease of my life had well-nigh expired I entered into the life of Bānaprasta. And having placed my brother Suratha on the throne I entered into a dense forest devoid of men and animals at no distance from this pond to perform devout penances. And I performed austerities for a long time near this pond. Having performed hard penances in this forest, for three thousand years I at last attained to the region of Brahmā. And albeit I had reached the Brahmā region I was still being assailed by hunger and thurst. And gradually I grew tired therewith. Thereupon approaching the patriarch Brahmā, the lord of three worlds, I said:—"O Brahmā, here there is no hunger or thirst; still why have I been brought to their control? Of what iniquity of mine is this fruit? O deity, tell me upon what I shall live." Whereto the patriarch replied:—"O son of Sudeva, do thou live upon sweet savoured meat every day. O Sweta, thou didst only look to the growth of

thy person when thou didst perform rigid penances. O thou of a great mind, nothing grows, when nothing is sown. Thou didst only perform ascetic penances, but thou didst not make any gift of charity. It is for that reason, O my son, that thou art, even in heaven, being assailed by hunger and thirst. Thereupon do thou now live upon thine own dead body fostered by various food. By this thou shalt keep up thy being. O Sweta, thou shalt be relieved from this affliction when the irrepressible, great Saint Agastya shall reach that forest. O gentle one, even unto the immortals he can give salvation; what wonder it is that he shall relieve thee from the miseries of hunger and thirst. O foremost of twice-born ones, from the time of hearing those words of the great Brahmā, the god of gods, I have been engaged in this cursed work of feeding upon my own dead body. O Brahman, for many long years I have been living upon this corpse still I have not done with it. O Saint, I, too, derive satisfaction from it; I now understand that thou art the illustrious Agastya born of a Kumbha; for none else is capable of coming here; do thou therefore save me from this pain, who am afflicted with great miseries. O foremost of twice-born ones, O gentle one, do thou take this ornament; may good betide thee. Do thou be propitiated with me. O Brahman, I do confer upon thee, gold, riches various clothes, eatables, excellent ornaments and diverse other objects of desire and enjoyment. O foremost of Munis, do thou with compassion save me." Hearing those words of the heavenly being, exciting pity, I accepted this ornament for saving him. And as soon as I took this ornament that human body of the royal saint disappeared. And the body being dissolved, the royal saint Sweta, greatly delighted, happily went to the land of immortals. It is for this reason, O Kākutstha, that royal saint, resembling Indra, conferred upon me this wondrous, celestial ornament."

SECTION CXII.

HEARING the wondrous words of the great saint Kumbhayoni, Rāma, out of great curiousity and importance of the subject, again asked him, saying :—"O Brahman, why was that dense forest, in which the king Sweta used to perform hard penances, divested of birds and animals? And how did he proceed to that forest devoid of men and animals for undergoing penances? I wish to hear the truth." Hearing the words of Rāma stricken with curiosity, the highly effulgent saint Agastya said :—"O Rāma, formerly in the golden age, Manu was the king. His son was Ikshawku. Having installed the irrepressible Ikshawku, Manu said :—'Be thou the lord over creatures.' Saying "so be it" Ikshawku accepted the command. Thereupon greatly delighted Manu said to his son :—'I have been highly pleased with thee. For sooth thou shalt become a very liberal prince. Thou shalt govern the subjects meting out proper punishment unto them, but do not punish them without any fault. If the punishment, which a king inflicts upou the guilty, be just it becomes the instrumental in taking the giver to heaven. Therefore,O my son having large arms,be particularly studious as regards punishment for thereby thou shalt acquire great piety.' Having in this wise advised Ikshawku Manu delightedly repaired to the region of Brahmā. After Manu's departure, the effulgent Ikshawku thought of the means for creating progeny. Thereupon performing many pious rites Manu's son engendered a hundred sons. O descendant of Raghu, the youngest of all those sons became stupid and ignorant and did not respect his elder brothers. And thinking that he should therefore be punished he

named this son 'Danda.' Thereupon finding no other province worthy of Danda he allotted the region between Vindhya and Saivala to him. Danda became king of that picturesque valley. And having reared a fine city there he named it as Madhumanta and appointed Sukracharja of firm vows as his priest. Having thus established his kingdom, Danda, with his priest, began to lord over it filled with healthy and delighted people like unto the lord of celestials in their region. O Rāma, like unto Mahendra governing his kingdom of heaven under the guidance of Vrihaspati, the preceptor of celestials, Danda, the grand-son of Manu, governed his own kingdom with the help of Usanās."

SECTION XCIII.

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HAVING related this story unto Rāma the great saint Agastya again said:—O Kākutstha, having subdued his passions, the king Danda, reigned undisturbed in this wise for many long years. Thereupon during spring, in the month of Chaitra the king arrived at the picturesque hermitage of the preceptor Sukra. At that time, Sukra's daughter, matchless in beauty and grace, was walking in the forest. The king saw that jewel of a girl, and being stricken with lust and growing restless he approached her and said:—"O thou having a beautiful waist, O fair lady, whose daughter art thou? O thou having a moonlike countenance, I have been assailed by the arrows of Cupid and hence I do accost thee thus." Hearing the words of the

vicious-souled Danda, maddened with lust, Sukra's daughter humbly said :—'O king of kings I am the daughter of the preceptor Sukra of unwearied actions and my name is Arajās. I am living in this hermitage—O king, do not touch me forcibly for I am a maid and hence under the guardianship of my father. Besides my father is my preceptor, and thou art also his desciple. Being enraged he shall imprecate thee with a curse. O foremost of men, if thou dost cherish any desire for me, do thou honestly and piously pray for it unto my sire. Or else thou shalt suffer dreadful consequences in the long run. When worked up with ire, my father can reduce even the three worlds to ashes. O thou of a blameless person, if thou dost pray, my father may make me over unto thy hands." Arajas having said this, the king Danda, maddened with lust, placing folded palms on his head, said :— "Be thou propitiated with me, O thou having a graceful person ; do not tarry even for a moment. My heart bursts out for thee, O thou having a moon-like countenance. For acquiring thee I can even take upon myself my own destruction or dreadful iniquity. Do thou seek me, O fair lady— I am beside myself for thee." Having said this the king forcibly ravished her. Having perpetrated such a mighty iniquity he speedily returned to his own city Madhumanta. Arajas cried aloud in forest at no distance from the hermitage and waited for her sire who had been away on visiting the celestials.

SECTION XCIV.

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THEREUPON having heard everything about Arajās from a desciple, he, surrounded by his pupils, arrived at his own hermitage and beheld her there poorly, soiled with dust and like unto the morning rays of the moon possessed by a planet. He was stricken with hunger and was greatly incensed on beholding his daughter in that wretched plight, as if burning the three worlds with rage. Addressing his pupils he said:—"Do ye witness today the dreadful calamity, arising out of my flaming ire, of the vicious Danda treading the path of immorality. This vicious wight hath placed his hands in the burning flame so he shall, along with followers, meet with destruction. Since that vile being hath perpetrated such a dreadful crime he shall forsooth suffer the consequence thereof. Within seven nights, the wicked and vicious Danda, with his son, soldiers and retinue, shall meet with death. Showering dust Indra shall destroy, to the extent of a hundred Yoyana, the territory of this vicious king. And all creatures mobile and immobile, wherever they might be, shall be destroyed with this downpour of dust. All animals as far as this Dandas' territory extends, shall be destroyed within seven nights." Having said this, with eyes reddened with ire, Usanās, Vrigu's son, said to the inmates of his hermitage:—"Do ye all go and wait outside this kingdom." Hearing the words of the preceptor Sukra, the inmates left the hermitage and lived at a place beyond the limit of Danda's territories. Having thus addressed the inmates of the hermitage the great saint, said to Arajās. "O unfortunate girl, with a devoted mind do thou wait at this hermitage. Without any anxiety,

O Arajās, do thou wait for the time at the picturesque banks of this pond extending over a Yoyana. Within seven nights whoever shall approach thee, shall be destroyed with this downpour of dust.'' Hearing the words of the Brahmana saint and preceptor Sukra, Arajās sorrowfully said to her father 'it shall be done.' Thereupon Sukracharjya went away and lived elsewhere. According to the words of the saint, the entire kingdom of Danda, with servants, army, and conveyances, was destroyed within seven nights. O Rāma, in the golden age, the province between the mountains Vindhya snd Saivala comprising Danda's territories, imprecated by the Brahman saint, in consequence of the iniquity of the vicious souled, was reduced into a desert. From that time it passes by the name of Dandaka forest. And it is otherwise called Janasthāna because the ascetics used to perform austerities there. O Rāghava, I have thus related unto thee, all thou didst ask of me. O hero, the time for performing evening rites hath come. Behold O foremost of men, having performed ablution, the great saints, on all sides, with jars full of water, are worshipping the sun. Having accepted adoration in the shape of *Vedic* hymns chanted by Brahmans, well-versed in Vedas, the illustrious Aditya is about to be set. Therefore, O Rāma, do thou perform the ceremony.

SECTION XCV.

HEARING the words of the great saint, Rāma, to perform the evening adoration, went to the pond filled with Apsarās; and having performed the worship he again retured to the hermitage of the high-souled Agastya. Thereupon the great ascetic offered him as food many substantial Kanda, roots, Oshadis and the holy Sāli rice. And taking that nectar-like cooked rice, Rāma, the foremost of men, was greatly delighted and spent the night there. Having got up in the morning and performed the necessary ceremonies he approached the ascetic to bid farewell, and saluting him said:—"O great Rishi, I do crave for thy permission to go to my own habitation. Do thou permit me. O high-souled one, I have been highly favoured and blessed by beholding thee. I shall come again some other time to free myself from sins." Hearing those wondrous words of Rāma, Agastya having asceticism for his wealth, delightedly said:—"O Rāma these words, set in charming letters, are highly wonderful. O descendant of Raghu, thou art the purifier of all creatures. O Rāma, one, who beholds thee, even for a moment, becomes pure and worthy of repairing to heaven. Even the leading deities worship him. Those on earth, who cast dreadful looks on thee, are immediately brought under the control of Yama and are constrained to go to hell. O foremost of Raghus, thou art the purifier of all creatures; people become perfect even if they only chant thy glories. Kākutstha, do thou now go with ease and fearlessly, and govern thy kingdom righteously. O Rāma thou art the refuge of the world." Hearing the words of the great and truthful Rishi the wise Rāma, with folded hands, saluted him and other

Rishis,and with serene air ascended the golden car Pushpaka. Like unto the immortals welcoming the Chief of the deities, the Rishis showered blessings upon Rāma from all sides while he was proceeding. And seated on car, he appeared like the moon, after the expiry of the rainy season. Thereupon being welcomed by the villagers on his way he reached Ayodhyā at noon and descended at the middle apartment. And having permitted the charming chariot coursing at will, to go away he said :—'Do thou now go; may good betide thee." Thereupon he said to the warder, "Do thou speedily go and having communicated my arrival unto Lakshmana and Bharata bring them here."

SECTION CXVI.

ACCORDING to the command of Rāma of unwearied actions, the warders went to the princes and communcated unto them (the arrival). Beholding Bharata and Lakshmana present, Rāma embraced them and said :—"I have, as promised, performed the work of the excellent twice-born one. I wish now to perform a Rajshuya sacrifice, the source of religious glory, the destroyer of all sins, inexhaustible and un-ending. Therefore, with you like my own self, I wish to engage in the most excellent and eternal Rajshuya sacrifice. O slayer of foes, by celebrating Rajshuya, Mitra attained to the dignity of Varuna. And having celebrated the same sacrifice, Soma, conversant with piety, established eternal fame in the three worlds. Do ye therefore consult with

me even today as to what is proper. Do ye consider carefully and tell me what is auspicious and productive of well-being in the long run." Hearing the words of Rāghava, Bharata, well-skilled in the art of speech, with folded hands, said "O pious Sir in thee are established piety, earth and fame. O thou of unmitigated prowess, as the deities honor the patriarch so other kings hold thee in reverence. O king, all creatures mobile and immobile consider thee as their father. O thou of great strength,thou art the refuge of all animals and of the universe. Therefore of what use is such a sacrifice unto thee? In such a sacrifice all the royal families meet with ruin. All those kings, who are proud of manliness, being incensed with great ire on the occasion of this sacrifice, shall bring ruin upon all. O foremost of men, the whole earth has been brought under thy subjection so it is not proper to devastate it." Hearing those sweet accents of Bharata, Rāma, having truth for his prowess, attained to incomparable delight, and addressed the enhancer of Kaikeyi's delight with kind words, saying :—"O thou freed from sins, I have been greatly delighted with thee. O foremost of men, for the preservation of earth,thou hast given vent to words, without any hesitation, pregnant with manliness and piety. O thou conversant with piety, according to thy wise counsels, I refrain from celebrating this Rājshuya sacrifice. The wise should never undertake all those works which give affliction unto people. O elder brother of Lakshmana, it is proper to take wise counsels even from a boy."

SECTION CXVII.

AFTER the conversation between Rāma and Bharata had been over, Lakshmana, with reasonable words, said to the former .—"O worshipful Sir, amongst sacrifices Aswamedha is the best and the remover of all sins ; it is my prayer therefore that thy desire might be turned towards this great and highly purifying sacrifice. It is said in this Purānas, that Purandara, sullied by the sin consequent upon slaying a Brahmana, was again purified by celebrating a horse sacrifice. O thou having long arms, formerly, during the war between gods and demons there flourished a *highly* honored Asura under the name of Vitra. The breadth of his body was a hundred Yoyanas and the height thereof was three hundred Yoyanas. Considering all under his subjection he used to regard them with affection. He was pious, grateful and used to perform nothing without proper deliberation. And treading pious tracks he used to govern his subjects very carefully. During his administration earth produced all wished-for objects ; roots and fruits were tasteful and flowers were fragrant. Without being cultivated earth used to yield crops. In this wise for many long years he governed a prosperous and wonderful kingdom. Thereupon he determind upon performing a hard penance. He considered asceticism as the best of all and regarded all other things as mere illusions. Having resolved thus and placed his son Madhureswara on the throne Vitra engaged in austerities creating terror unto all deities. He being thus engaged in asceticism, Indra, greatly terrified, approached Vishnu and said :—"O thou having long arms, by virtue of his asceticism Vitra is about to conquer all the worlds. He is pious, so I

cannot subdue him. O illustrious Sir, if his ascetic powers grow more we shall be constrained to live under his control for ever from the creation. Do thou therefore not neglect any longer this highly generous Asura. Thyself being enraged, O lord of deities, Vitra shall not live even for a moment. O Vishnu, from the time he succeeded in propitiating thee, he hath obtained the sovereignty of the three worlds. Do thou, therefore, be propitiated now; save thee none can free this world from thorns and bring it at rest. O Vishnu, all the deities are waiting for thee; do thou help them by slaying Vitra. O thou having a large mind, thou art always the help of these high-souled deities. It is impossible for any one else to accomplish the present work. Thou art the refuge of the helpless."

SECTION XCVIII.

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HEARING the words of Lakshmana, Rāma, the slayer of enemies, said :—"O thou of firm vows, do thou at length, describe the destruction of Vitra." Hearing the words of Rāghava, Lakshmana, the enhancer of Sumitrā's delight, again took up that theme. "Hearing the words of Indra and other deities Vishnu replied :—'From before I am bound with the high-souled Vitra by the ties of friendship. For this, even for your satisfaction, I shall not (myself) slay him. Again I am to afford excellent felicity unto you. I shall myself divide you into three classes and then forsooth your king shall be able to destroy Vitra. Of those three portions the first shall

be able to slay him." Vishnu, the god of gods, having said this, the deities replied, saying:—"O slayer of demons, undoubtedly, what thou hast said, shall prove true; may victory crown thee; we proceed now to slay Vitra. O highly generous deity, do thou now make Vāsava powerly by infusing thy own energy." Thereupon the highly powerful immortals headed by Indra entered the forest where the great Asura Vitra was performing austerities. Arriving there they observed that the leading Asura was spreading rays all over—the outcome of his own effulgence, as if devouring the three worlds and burning down the quarters. Beholding that foremost of Asuras, the deities were greatly terrified and began to think of plans by which they would be able to slay him and not be defeated. While they were thus thinking, Indra, of thousand eyes, taking up a thunderbolt, hurled it against Vitra's head. That dreadful burning thunderbolt, like unto the fire of dissolution, falling on Vitra's head, the three worlds were agitated. Thereupon thinking that he has perpetrated an iniquity by slaying Vitra engaged in asceticism, Indra, out of fear, fled to the other side of *Lokaloka*, perpetually enshrowded with darkness. And the sin, consequent upon the destruction of a Brahman, pursuing him vehemently, entered into his person. In this wise Indra became subject to dreadful afflictions. Beholding the enemy slain and Indra fled, the deities headed by fire again and again chanted the glories of Vishnu—the lord of three worlds, saying:—"O great god, thou art the refuge of the three worlds. Thou art the first-born and the father of the universe. For protecting all creatures thou hast assumed this Vishnu form. Thou hast slain this Vitra but the sin of slaying a Brahman has visited Indra. Therefore, O excellent Purusha, do thou so arrange that he may be freed from sins." Hearing the words of the celestials Vishnu said—"Let your Chief celebrate a sacrifice in my honor—and by that he shall be cleansed off the sin. If the slayer of Pāka celebrates a

horse sacrifice, he shall again fearlessly be installed as the chief of deities." Having addressed these nectar-like words to the deities and being glorified by them, Vishnu, the god of gods, returned to his abode.

SECTION XCIX.

HAVING thus described at length and finished the story of Vitra's destruction Lakshmana said :—'The mighty Vitra, the terror of the deities, being slain, and the slayer Indra, being assailed by the sin of Brahmanicide, was bewildered and at a loss to ascertain his duty. Being at his wit's end he repaired to the other side of the *Lokaloka* mountain and remained there for some time like a coiled serpent. And again in consequence of Indra's separation, the whole world was agitated, the forests grew dried and the earth was devoid of water. On account of the rivers being dried up and want of rain all creatures grew impatient. In this wise, the time of the destruction of creatures having arrived, the celestials being stricken with anxiety, according to the previous command of Vishnu, engaged in celebrating the sacrifice. With Rishis and Ritwikas they fearfully approached Purandara ; and beholding him assailed by the sin of Brahmanicide, they with him, at their head, engaged in celebrating a horse-sacrifice. After the sacrifice the sin issued out of Indra's person and addressing the high-souled deities said "Do ye all ascertain, where I shall go now." Thereupon highly pleased the deities replied :—"Do

thou divide thyself into four portions." Hearing the words of the high-souled celestials she divided herself into four parts, and wishing for a separate habitation said :—"By one portion, I shall at my pleasure, live in rivers full of water during rains and shall obstruct people from going there. By my second portion I shall live perpetually on lands as *Ushara*;* I tell you the truth. By my third portion I shall for three nights every month live in youthful women proud of their youth—so that men might not live with them. And by my fourth portion I shall enter into the persons of those who shall slay innocent Brahmanas." Hearing those words the deities said "What thou hast said shall be carried out. Do what thou wishest." Thereupon the celestials, delighted, adored their Chief divested of sins and crowned with victory. And Vāsava being installed again on the throne, the whole universe was at rest. Thereupon Indra worshipped Vishnu in the shape of that wonderful sacrifice. O descendant of Raghu, such is the power of a horse-sacrifice." Hearing the charming words of Lakshmana, the energetic and high-souled king, Rāma, powerful like Indra, was greatly delighted.

* A spot with saline soil.

SECTION C.

HEARING the words of Lakshmana and smiling, the highly effulgent descendant of Raghu, Rāma, skilled in the art of speech, replied :—"Lakshmana, O foremost of men, thou hast truly related the story of Vitra's destruction and the fruits of horse-sacrifice. O gentle one, I have heard, that formerly in the province of Valheeka, the graceful king Ila, the son of the patriarch Kardama, was highly pious. O foremost of men, having brought the entire earth under his control, the highly illustrious king Ila used to govern his subjects like unto his own sons. O descendant of Raghu, being terrified, the generous deities, the rich Daityas, the highly powerful Nāgas, the irrepressible Rākshasas, Gandharbas and Yakshas used to adore him perpetually. The high-souled Ila being enraged, the three worlds used to be convulsed with terror. And albeit so very powerful the highly illustrious king of Vālheeka never swerved from the path of morality nor neglected his deities and rather intelligently used to administer all business. Once on a time in the picturesque season of spring the mighty-armed Ila, with his army and conveyances, entered into a charming forest, and on the pretext of hunting, slew hundreds and thousands of deer. With slaying deer only the high-souled king was not satisfied. He slew millions of diverse other animals. In this way being engaged in hunting the king Ila arrived where Kartikeya was born. At that time, in that hilly fountain there was sporting in the company of his followers, the irrepressible god of gods, the three-eyed deity with the daughter of the Chief of mountains. Being desirous of satisfying the goddess Umā, her lord, whose emblem is

bull, was sporting under the guise of a female. In that forest land, all male animals or trees were metamorphosed into the other sex at that time. A-hunting, the king Ila, the son of Kardama,arrived at that place and saw all animals and trees changed into female forms. And immediately the king, and his army were changed into similar forms. Finding himself in that plight the king Ila was greatly sorry, and thinking that the misfortune was owing to the influence of the god of gods—Umā's lord, he was greatly terrified. Thereupon with his followers and army the king took shelter of the high-souled and red-throated deity. Thereupon the great god, the conferror of boons, with the goddess, smiling said :—"Rise up, O son of Kardama, O thou of great strength, O gentle one, do thou beg of me any other boon than that of obtaining thy manhood." Being thus disappointed by the great deity, the king Ila, metamorposed into a female, became greatly sorry and did not pray for any other boon. Being stricken with great sorrow, the king, with whole heart, saluted the daughter of the mountain-chief and said :—"O goddess, thou art the protectress of all—thou dost confer boons on all; seeing thee doth not become fruitless. Do thou therefore have compassion on me." Thereupon, cognizant of that king's intention, the goddess, with Hara's consent, said :—"Half of the boon, that thou shalt beg of us both, shall be granted by Mahādeva, and the other half shall be granted by me. Do thou therefore beg of me the half." Hearing of that excellent and wondrous boon the king became greatly delighted and said :—"If thou art pleased with me, O goddess, do thou confer upon me this boon, that I may be for one month, a female gifted with wonderful beauty in the three worlds and for another month I may be a male." Thereupon understanding king's desire, the beautiful goddess Pārvati, mercifully said :—"The boon, according to thy desire, shall be granted. O king, when thou shalt attain to the male figure, thou shalt not remember anything of thy

female form. And when thou shalt assume the charming female figure thou shalt forget everything of thy male state." O Lakshmana, by virtue of this boon, the king Ila for one month used to become a man and for the next used to become a female, charming in the three worlds under the name of Ilā.

SECTION CI.

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HAVING heard of the story of the king Ila from Rāma, Lakshmana and Bharata were greatly surprised. And with folded hands they, requesting the noble king Rāma, for further particulars, said :—"How could the king Ila subject himself to those afflictions in the shape of a female ? And how did he use to behave himself in his male form ?" Hearing those words begotten of curiosity, Rāma engaged in relating the whole story as he had heard before, saying :—"In the first month, assuming his female form having lotus-eyes and charming the three world, he used to sport in the forest abounding in groves, in the company of his companions metamorphosed into the same form. Having sent away all his conveyances he used to sport in the mountain vale. Thus roaming, Ilā one day espied Budha, a bundle of rays, resembling the full moon in a picturesque pond filled with birds at some distance from the mountain. Having compassion for all creatures Budha, at that time, was performing, hard, glorious and wished-for austerities within waters. O son of Raghu, on beholding him Ilā was greatly surprised, and with her female companions

began to agitate waters. As soon as Budha saw her he was assailed by the arrows of Cupid. Not being able to control himself he grew impatient within waters and thought "This damsel is far more beautiful even than the celestial girls. I have never seen before a like beauty amongst the celestials, Nāgas, Asuras and Apsarās. If she has not been married before then she is my worthy spouse." With this resolution Budha got up from the waters, and repairing to his hermitage, sent for the fair ones. They all saluted him. Thereupon the virtuous-souled Budha accosted them saying :—"Whose daughter is this graceful girl amongst you and for what she has come here? Do not delay—tell me soon." Hearing those sweet words of his, the females said :—"This fair damsel is our supreme lady. She has no husband. Journeying she has come here with us." Hearing those plain words, Budha thought of the learning by which one can perceive everything. And being informed of all regarding the king Ilā thereby he said—"Do ye all live in this mountain being *Kimpurusas*; do ye make your respective habitations here. I shall give you always fruits and roots. O ye females, you shall have all *Kimpurusas* as your husbands." According to the words of Budha they lived in that mountain as *Kimpurusas*. In this wise many *Kimpurusa-Budhas* were procreated.

SECTION CII.

HAVING heard of the origin of *Kimpurushas*, both Bharata and Lakshmana said to Rāma :—"This is a wonderful story." Thereupon the highly illustrious Rāma, the foremost of the pious, again began with the story of Ila, the son of the patriarch. "Beholding the Kinnaris repairing to a distance, Budha the foremost of ascetics, smilling said, to the beautiful Ilā :—"O thou of a graceful presence, I am the most favourite son of the moon; O fair one, do thou, with delight, cast looks upon me." Hearing the words of the highly effulgent and beautiful Budha in the picturesque forest land divested of men and animals, Ilā said :—"O gentle one, I am not subject to any body; I surrender myself unto thee out of my own accord. O son of Soma, thou mayst command me whatever thou wishest." Hearing those wondrous words, the son of moon, possessed by lust, began to live with her. And living in the company of Ilā, having a graceful countenance, Budha, possessed by desire, spent the entire month of Madhu like a moment. Thereupon after the expiry of a month, the graceful king Ila, son of the pariarch, awoke from sleep and beholding Budha, the son of Soma, engaged in austerities with uplifted hands in the midst of waters, said :—'O illustrious Sir, with my followers I entered this dense forest—I do not see them now anywhere. Where have they gone ?" Hearing the words of the royal saint, who had lost all recollection, Budha, with sweet words consoled him and said :—"All thy followers have been destroyed by a downpour of huge rocks ; thyself, being afraid of the storm, was also asleep in the hermitage. Thou hast no fear now. Therefore, O hero, being consoled and renouncing all anxiety

do thou live here happily living upon fruits and roots." Being comforted by those words, the high-minded king Ila, striken with distress in consequence of the destruction of his servants, poorly replied :—"O Brahman, I shall renounce my own kingdom. Separated from my servants, I shall not be able to live even for a moment. Do thou give me permission in this. O Brahman, my eldest son, the highly illustrious Sasabindu, the foremost of the pious, shall be the owner of my kingdom. O Brahman, renouncing my servants and wives of the country I shall not be able to wait here. Therefore, O highly effulgent one, do thou not give me such an unpleasant command of remaining here." Hearing those wonderful words of the king Ila, Budha consoling him, said :—"Do thou wait here. Be not aggrieved, O highly powerful son of Kardama. If thou dost live here for a year, I shall render thy well-being." Hearing the words of Budha, of unwearied actions, the king Ila desired to live there. Thereupon becoming a man for the next month he began to perform ascetic penances. Thereupon in the ninth month, Ilā, having a beautiful waist, gave birth to a highly effulgent son, under the name of Pururavā, born of the loins of Budha, and equally graceful like him. And she handed over the highly powerful son unto his father Budha. Thereupon after a year Ilā having regained the male form, Budha by means of various words afforded delight unto him.

SECTION CIII.

RAMA having thus described the wonderful birth of Pururava, the illustrious Bharata and Lakshmana asked him again saying:—"O foremost of men, tell us what did Ila afterwards do after living in the company of Soma's son for a year." Hearing their sweet words Rāma again began with the story of Kardama's son and said:—"In turn, the heroic Ila, having regained his manhood, the highly illustrious and intelligent Budha, well-informed of birth and well-skilled in the art of speech, sent for the highly liberal Sangbarta, Vrigu's son Chyavana, Aristhanemi, the foremost of Munis, Durvāsa, capable of affording delight, and other friends gifted with patience and said:—"Ye all know well,how this mighty-armed Ila,Kardama's son, attained to this peculiar condition." Thereupon while those high-souled ones were conversing upon this subject, the highly effulgent Kardama arrived at the hermitage. Pulastya, Kratu, Vashatkār and the highly effulgent Omkāra came there following him. Being greatly delighted for their arrival they all gave out their individual opinion for bringing about the well-being of the king of Vālhakee. For the welfare of his son,the patriarch Kardama said:—"Hear, O twice-born ones, how the well-being of the king Ila may be secured. For this desease I do not find any other good medicine but Umā's lord. And save Aswamedha there is no other sacrifice more favourite unto the high-souled deity. Let us all therefore celebrate that hard sacrifice on behalf of this king." Thereupon Sambarta's desciple, the royal saint Marutha, the conqueror of enemies' cities, collected all articles for the sacrifice. Thereupon in the vicinity of Budha's hermitage that mighty

million of beasts carrying rice, sessamun seed, Kindney bean, Chickpea, pulse, Māsha (a sort of Kindney bean) salt, oil, clarified butter and a hundred koti of silver and golden coins. Let merchants, to set up shops on the way, actors, dancers, cooks, and many youthful females follow Bharata. Let soldiers go before him. And let the highly illustrious Bharata, with children, old men, Brahmanas, citizens, servants, cashiers, mothers, wives and the golden image of my wife to be initiated at the sacrifice, go before." According to the command of Rāma, Bharata, with Satrughna, made arrangements for highly valuable quarters, food, drink and clothes. And the highly powerful monkeys with Sugriva and Brahmanas engaged in the work of distribution. And Bibhishana, surrounded by various Rakshas and females, engaged in the service of the high-souled Rishis intent on hard penances.

SECTION CV.

HAVING speedily despatched before all articles of sacrifice, Bharata's elder brother Rāma set free a black horse, gifted with all marks and worthy of the sacrifice and placed Lakshmana with Rittwigas in charge of it. Thereupon the mighty-armed Kākuthstha, in the company of his soldiers, proceeded to the Naimisha forest and beholding the wonderful sacrificial ground attained to an excess of delight and said :—'It has become highly charming." And while he remained in the Naimisha forest, all the kings sent him presents and Rāma also made returns. And diverse food, drink and clothes were offered to the kings when they arrived there with profuse presents. Bharata, with Satrughna,

engaged in attending upon the kings. The high-souled monkeys, with Sugriva, being self-controlled engaged in attending upon the Brahmanas. Bibhishana, in the company of many Rākshasas, with a collected mind, began to serve the Rishis, having asceticism for their wealth. And the highly powerful Rāma, the foremost of men, set aside valuable houses for the accomodation of the high-souled kings. Under these proper arrangements the horse-sacrifice commenced. Lakshmana engaged in looking after the sacrificial horse. In this wise Rāma, a lion amongst the kings, undertook the celebration of the horse-sacrifice. And in that Ashwamedha of Rāma presents were given unto people as long as they were not satisfied. There was no other sound audible at that time save that of 'Give! Give!!." In sooth at the horse-sacrifice of the high-souled Rāma, to their fullest satisfaction, sweets and other things were distributed unto people. Indeed before words came out from the lips of the beggars, monkeys and Rākshasas satisfied them with gifts. And all the ascetics living for ever and having asceticism for wealth that were present there, could not think of any other sacrifice, accompanied by so profuse presents, they had seen before. In that sacrifice, those, who wished for gold, obtained it, those who wished for property got it and those, who longed for jewels, received them. In this wise before all, enough of gold, jewels, and clothes were given away. The ascetics said:—"We have never seen before a sacrifice like this, Indra's, Soma's, Yama's or Varuna's. And being present everywhere the Rākshasas and Vānaras gave away enough of riches and clothes even unto them who did not want. And though this sacrifice, gifted with all marks, of Rāma, a lion among kings, continued for a year still his accumulated treasure was not exhausted, but rather was increased.

SECTION CVI.

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THAT sacrifice, the like of which was never seen before, having been undertaken the illustrious ascetic Vālmiki, with his desciples, came there. And beholding this wonderful sacrifice resembling that of the celestials, his followers, the Rishis, made charming cottages in a solitary corner and at no distance. Inside the highly charming cottage of Vālmiki they placed his picturesque car full of fruits and roots. Thereupon Vālmiki said to his desciples, Lava and Kusa.—"Do ye carefully and delightedly sing the whole of Rāmayana in the highly holy hermitages, of the Rishis, in the homes where perpetual fire is kept up by the Brahmanas, in streets and palaces, at the gate of Rāma's house, in the sacrificial arena and before all Ritwigas. And eating all those sweet fruits that are on the summit of the mountan near our hermitage, do ye engage in chanting the sweet Rāmayana. If you begin singing after taking all those sweet fruits you shall not experience exhaustion in singing nor you shall forget measure. If Rāma, the lord of earth, invites you to sing the Rāmayana, you may fearlessly sing it there in due notes and measures before the assembled ascetics. During the day do ye sing, in your sweet voice, twenty sections out of many I have laid in the Rāmayana consisting of many slokas. Do not cherish the least longing for riches. Of what avail is wealth unto ascetics living perpetually on fruits and roots? If Rāma asks you about your father you may say, "We are both desciples of the high souled Vālmiki. O Kusa and Lava, in your proper mood do you sing the sweet song with charming Murchanā accompanied by the sweet notes of Vinā. Before you begin with the song, with-

out disregarding the king, do you bow unto him reverentially. Morally the king is the father of all. Do you therefore both, delightedly and with a collected mind, early in the morning, sing the theme in a sweet voice and accompanied by the music of the stringed instrument." Having in this wise given counsels, the highly generous and great ascetic Vālmiki, son of Pracheta, became silent. Being thus commanded by the ascetic, Jānakis' sons, Lava and Kusa, the slayers of enemies, issued out therefrom saying. 'So we shall do.' Like unto the two Aswins following the moral precepts of Sukra, the two princes, placing those wonderful counsels of Vālmiki in their minds, spent the night with a heart stricken with curiousity.

SECTION CVII.

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THEREUPON the night being over, having bathed and performed the Homa, both Lava and Kusa, in consonance with Rishi's command, began the song. That song was composed by the first preceptor(Vālmiki) neverheard of before,consisting of sounds originating from six places, containing all metres, many proofs and set in accompaniment with the music of a stringed instrument. Hearing such a song from the boys Rāma was striken with curiosity. Thereupon taking leave from business for some time and inviting the great ascetic Vālmiki, kings, learned men, persons well-versed in Nyaya, Puranas and science of words, all old men, twice-born ones, those conversant with the signs of music, Brahmanas desirous

of hearing the Rāmayana, persons deep read in palmistry, Gandharbas, citizens, all those who have mastered the use of words, letters and Samasas, those who have studied well metres, those well informed in the science of music, those well-versed in astronomy, those who are well up in the knowledge of rites and ceremonies, those expert in the despatch of business, logicians whose fame has spread far and wide, those well-versed in reasonings and arguments, poets, historians, Vedic Brahmanas, painters, and songsters Rāma resquested Lava and Kusa lovingly to sing the song before the assembly. The audience being seated there and engaged in conversation with one another those two Muni boys began with the song enhancing the delight of all. Wondrous and charming was their song and the audience were not by any means satiated with the hearing thereof. Greatly delighted the highly effulgent ascetics and kings again and again looked towards them as if drinking them up with their eyes. And they all attentively said to one another—"Both of them take after Rāma, like unto a bubble resembling the one it rises from. There would not have been perceived the least difference between them and Rāma had they not been cloathed in bark and used clotted hair." The citizens and villagers speaking thus with one another Kusa and Lava chanted twenty sections beginning from the first, pointed out by Nārada. Having heard up to twentieth section, Rāma, fond of his brothers, said to Lakshmana in the afternoon, "O Kākutstha, do thou soon confer upon these two high-souled ones eighteen thousand gold coins and all other things they wish for." Thereupon when Lakshmana addressed himself in no time to give them gold coins separately Kusa and Lava, not accepting them and surprisingly said :—"We are dewellers of a forest, living upon roots and fruits—what shall we do with them (coins) ? Therefore living in the forest what shall we do with the gold ?" Hearing those words Rāma and the audience were greatly worked up with

curiosity and surprise. Thereupon being anxious to learn of the origin of the poem, the highly effulgent Rāma asked the two Muni boys, saying. "What is the proof of the story of this poem? How great is his fame who has composed it? What leading ascetic is the author of this great poem?" Rāma having thus asked them those two Muni boys said :— "The illustrious Vālmiki is the author of this poem. He has described in this poem thine endless story. He has of late come to thy sacrifice. The great ascetic Vālmiki has composed this poem consisting of a hundred stories and twenty four thousand slokas. O king, that high-minded ascetic is our preceptor. He has described thy actions in six books beginning with the first consisting of five hundred sections. All good actions performed by thee since thy birth have been recorded in this. O mighty car-warrior, O king, if thou dost wish to hear the whole of it, do thou, at thy leisure, hear it delightedly in the company of thy younger brothers." Saying 'so it shall be' Rāma bade them adieu and they too, delighted, repaired to where Valmiki, the foremost of Munis was. Thereupon having heard that charming song in the company of ascetics and kings the high-minded Rāma repaired to the place of business. He heard the Rāmayana sung by Kusi and Lava, gifted with musical characteristics, consisting of sections, vowels, and consonant and enchanted in accompaniment with the music of a stringed instrument.

SECTION CVIII.

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RAMA heard that highly sacred theme for many long days in the company of asetics, kings and Vanaras. And understanding from the story that Kusa and Lava were Jānaki's

sons, Rāma mentioning her name said before the assembly :—"Send a good emissary unto the illustrious Vālmiki and let him communicate unto the ascetics that if Jānaki is sinless and has lead a pure life in the forest; let her give proof of purety by the great ascetic's permission. Let the emissaries learn well the intention of the ascetic in this and if Sita is at heart willing to bring in proofs. To uphold her as well as mine purity, let Maithili, the daughter of Jānaka, swear before the assembly." Hearing those wonderful words of Rāma, the emissaries speedily went to Vālmiki and saluting the high-souled (ascetic) burning in his effulgence and of incomparable lustre, communicated unto him, in sweet words all what Rāma had said. Hearing the words of the messengers and understanding Rāma's intention the ascetic said :—'What Rāma has said shall be satisfied. May good betide you. Husband is the greatest god for women. So Sitā shall carry out his behests." The great ascetic having said this, the highly powerful emissaries, approaching Rāma, communicated unto him what the Muni had said. Hearing the words of the high-souled Vālmiki, Rāma was greatly delighted. Having addressed the assembled Rishis and kings he said :—"The Rishis with their desciples, and the kings with their followers and all others willing shall see Sitā swear here." Hearing the words of the high-souled Rāma, all the high-souled Rishis began to speak of him in high terms and said: "O foremost of men, such an action becomes thee not any one else." Thereupon having settled that Sitā would swear next day, Rāma, the slayer of enemies, dismissed them all. And having made arrangements that Sitā would go through the trial next day, the high-minded, generous king Rāma bade adieu unto all kings and Rishis.

SECTION CIX.

NEXT morning Rāma, being present in the sacrificial ground and having sent for the Rishis, Vasishtha, Vamadeva Javali, Kashyapa, Viswamitra, carrying on penances for a long time, Durvasa, Pulastya of hard austerities, Salastri, Vargava, Markandaya living long, the highly illustrious Madgalya, Gargya, Chyavana, Satananda, conversent with religions, effulgent Varadwāyā, Agnis' son Vasuprava, Nārada, Parvata, the great Gautama and other ascetics of firm vows, assembled with minds possessed by curiosity. The highly powerful Rākshasas and monkeys also came there out of curiosity. Besides thousands and thousands of Kshatryas, Vaisyas, Sudras and Brahmans of firm penances, also hailed there from various parts to witness Sitā's trial. Having arrived there they all sat down motionless like mountains. Thereupon, Vālmiki, the foremost of ascetics, speedily came there accompanied by Sitā. With her face downwards, folded palms, eyes full of tears and meditating upon Rāma in her mind, Sitā, following the Rishi, came before the assembly. There arose a great uproar of eulogy from the assembly when they saw Sitā following Vālmiki like unto Sruti following Brahmā. Thereupon members, stricken with sorrow, made a tumultuous sound. Amongst the visitors some praised Rāma, some praised Sitā and others eulogised both of them. Thereupon having entered that huge assemblage in company of Sitā, the great ascetic Vālmiki addressed Rāma, saying :—

"O son of Daçaratha, in fear of calumny, thou didst renounce her near my hermitage, albeit Sitā is pure and follows the ways of morality. O Rāma of firm vows, thou art afraid of the censure of the people. Sitā has becoming willing to give testimony (of her purity) for removing the calumny of

the public ; do thou mercifully give her permission in this. I tell you the truth, O Rāma, that these irrepressible twin brothers are your sons, O descendant of Raghu. I am the tenth son of Prachetā, so, far from speaking untruth it does not even spring up in my mind. I therefore know the truth that these twins are thy sons. I have performed austere penances for many thousand years ; I now swear before thee, that if this Maithili is found touched by any sin I shall not reap fruit of my ascetic observances extending over many thousand years. I have never perpetrated before a crime, either in my mind, body, or speech. If Maithili is found divested of sin I may then partake of the fruits of piety. O descendant of Raghu, finding Sitā pure in mind and five elements of body I took her near the spring in the forest. Besides this Sitā, of pure ways, divested of sins and ever considering her husband as deity, shall give testimony this day. Thou hast been afraid of the public calumny. O son of a king, thy mind being possessed by the fear of public scandal, thou didst renounce this Sitā of a pure character and always regarding her husband as a god ; I came to know this by virtue of my discriminative knowledge.

SECTION CX.

AFTER the great Rishi Vālmiki had said this, Rāma, on beholding the daughter of Janaka resembling a celestial, in the midst of the assembly, with folded hands, said :—"O great one, thou art conversant with piety. By thy words shorn of sin, I have been convinced that Jānaki is of pure ways. Still, O Brahman, what thou hast commanded shall be carried out ; let Sitā produce testimony of the purity of

her character. Because Vaidehi formerly underwent a trial in the city of Lankā before the celestials I brought her home. O Brahman, vilification of the people is very powerful. Although I know that Jānaki has not been touched by any sin still I have renounced her. Do thou therefore forgive me. I know that these twin brothers Kusa and Lava are my sons. Yet if Jānaki gives evidence of her own purity before the assembly I shall be greatly satisfied." Being apprised of Rāma's intention as to Sitā's trial the celestials all came there on the occasion. The Adityas, Vasus, Rudras, Viswadevas, Maruts, Sādhyas, Siddhas, Nāgas and Rishis placing Brahmā before them, all came there. And beholding the celestials and Rishis assembled there Rāma again said to Vālmiki :—"O foremost of Munis the words of the high-souled Rishis, are divested of sin ; therefore on thy words only I shall consider Sitā as having pure ways. Still all have come here being anxious to witness Sitā's trial. I shall therefore be greatly delighted if Jānaki gives in before them any testimony of her pure character." As soon as those words were uttered, sweet, fragrant, cold air, the witness of virtue and vice, blowing mildly, excited the joy of the assembly. People, hailing from various countries, with all attention began to witness this wondrous and unthought of event. In the golden age only the celestial wind used to blow—and it now blew even in the Tretā Yuga and forsooth it was a matter of exceeding surprise. Thereupon beholding all people assembled there, Janaka's daughter, wearing a red cloth, with her face and looks downwards and folded palms said :—"I have never thought of any other person in my mind but Rāma ; by the strength of this virtue let the goddess Vasundharā give me room. I have always with my mind, body and words prayed for Rāma's well-being and by virtue hereof may the goddess Vasundharā give me room in her womb." As soon as Sitā swore in this wise a wonderful incident took place. From inside the earth a celestial

and excellent throne rose up. It was carried on head by the Nāgas of unmitigated prowess, having celestial persons and adorned with celestial jewels and ornaments. Having stretched out her arms and taken Maithili, the goddess earth welcomed her and placed her on the throne. And while seated on the throne she was entering the earth, she was covered with the continued showers of celestial flowers. Eulogising her at that time, the celestials said :—"Oh ! highly praiseworthy is thy conduct, O Sitā." Being present in the welkin and beholding Sitā enter into the Earth, the celestials again and again eulogised her in various words. The Rishis, kings and other leading men present in the sacrificial arena repeatedly expressed their surprise. Beholding Sitā's censure thus removed all animals, animate or inanimate, either on earth or in the sky, were greatly delighted. Some cried aloud in joy, some remained silent, and some motionless espied Rāma or Sitā. In this wise beholding Sitā's entrance into the Earth the ascetics were greatly delighted. They all attaining to the same state of mind, the whole universe, for a moment, was possessed with the state of equality.

SECTION CXI.

SITA having entered Rasātala, all the monkeys and Rishis repeatedly eulogised her before Rāma. Stricken with sorrow and grief and lowering down his head, Rāma, with eyes full of tears, face downwards, and a dejected mind, sat down. And being possessed by grief and anger and shedding tears he wept for some time and then said :—"My mind is about to be possessed by grief, which I had never experienced

before, for in the very presence of mine the graceful Jānaki, like Lakshmi herself, hath disappeared from view. Formerly, in my absence, Jānaki was once carried away into the city of Lankā, on the other side of the great ocean and I brought her back; what wonder it is that I shall get her back from Pātāla? O goddess Vasudhā, do thou soon bring Sitā in my view, or else, worked up with ire I shall give thee the fruits of thy negligence. Thou art my mother-in-law, since the royal saint Janaka obtained Sitā from thy womb while cultivating thee with plough share. Do thou therefore bring back my Sitā or give me a region of the celestials, I wish to live with Sitā. I am beside myself for her; do thou therefore bring back Sitā. If thou dost not render back Sitā unto me O Vasudhā, I shall deluge the earth with waters, having assailed, destroyed and drowned into water thy huge compass with mountains and forests." Rāma, having given vent to those accents under the influence of ire, the patriarch Brahmā, with the consent of the celestials, said:—"O Rāma of firm vows, O slayer of enemies, thou shouldst not grieve thus. Recollect thy former state of Vishnu and the counsels. I would not have reminded thee of this secret but for the present necessity. Do thou now once more remember thy birth from Vishnu. By nature, Sitā is pure, chaste and ever dependent upon thee. And by virtue of her ascetic dependance upon thee she has gone to the region of Nāgas. Thou shalt again meet her in heaven. Hear, what I communicate unto thee before the assembly. Thou shalt be informed of everything by listening to this excellent poem describing thy own actions, O hero. Vālmiki has described herein all miseries and joys thou hast experienced since thy birth and what shall happen in future after Sitā's entrance into Pātala. O Rāma, this first epic poem, Rāmayan, has been composed describing thy works. None but thee is worthy of the fame of this poem. O Rāghava, O highly illustrious one, do thou hear with the Rishis, Uttarakandam, the last portion of this poem. O

descendant of Raghu, this is not worthy of being heard by any but those who art the foremost of the royal saints." Having said this, the deity Brahmā, the lord of the three worlds, with other deities, repaired to the region of immortals. The high-souled and the highly effulgent ascetics, living in Brahmās region, who were present in the assembly, obtaining Brahmās permission waited there, to hear Ramās future carreer in the Uttarakāndam. Hearing the words of the great Patriarch instinct with well-being, the highly effulgent Rāma said to Vālmiki:—"O illustrious sir, the Rishis living in Brahmās' region have grown desirous of hearing my futnre history. So let it be taken up next morning." Having thus settled and taken with him Kusa and Lava and sent away the assembled people he entered his palace and spent the night mourning for Sitā.

SECTION CXII.

THE night being over and having invited the leading ascetics, Rāma told his sons to sing the poem fearlessly. Thereupon the high-souled Rishis having taken their seats Kusa and Lava began the last portion of the Uttarakāndam. Sitā having entered Pātala by the strength of her vow, and the sacrifice having terminated, Rāma grew poorly in spirit. In Jānaki's absence the whole world appeared to him as blank. Now being overwhelmed with grief he lost all mental peace. Having conferred various gifts upon the kings, Rākshasas, monkeys, and leading Brahmanas, Rāma sent them away and meditating upon Sitā's absence entered Ajoydhyā. And from the time of Sitā's entering into Patāla he did

not take any other spouse. And having made a golden image of Sitā he engaged in the performance of various sacrifices. In this wise for thousand years he celebrated many Horse-sacrifices, many Bajpeyas with profuse gold, Agnisomas, Atirātras, numberless Gomedhas and various other sacrifices. Rāma being engaged in governing the kingdom and performing many pious rites long time passed away. And being under his subjection, bears, monkeys, Rākhasas and kings always afforded delight unto him. On account of showers in proper time there was enough of food in his kingdom. The quarters were pure and delightful. The citizens and villagers were happy and healthy. None met with premature death. In fact, in his *regime* all calamities were removed. Thereupon after many years, the illustrious, Kausalya, Rāma's mother, surrounded by her sons and grand-sons, breathed her last. Performing many pious observances Kakeyi followed her and obtained peace in the land of immortals. Those noble ladies, being united with the king Daçaratha, in heaven, were greatly delighted and obtained all virtues. Besides, having worshipped the deities and manes on the occasion of his father's *Srâdha* ceremony the high-souled Rāma distributed many jewels and engaged in the performance of a very difficult sacrifice. In this wise having performed many sacrifices and multiplied pieties he spent many thousand years in happiness.

SECTION CXIII.

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ONCE on a time Yudhajit, the king of Kekaya, sent unto the high-souled Rāma, Gargya—son of his own preceptor Angeras—a Brāhmin saint of unmitigated prowess;

and with him he sent, as tokens of affections, gifts of ten thousand horses, numberless blankets, various jewels, diverse clothes and well washed coverlets. Hearing of the arrival of the great saint Gargya with above valuable presents sent by his material uncle Yudhajit, the intelligent Rāma, with his brothers, proceeded about a Krosa to receive him and adored him particularly likely unto the lord of celestials honoring Vrihaspati. Having thus welcomed that foremost of Rishis and accepted the valuable presents sent by his maternal uncle he asked the ascetic about his welfare in every thing. Thereupon the great Rishi being seated, he said:—"Thou art the foremost of those skilled in the art of speech like the very preceptor of the celestials. Since thine own self hath come here my uncle must have commissioned thee with a very important message." Hearing those words of Rāma the great saint communicated unto him the object of his coming, saying.—"O thou having long arms, if thou dost like, hear what loving words thy maternal uncle Yudhajit, the foremost of men, has said. The Gandharvas, holding weapons and expert in warfare, guard that beautiful province abounding in fruits and roots on the banks of the river Sindhu. O hero, those Gandharbas are Sailuskā's sons—highly powerful and three kotis in number. Having hoisted thy flag of victory and conquered that highly picturesque city of Gandharbas do thou include that kingdom within thine well-established territories. None can enter there. O thou having long arms, I do not request thee for any harm of thine. Let that highly charming country be liked by thee." Hearing the words of the maternal uncle communicated by the great saint, Rāma, with delight, said:—"What you have commanded shall be satisfied." Saying this he looked towards Bharata and delightedly and with folded hands said to the Rishi "O Brahmarshi, these two princes are Bharata's sons and their names are Taksha and Pushkala. Being well protected by uncle Yudhajit and preceded by Bharata with army and

followers they shall subjugate the Gandharbas and divide the kingdom between them. Having established two kingdoms and installed his two sons there Bharata, the foremost of the pious, shall come back to me.

Having thus said to the Brahmarshi, Rāma commanded Bharata and welcomed the two princes. Thereupon under the auspices of favourable stars, having placed Gargya before them, Bharata with the princes and army, issued out of the city of Ayodhya. And Rāma's army unconquerable even by the celestials went on for a month, from the city like a celestial host nnder the command of Indra. Animals, living upon flesh and huge-bodied Rākshasas longing for blood followed Bharata. Besides many thousand birds, moving in the sky, lions, tigers and boars went before the army. The army, consisting of delighted and healthy subjects spending half a month in the way, arrived at the Kekaya kingdom in good health.

SECTION ICXIV.

HEARING of the arrival of the Bharata with the army Gargya and Yudhajit, the king of Kekayas, were greatly delighted. And with a huge army they speedily went out for conquering the Gandharbas. Thereupon the highly powerful and light-armed Bharata and Yudhajit, with the soldiers and followers, arrived at the city of Gandharbas. Having heard of the coming of Bharata the highly powerful Gandharbas gathered round and sent up leonine roars. Thereupon began the battle capable of making down erect and continued for a week. On neither side there was victory

or defeat. On all sides there flowed streams of blood and there were afloat human bodies. Daggers, Saktis and bows were like the banks of the river. Thereupon enraged Bharata, Rāma's younger brother, discharged a dreadful arrow named Sangharata resembling the fire of dissolution against Gandharbas. Having bound them all with the noose of death and sundered them with Sangharata, Bharata despatched all the Gandharbas to the abode of death. Even the celestials could not recollect if such a dreadful encounter had happened before. In a moment the huge Gandharba host was slain. After the destruction of the Gandharbas, Kaikeyi's son Bharata set up two excellent and prosperous cities in the province of Gandharba. And he placed Taksha in Takshasila and Pushkala in Pushkalabati. Both the cities were filled with profuse riches and jewels and covered with various gardens. As for many ornaments both of them as if vied with one another. By just purchases and sales, and by the conduct of the people the cities grew highly charming. Both of them were filled with gardens and conveyances. Rows of shops were well arranged by the streets in both the cities. Both of them were adorned with many excellent fancy articles, picturesque houses, charming palaces and many beautiful and high Tāla, Tamāla, Tilaka and Vakula trees. Having reared up those two cities within five years, Rāma's younger brother, the mighty armed Bharata, son of Kaikeyi, returned to Ajodhyā. And like unto Vāsava saluting Brahmā he adored the high-souled Rāghava the very personation of virtue and communicated unto him duly the destruction of the Gandharbas and the establishment of the two cities. And hearing the words of Bharata, Rāma attained to an excess of delight.

SECTION CXV.

HEARING the wonderful words of Bharata both Rāma and Lakshmana were greatly delighted. And then Rāma said to Lakshmana:—"O Saumitri, thy two sons, Angada and Chandraketu are well-versed in religions, perfectly qualified in governing the kingdom and highly powerful. I shall therefore install them on throne. O gentle one, do thou find out such a country where these two skillful archers may unobstructed roam about. And where if a kingdom is established it might not disturb the peace and happiness of other kings." Rāma, having finished his speech Bharata replied:—"The country of Karupada is highly picturesque and freed from all thorns. Let the city for Angada be established there. And let the beautiful country of Chandradyuti be the kingdom of Chandraketu." Rama approved of the words of Bharata and having brought the country of Karupada under his subjection gave it to Angada. He reared a beautiful and well-protected city for Angada. And in the country of Mallya he reared a city for Chandraketu, named Chandrakānti highly picturesque and like unto the city of celestials. Thereupon greatly delighted Rāma, irrepressible in battle, Lakshmana and Bharata, having performed the ceremony of installation ordered them to go their respective cities. Angada started towards the West and Chandraketu towards the North. Sumitrā's son Lakshmana went with Angada and Bharata accompanied Chandraketu. Having spent a year in Angada's city and finding his son well established in the kingdom Lakshmana returned to Ayodhyā. And Bharata, according to his desire, having spent more than a year in the

city of Chandrakānti, came back to Ajodhyā and saluted Rāma's feet. The pious Lakshmana and Bharata—both the brothers, were greatly attached unto Rāma; and though they spent their days in another place they did not experience any pain in consequence of separation from their sons. Observing all virtues in this way, Rāma, the foremost of the pious, Bharata and Lakshmana governed the subjects for ten thousand years. Having spent their days in the city of Ajodhyā, the very city of virtue, the three brothers, appearing graceful like the burning fire receiving oblations in a great sacrifice, attained to joy in the fullness of time.

SECTION CXVI.

In this wise the virtuous Rāma having spent some time Kāla, assuming the shape of an ascetic, arrived at the palace gate. And beholding the intelligent Lakshmana at the door he said: "Do thou communicate (unto Rāma) that for some important business I have come here. I am the messenger of the great saint Atibala of incomparable effulgence. O thou of great strength, for a particular business, I have come here to see Rāma." Hearing the words of the great saint, Saumitri speedily went to Rāghava and communicated unto him the arrival of the ascetic, saying:—"O thou of great effulgence, observing the royal duties, mayst thou acquire victory in both the worlds; one ambassador radiant like the sun by virtue of his asceticism, has come here to visit thee." Hearing the words of Lakshmana Rāma said:—"Do thou speedily bring here the highly effulgent ascetic bringing in a message." Thereupon saying "So be it," Saumitri conducted, the effulgent ascetic unto

Râma's house. And having approached Rāma the foremost of Raghus, the ascetic, burning in his own energy, said to him, in sweet accents:—"O great king, may prosperity crown thee." And having welcomed him with water and Argya the highly effulgent Rāma asked him about his well-being. Being asked by Rāma as to his welfare, that foremost of ascetics, skilled in the art of speech, sat on a golden seat. Thereupon welcoming him Rāma said:—"Do thou communicate unto me his words by whom thou hast been sent." Being thus addressed by Rāma, a lion amongst kings, the ascetic said:—"If dost thou wish to bring about the well-being of the celestials, my earnest desire is that we may talk over it in a solitary place. And if thou hast any regard for the words of that foremost of ascetics, do thou so order that whoever shall hear or see us, when we shall converse in a solitary place, shall be slain by thee. Thereupon Rāma promised that it should be done and said to Lakshmana:—"O thou having long arms, sending away the warder do thou wait at the gate. When I shall talk with this ascetic in this solitary room whoever, shall hear or see us, shall be slain by me." Having thus placed Lakshmana at the gate Rāma said to that Rishi:—"O great saint, tell me what he has communicated unto thee. O Muni, what is thy intention and by what high-souled Rishi thou hast been sent here. Tell me all this without any fear. I have become anxious to hear it."

SECTION CXVII.

THEREUPON the great saint said:—"Hear, O king, O thou gifted with great energy, for what I have come here. O thou of great strength, the great Patriarch has sent

me to thee. O hero, I am thy son. Thou didst, in thy pristine birth, beget me on Māyā—I am Kāla, the destroyer of all. Lord Brahmā, the father of all creatures, has said that thou didst promise to preserve the three worlds. Formerly when having slain all animals by thy Māyā thou wert asleep in the waters of the mighty deep I was born. Thereafter thou didst create the huge-bodied Ananta, living in the waters as the king of serpents. Then thou didst create two highly powerful Asuras named Madhu and Kaithabha. At that time the bones of those two Asuras having been scattered far and wide this earth containing many mountains was named *Medini*. Having procreated me in thy lotus navel, dazzling in celestial brilliance thou didst employ me in the work of generation. I took the charge and procreated men; but finding no other means to preserve them I worshipped thee, the lord of the universe and said:—O lord, thou shouldst protect the creatures, for thou art my father and giver of energy and therefore irrepressible. Thereupon for concerting means for the preservation of creatures, thou didst renounce thy irrepressible shape and assume Vishnu form. And taking thy birth from Aditi's powerful son, thou wert engaged in enhancing the delight of my brothers. Thou didst use to protect the deities whenever they were assailed by any calamity. O lord of the universe, it is for that reason, on beholding the destruction of creatures thou wert born on earth to slay the Ten-necked demon. And at that time thou didst promise that thou wouldst live in the land of mortals for eleven thousand years. Thereupon thou didst assume a human form to carry out thine desire. Now that period is ripe and this is the proper time to inform thee of it. O great king, do thou wait in this land of mortals if dost thou wish to govern people for some time more. And if dost thou wish to repair to the region of immortals, do thou again lord over the deities in thy Vishnu form and let them be freed from anxiety. O Hero, the Patriarch hath

sent this intelligence unto thee." Hearing those unequalled words of the Patriarch from the mouth of Kāla, the destroyer of all, Rāma smiling said:—"I have been greatly pleased and happy for thy coming here, O my son. I descended on earth to bring about the well-being of the three worlds. May good betide thee. I shall now repair to from where I have come here. I was thinking of this when thou didst come here. Therefore, I have no doubt in this. O lord of destruction, the immortals are dependent on me, so I shall be with them in all works. The Great Patriarch has said the truth."

SECTION CXVIII.

WHILE Rāma and Kāla were thus conversing with one another, the great ascetic Durvāsā arrived at the gate for seeing Rāma and approaching Lakshmana said:—"O Saumitri, do thou soon take me to Rāma; my time goes away, so do thou take me first." Hearing the words of the ascetic, Lakshmana, the slayer of enemies worshipping the feet of that high-souled one, said:—"O illustrious Sir, kindly mention thy business. What is thy object? Order me what I am to do. Rāma is engaged in some business so kindly wait here for some time." Hearing those words that foremost of Rishis, Durvāsā, impatient with rage, said with blood-red eyes:—"O Saumitri, if dost thou not go even this very moment and communicate unto Rāma my arrival, I shall impricate thee, Rāma, Bhārata, Sutrughana, your sons and grand-sons. I shall curse also thy kingdom and cities. I cannot any longer restrain my growing ire."

Hearing those dreadful and resolute words of the Rishi, Lakshmana thought within himself:—"My own destruction is far more desirable than that of all." Having thus resolved Lakshmana approached Rāma and communicated unto him the intelligence. Hearing the words of Lakshmana and having bade adieu, unto Kāla, Rāma soon came out and saw Atri's son. And having saluted that great and powerful ascetic he with folded hands, said "What is thine business." Hearing the words of Rāma, the highly powerful Durvāsā, the foremost of Munis, said. "Hear, O Rāma fond of virtue. For a thousand years I have carried on the vow of fasting. It has terminated to-day, so do thou give me food as much as possible." Hearing those words Rāma was greatly delighted and gave proper food unto that ascetic. And feasting on that nectar-like sweet food, Durvāsā, the foremost of Rishis, thanked Rāma and repaired to his own hermitage. Thereupon remembering the words of Kāla, Rāma was greatly sorry. And thinking of those dreadful words he was overwhelmed with grief. And with a poorly heart, and face downwards he remained silent for some time. Thereupon thinking of Kāla's words and determining that every calamity would befall him, that highly illustrious descendant, of Raghus, summoned patience.

SECTION CXIX.

THEREUPON beholding Rāma with his head downwards and poorly like unto the moon possessed by Rāhu, Lakshmana, delightedly and with sweet words, said:—"Be not aggrieved for me, O thou having mighty arms. Such is

the course of time; the movements of creatures are destined by their pristine actions, good or bad. O gentle one, do thou satisfy thy promise slaying me without any hesitation. O Kākuthstha, those, who cannot carry out their promises, repair to hell. O great king, if thou hast any love or affection for me, do thou satisfy thy promise by fearlessly slaying me." Hearing those words of Lakshmana Rāma's mind was greatly moved. Thereupon having invited his priests and ministers there he communicated unto them his promise and Durvāsā's arrival. Hearing it the ministers and priests remained silent. Thereupon Vasishtha, of unmitigated effulgence, said:—"O highly illustrious and mighty armed Rāma, I knew before by virtue of my asceticism, of this thy present destruction and separation from Lakshmana. Time is powerful; do not falsify thy promise. Promise not carried out, *brings on the destruction of virtue.* And on the wane of virtue, forsooth, the three worlds, with celestials, saints, mobile and immobile creations, shall be destroyed. Therefore, O foremost of men, do thou protect, the universe by suffering separation from Lakshmana, in the interest of the preservation of the three worlds." All other ministers and priests agreed with Vasishtha's words. Thereupon hearing their moral counsels, Rāma said to Lakshmana before the assembly:—"O Lakshmana, it is not proper to act against morality, I do therefore renounce thee; for the pious hold that destruction and renounciation are all the same." Rāma saying this, Lakshmana did not go to his own house, but with eyes full of tears specially repaired therefrom. Having reached the banks of Saraju and rinsed his mouth he stood there with folded palms. And having obstructed all passages he did not breathe any more. Lakshmana, the younger brother of Rāma, being thus engaged in penances, having obstructed his breath, Apsaras, Indra and other deities and Rishis showered flowers on him. Thereupon beyond the sight of men, having taken the highly powerful Lakshmana within his body,

the king of celestials entered his own city. Thereupon beholding Lakshmana, the fourth portion of Vishnu arrived at their city the celestials were greatly delighted and engaged in his worship.

SECTION CXX.

HAVING forsaken Lakshmana and being stricken with sorrow and grief Rāma said to his citizens and ministers :—"Having placed the pious and heroic Bharata on the throne of Ayodhyā I shall to-day repair to woods. Do ye, *with*-out any delay collect there all articles of installation. I shall follow the way which has been wended by Lakshmana." Hearing the words of Rāghava, the subjects with their heads downwards remained motionless like so many dead bodies. Hearing Rāma's words Bharata was also stupified and speaking ill of the kingdom, said :—"O King, I swear by truth, that far from kingdom I do not wish to live in heaven even without thee: O King, of these two princes, Kusi and Lava do thou place Kusi in Kosala and Lava in North Kosala : And let quick-moving emissaries go to Satrughna and communicate unto him the intelligence of our going there." Hearing those words of Bharata and beholding the subjects stricken with sorrow having their heads downwards, Vasishtha said :—"Behold, O Rāma, the subjects have placed themselves on the ground. Do thou, therefore ; apprised of their intention, satisfy their desire." Raising up the subjects according to the words of Vasishtha Rāma said :—"What good can I do for you!" Hearing Rāma's words they said :—"O King, we shall follow thee wherever thou shalt

go. If thou hast any love or affection for the citizens do thou permit them that they may follow thy good path with their wives and children. O lord, if thou dost not forsake us, let us all go wherever thou wilt,—be it a forest, an intractable tract, a river or an ocean. O great king, by this we shall be greatly delighted. We pray for this boon only. Our delight consists in following thee in everything." Observing such a firm devotion of the citizens Rāma agreed to that. Thereupon having gone through his duties he installed Kusi in the kingdom of Kosala and Lava in the northern country. Having thus installed the high-souled and heroic Kusi and Lava and conferred upon each of them thousand chariots, Ajuta Nāgas, Ajuta horses and various jewels and riches he established them in their respective kingdoms. Having thus settled the princes he despatched an emissary to Satrughna.

SECTION CXXI.

HAVING been despatched by Rāma, quick-moving emissaries speedily arrived at Mathura. Continually travelling for three nights and days, they arrived there and communicated unto Satrughna the intelligence. Having informed him of the renouncing of Lakshmana, Rāma's promise and the following of the citizens they said:—"The intelligent Rāma has reared for Kusi the spacious city of Kusavati at the foot of the Vindhya range. The city of Sravanti has been reared for Lava, and the mighty car-warriors Rāma and Bharata, making Ajodhya void of men, have addressed themselves for repairing to heaven." Having

speedily communicated unto him this intelligence the emissaries took rest. Thereupon they asked Satrughna to proceed soon. Observing the dreadful destruction of his race, Satrughna sent for his subjects and priests and informed them of everything. He also communicated unto them his own destruction with his brothers. Thereupon the king Satrughna determined upon installing his two sons in the kingdom. Suvāhu was placed on the throne of Mathurā and Satrughāti became the king of Vidisha. Having thus established Suvāhu in Mathurā, and Satrughāti in Vidisha, the great hero Satrughna ascended his car and went to Ajodhyā. And there he saw the great Rāma, clothed in silk raiment burning like fire in the midst of the ascetics. Thereupon remembering his duty he saluted Rāma, conversant with piety and with folded hands said:—"I have placed my two sons on the throne of my kingdom. I have now resolved upon following thee, O King. O hero, do not command me otherwise. I pray only that I may not neglect thy command." Thereupon understanding the firm resolution of Satrughna, the descendant of Raghu agreed. Immediately after Rāma had said this, monkeys assuming shapes at will bears and Rakshas, began to assemble there. Apprised of Rāma's determination of going to heaven, monkeys, born of the celestials, Rishis and Gandharbas taking Sugriva before them, came there to see Rāma. And they all said:—"O Rāma, O foremost of men, if thou dost repair to heaven forsaking us all, it will be hurling Yama's rod upon us." The highly powerful Sugriva too saluting Rāma said:—"O lord of men, having placed Angada on the throne I have come hither. I have determined upon following thee, O King." Hearing the words of monkeys, Rāma said that their desire would be fulfilled. He then said to Bibhishana the king of Rākshasas:—"As long as people shall breathe, O Bibhishana, O highly powerful lord of Rākshasas, thou shalt preserve thy body in Lankā. As long as the moon, the sun and the

earth shall exist and as long as my story shall remain current, thy kingdom shall be in existence. Thou didst, out of friendship, carry out my behests and perform my works. Do thou piously govern thy subjects. I should not speak any thing else. What shall I say more unto thee, O highly powerful lord of Rākshasas. Worship Jagannath (the lord of the world), the presiding deity of the Ikshāwku race." Having thus addressed the king of Rākshasas always obeying Rāghava's command, Kākuthstha said to Hanumān:—"It is settled that thou shalt live forever, do thou, now observe thy promise. As long as my history shall run current in this world do thou at my command live happily." Being thus addressed by the high-souled Rāghava Hanumān attained to great delight and said:—"As long as the sacred theme shall pass current in this world I shall live here carrying out thy commands." Thereupon he said to the Jāmbhuvān, Brahmā's son, Mainda, Dwivida and five others in his company:—"As long as the Kali Yuga exists do ye all live." Having thus addressed them all Kākuthstha said to bears and monkeys. "Do ye come all with me."

SECTION CXXII.

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AFTER the night had expired the highly illustrious Rāma having a spacious breast and eyes like lotus petals said to the priest:—"Let the brilliant umbrellas Agnihotra, and Bājapeya go with the Brāhmanas before, which look well in the great road." Thereupon the highly effulgent Vasishtha arranged duly all the ceremonies necessary for going to the next world. Thereupon wearing a thin cloth, holding kusa grass by his fingers, and reciting Vedic hymns he proceeded

to the banks of Saraju. Having given up all actions of senses, and suffered the pains of going on foot he issued out of the city speechless like unto the burning sun. On his right hand side was the lotus-handed Sree, on his left hand side was the goddess Earth and before him was the power of destruction. Various arrows, huge bows, and daggers, assuming forms followed him. And also went with him the four Vedas in the shape of the *Brahmanas, the all* protecting Gāyatri, Omkāra and Vasatkāra. The high-souled Rishis and great Asuras followed the high-souled Rāma to the open gates of heaven. All the female servants, old and young, the damsels of the seraglio accompanied by servants having no manhood, Bharata and Lakshmana accompanied by their wives, followed him with Agnihotra. All those high-souled ones, assembled there with Agnihotra and followed Kakuthstha with their wives and children. The ministers and the servants, with their sons, beasts and friends, followed Rāma delightedly. Thereupon all the subjects healthy and delighted went after Rāghava, attracted by his accomplishments and cleansed of their sins. All the females and males, with their beasts, birds and friends, delightedly followed Rāghava. Bathed and delighted all the monkeys, healthy and joyous following Rāma, created a continued tumult. There was none poorly, aggrieved or miserable—all of them appeared wonderfully happy and delighted. When Rāma issued out of the city, whoever came to see him followed him being desirous of going to heaven. Bears, monkeys and Rākshasas and all the citizens, followed him with great devotion and collected minds. And all other animals, that were beyond the view of all in the city went after Rāghava proceeding to heaven. All creations mobile and immobile, whoever beheld Kakuthstha followed him. All beings in Ayodhyā, whoever breathe and are very minute, accompanied Rāma.

SECTION CXXIII.

HAVING thus gone for more than a half Yoyana, the descendant of Raghu espied Saraju of holy waters flowing towards the west. And having crossed that river of rising waves to some extent, Rāma, with his followers arrived at the place where he should give up his person. Thereupon at that moment, Brahmā, the grandfather of all encircled by all high-souled deities and with hundred kotis of celestial cars, arrived there where Kākuthstha had addressed himself to repair to heaven. The ærial way was full of lustre but its brilliance was increased the more by the native effulgence of the inhabitants of heavens, always performing pious actions. There blew the holy, fragrant and delightful winds and there fell profusely celestial flowers from the hands of the deities. The place was filled with the noise of hundreds of bugles sounded by Gandharbas and Apsarās. And then Rāma prepared himself to descend to the waters of Saraju. Thereupon the Patriarch gave vent to the following accents from the welkin :—"Come O Vishnu; may good betide thee; by our good fortune thou art coming here; O Rāghava hear—O thou having mighty arms, do thou enter here with thy brothers, resembling the celestials in brilliance in whatever form thou likest—either in that of the sky or in thy own Vishnu form. Thou art the refuge of the creatures—nobody knoweth thee. Thou art above the range of thought; great immortal and imperishable; nobody knoweth thee save Māyā, having wide eyes, thy former spouse. Do thou enter here thyself in whatever effulgent form thou likest." Hearing the words of the Patriarch and determining everything the high-minded Rāma entered there bodily with his brothers in his Vishnu form. Thereupon all the celestials Sādhyas

Marutas, headed by Indra and Agni worshipped that deity, Vishnu. So did all the celestial Rishis, Gandharbas Apsarâs, Suparnas, Nâgas, Yakhas, demons, Dânavas and Râkshasas. Thereupon eulogising him the celestials said :—"Our region is now freed from sins and all here have been delighted and all their desires have been fulfilled." Thereupon the highly effulgent Vishnu said to the Patriarch Brahmâ :—"It behoveth thee, O thou of good vows, to allot to those people their proper regions. These illustrious ones have followed me out of love. They are worthy of my respect for they are my devotees and have renounced their persons for me." Hearing the words of Vishnu, the lord Brahmâ, father of all creatures, said :—All these people who have come here shall go to the region named Santânaka. This region is intended even for him, who though born in the most degraded state, thinks of all objects as Vishnu. There is no question about their attaining to this region who, out of devotion, have followed thee and renounced their persons. This region has all the attributes of the Brâhma region and is next to it. The monkeys and bears shall enter into their respective celestial forms. They shall enter into the deities from whom they had respectively originated. Sugriva shall enter into the Sun's region. And they shall obtain their respective fathers' forms among the celestials present." The lord of the deities having said this, all those who were present at the holy pilgrimage of *Gopratra* descended into the waters of Saraju with eyes full of tears of joy. Having bathed there, given up their lives delightedly and renounced their human forms they ascended the celestial cars. And having obtained the waters of Saraju, hundreds of those that were born in the race of birds attained to the land of immortals obtaining the respective celestial forms (they had before). And in those celestial forms, they looked effulgent like the deities. And going to the waters of Saraju all objects, mobile and immobile, having bathed there, repaired

to the excellent celestial region. Having renounced their bodies in the water thereof all the bears, monkeys, and Rākshasas attained to the land of deities. Having thus settled in heaven all those arrived there the father, of creatures with the deities, delighted and happy, repaired to the highest heaven.

SECTION CXXIV.

THIS Story ends with the Uttarā. It is held in reverence by Brahmā composed by Vālmiki and passes as the foremost of all under the name of the Rāmayana. Thereupon as before, Vishnu, who comprises the three worlds and all objects, mobile and immobile, again established himself as before in the land of immortals. Thereupon the celestials the Gandharbas, the great Rishis used to hear happily every day in heaven this poem of Rāmayana. At the *Sarddha* ceremony the wise should chant this Rāmayana sacred like the Vedas, removing sins and increasing life and prosperity. Reading even a single verse of this poem, one who hath no son, obtaineth him; one having no riches, gets by them—and people are freed from all sins. By reading even one slokar people are freed from all sins which they commit every day. Clothes, cows, and gold should be conferred upon him who chants this poem, for he being pleased all the deities remain satisfied. Whoever reads this story of Rāmayana, conferring a long life is honoured in this world along with his sons and grand-sons and as well as in the land of the dead. Whoever shall read this Rāmayana either in the morning, noon, or evening, shall never be wearied. The picturesque city of

Ayodhyā remained devoid of men for many long years but was again peopled under the regeme of the King Rishava. Prachetā's son Vālmiki composed this poem, conferring long life, together with the future story of the diety and the Uttara-Kāndam. Even Brahmā admitted this.

THE END

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018